

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 1, 1951

Semimonthly

DIVINE HEALING FOR
PERFECT LIFE

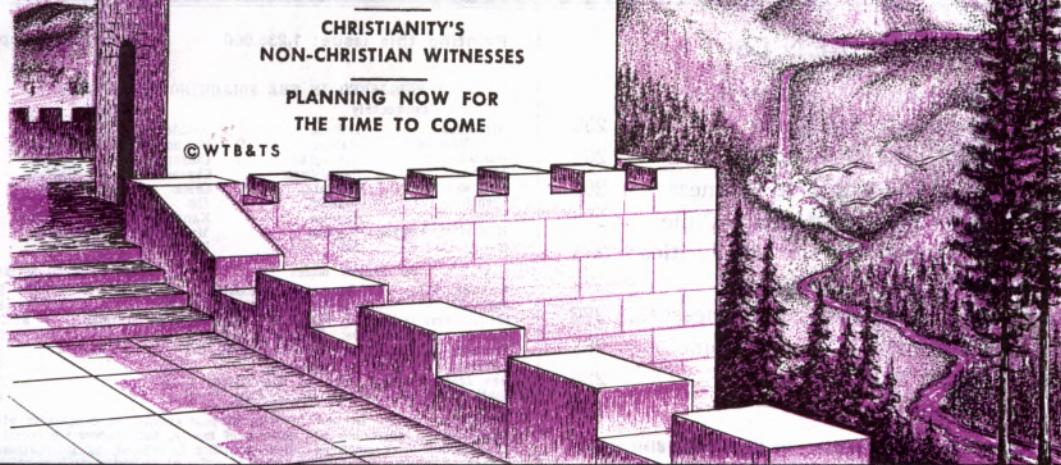
THE PRAYER OF FAITH
DURING SICKNESS

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CHRISTIANITY'S
NON-CHRISTIAN WITNESSES

PLANNING NOW FOR
THE TIME TO COME

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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"They will all be taught by Jehovah."—John 6:45, 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

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RELIGIOUS MEETING IN PUBLIC PARK NO UNION OF CHURCH AND STATE

THE Supreme Court of Wisconsin, by a unanimous decision on December 5, 1950, strengthened the great wall of American civil liberties by sealing up one of its gaping holes. The court ruled that the County of Milwaukee could not prohibit meetings in the public parks by Jehovah's witnesses because they were religious.

Milwaukee county passed a law completely forbidding all religious organizations from holding meetings or giving speeches on the public streets and in the parks of the county, on the ground that both state and federal constitutions prohibit union of church and state. It was argued, in support of this county law, that since parks were sustained at public expense the usage of them by religious organizations was an unlawful appropriation of public funds for religious purposes.

Notwithstanding this prohibitive law, Jehovah's witnesses in Milwaukee went ahead and applied for permission to hold meetings in South Shore Park. The permit was denied, but the public Bible lecture was held anyway on July 31, 1949. David Carter, the ordained minister who delivered the Bible discourse to the assembly, was allowed to give his talk without interference. But at the conclusion the park police ordered him to report to the district attorney's office the next day to answer a summons for an alleged violation of the law. There he was charged with dis-

obeying the law prohibiting such meetings, and was therefore put on trial. Subsequent conviction and appeals finally brought the case to the Supreme Court of Wisconsin.

In due time, on November 10, 1950, counsel for Jehovah's witnesses had the privilege of giving the state supreme court solid-rock arguments, and mortar too consisting of cohesive reasoning and judicial logic, with which the court might plug up this hole the enemy had blasted in the defenses of civil liberties. It was pointed out to the high tribunal that, while both the state and federal constitutions prohibit the establishment of a state religion, yet they do not exclude religions from enjoying certain benefits from the state. While churches may not be aided or supported by public funds, yet they have a constitutional right to hold meetings. Moreover, to deny a religious group the right to use the parks would be to discriminate against religious assemblies, and since no discrimination of that sort appears in the First Amendment of the United States Constitution, none should be written into it at this late date. It was also emphasized that Jehovah's witnesses had not monopolized the park or prevented others from using it too, nor did the meeting interfere with any other recreational activity going on in the park. Consequently, Jehovah's witnesses as a religious organization had as

much right to exercise freedom of speech and assembly in the public park as do political and commercial organizations.

Counsel for Jehovah's witnesses informed this high court that the doctrine advocated by the antireligious county law was similar to the threat of Communism against all religions. In communistic countries all religion is curtailed. There, the most powerful as well as the insignificant religious organizations are completely barred from benefits of the state, such as tax exemption granted to the churches in this country. And to a very large extent communist countries deny religious groups civil guarantee of protection of their fundamental rights of assembly, worship and speech. Surely the courts of this democratic land cannot allow laws of that nature to creep in and choke out time-honored religious freedom!

If the argument supporting the Milwaukee county law is correct, the court was informed, then criminal gamblers and slot machine operators would have the constitutional right to hold meetings in the parks, while law-abiding Christian ministers endeavoring to improve the morality of the community would be prohibited from using the same parks. If the extreme contention that the doctrine of separation of church and state bars Jehovah's witnesses from the parks is accepted, then the same twisted reasoning would make unconstitutional and void all exemptions from taxation now granted the churches. Such interpretation would certainly mean the death toll to all religions, for the burden of taxation would be too great.

Wisconsin's highest court saw the tragic consequences to religious freedom if it accepted the doctrine of this Milwaukee county law. Hence it unanimously accepted the argument advanced by Jehovah's witnesses and handed down a judgment that will do much to protect the religious liberties

of all Americans. It was a most timely decision too, for totalitarian forces are steadily increasing their pressure against the fortresses of freedom.

Briefly consider the solid truths and brilliant logic contained in this very important decision. "When, in Art. I, sec. 3, the Wisconsin Constitution guarantees the right of free speech it does not except or restrict speech on the subject of religion." If it did it would clash with the First and Fourteenth Amendments of the United States Constitution and would therefore be null and void. "Speech on religious topics is just as free . . . as speech on other subjects." It is granted that civil authorities have the right, and may, in "the interests of public order, safety, and equitable sharing of facilities, exercise reasonable control over when, where and under what conditions public meetings may be held on public property". However, "the Milwaukee county ordinance purports not to regulate but to prohibit speech in public parks on political as well as religious subjects." Hence, "to deny to the people all use of the people's property for the public discussion of specified subjects is an unconstitutional interference of rights expressly guaranteed by both state and federal constitutions." Consequently, the ordinance "is void, as in conflict with both constitutions, and the conviction under it is likewise void and must be set aside". This was the unanimous and happy conclusion of Wisconsin's Supreme Court.

There are other cases against Jehovah's witnesses in other parts of the country where the same type of ordinance prohibiting religious park meetings has been framed and applied. It is therefore hoped that, by the undeserved kindness and guiding power of Jehovah, the courts in those states will wisely follow the Supreme Court of Wisconsin and plug up similar breaches in the democratic walls.

DIVINE HEALING for PERFECT LIFE

"All your sicknesses he heals, he saves your life from death."
—Ps. 103:3, 4.
Mo.

JEHOVAH God, without the aid of the electronic scientists of today, can make a healthy world. The more advances medical science claims to make in its fight on disease, the more diseases or complications it encounters or appears to create for itself. In nations reputedly the most civilized the malignant diseases are spreading and yearly taking a terrible toll. The sign of the end of this system of things has also appeared in fulfillment of Jesus Christ's prophecy. We see "in one place after another pestilences" and "food shortages" which lead to undernourishment and so open the way to the invasion of sickness and disease. (Luke 21:7, 11, NW; Matt. 24:3, 7) This poses an unconquerable problem for man, but not for Jehovah God the Almighty. Undismayed he moves ahead in carrying out his promise to create a diseaseless new world, where obedient mankind will enjoy perfect life forever.

² It was a completely healthy world that God established with Adam and Eve and their "covering cherub" back there in Eden. What, then, brought on these things called disease, sickness and ill-health, with death as the end? It was the violation of God's inflexible law! No creature can tamper with His law and expect to

remain well. By this we mean not only the physical law of nature but also the moral law, and this primarily.

³ Terrible plagues Jehovah God brought upon the oppressor's land in order to liberate his chosen people from the military power of ancient Egypt. Then in the free wilderness, to show what he could do for the national health, he cured the undrinkable water for his liberated people and said: "If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee." (Ex. 15:22-26, AS) On his own wise terms he entered into a covenant or agreement with the nation of Israel, requiring strict obedience from them but promising unusual blessings. He gave them not only the most sanitary and healthful laws but also commandments concerning their moral conduct toward God, man and beast.

⁴ To warn against the idea they could tamper with his law and not suffer the unavoidable consequences, he said to them: "Jehovah will smite thee with the boil of Egypt, and with the emerods [or,

1. What now poses a problem for medical science, but not for God?
2. What brought in ill-health and death? What does this show?



- 3, 4. How did Jehovah's dealings and covenant with Israel show the connection between keeping law and keeping well?

tumors], and with the scurvy, and with the itch, whereof thou canst not be healed. Jehovah will smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD; then Jehovah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will Jehovah bring upon thee, until thou be destroyed." (Deut. 28:27, 35, 58-61, AS, margin) So there is a connection between keeping the Creator's laws and our health and well-being. The diseaseless free new world will be made up of happy creatures who keep their Maker's laws perfectly.

⁵ Jehovah said to his fellow worker, his only-begotten Son who became the Jewish Messiah: "Let us make man in our image, after our likeness." (Gen. 1:26) So Jehovah the Creator and his Son Christ Jesus know all about the human system, a joint creation of theirs. They knew how to make it function perfectly at the beginning. They know what put it out of order down till this day. They know what to do to rid it of every disturbance and put it in perfect running order again. This knowledge they will fully prove in the righteous new world now so near. Still, all through human history, from man's fall into sickness and death, Jehovah has revealed himself as the divine Healer. He especially mani-

fested his power to heal by his beloved Son when on earth as the "man Christ Jesus".

⁶ In his days on earth there was much physical suffering among the Jews in Palestine, and we read: "Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom and curing every kind of disease and every kind of ailment." (Matt. 9:35, NW) It was God's spirit or active force operating through Jesus that did this. To this fact the apostle Peter testifies, saying: "Jesus who was from Nazareth, how God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil, because God was with him." (Acts 10:37, 38, NW) No physical affliction in others could resist his treatment, not even death. The record reports a number of cases where he even raised the dead, so that he could say, in proof of his being the Messiah or Christ: "The dead are being raised up, and the poor are having the good news declared to them."—Matt. 11:5, NW.

PHYSICAL CURES SUSPENDED FOR CENTURIES

⁷ Jesus passed on this power to certain ones of his disciples. We read: "So he summoned his twelve disciples and gave them authority over unclean spirits, in order to expel these and to cure every kind of disease and every kind of ailment. These twelve Jesus sent forth, giving them these orders: ' . . . Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free.' " (Matt. 10:1, 5-8, NW) When he afterward sent out seventy more followers, he gave them similar instructions: "Cure the sick ones in it, and go on telling them: 'The kingdom of God has come near to you.' " (Luke 9:1-6; 10:1-10, NW) After Jesus re-

5, 6. What facts about him and his Son argue in favor of Jehovah's knowledge and ability as Healer?

7. Did Jesus reserve the healing power to himself? What are the facts?

turned to heaven, this healing power continued with his apostles. In fact, beginning at the Pentecostal feast, the glorified Jesus poured out the holy spirit of God upon all his devoted followers, and upon some of them he conferred the gift of the power to heal and even raise the dead. (Acts 2:1-18; 5:16) The last physical cure by the power of God's spirit to be reported in inspired Scripture is that where, about A.D. 59, the apostle Paul on the island of Malta prayed, laid his hands on a man and healed him of fever and dysentery.—Acts 28:7, 8, NW.

⁸ Today, after nineteen centuries, there are religionists in Christendom who practice what they call "divine healing". There are a number of religious sects that insist on it. Their members outwardly refuse to take any medicines and claim to rely solely on prayer, fasting and mental concentration. Certain evangelists see that printed announcements of themselves are made attractive to the public by including in the advertisement "miracles of God's power" and "prayers for the sick". Apparently miraculous cures are effected at public healing meetings which astound the onlookers. Is this "divine healing" and is it done by the gift of the holy spirit? That claim is made, but is it true? And are we to reject all the benefits of modern medical science and to seek cures from God by his miraculous power? Is it a rejection of Christian faith to use medicines and have operations?

⁹ One big fact helps us to answer these questions, and it is this: That divine physical healing was a feature of Christ's first presence and of the infancy of his congregation, but it was due to pass away with the death of his apostles and their associates. Authority to heal was one of the

gifts of the spirit which, since Pentecost, was imparted only through the apostles or in their presence. Do not let any of us fail to see what the magician Simon of Samaria could see, namely, "that through the laying on of the hands of the apostles the spirit was given," and so Simon was shrewd enough to offer Peter money to buy this apostolic power but was refused with indignation. (Acts 8:17, 18, NW) Again it was while the apostle was present, preaching to the Italian centurion Cornelius and his household, that, without Peter's laying his hands upon these Gentiles, "the holy spirit fell upon all those hearing the word" and they began "speaking with tongues and glorifying God". (Acts 10:44-46, NW) For the same reason it was first when those twelve men at Ephesus listened to the apostle Paul and got baptized again, this time in the name of the Lord Jesus, and "Paul laid his hands upon them," that "the holy spirit came upon them, and they began speaking with tongues and prophesying".—Acts 19:1-7, NW.

¹⁰ Men who received the gift of miraculous healing through or in the presence of the apostles could not impart the spirit to others. So they could not pass on the gift of healing power to others. Consequently when the apostles died and also those associated with them, then the spiritual gift of miraculously healing people in a physical way ceased to be imparted or exercised. Today we are nineteen centuries removed from the apostles. That is a very big gap to be leaped between us and the apostles through whom the gifts of healing were imparted. So in the physical absence of Jesus and his apostles it is futile for a Christian to pray for the spiritual gift to heal others and for himself to be miraculously healed.

8. Who now insist on divine healing? What questions does this raise?

9. What big fact helps us to answer these questions? What proves it?

10. Why is it futile to pray now for healing or for healing power?

¹¹ No, we are not arguing that God's holy spirit has not been poured out upon the remnant of Christ's faithful congregation in these last days. We merely mean that this special miraculous gift has not been bestowed with it. But the "fruit of the spirit", which is love, has not failed to appear. It abounds in the true Christian congregation today. Paul made it clear that love would remain after the miraculous gifts of the spirit passed away. He wrote: "Love never fails. But whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with." The gift of miraculous healing marked the babyhood of the Christian congregation in order to build up its faith and to identify it as God's chosen people from then on. But now that it has come to manhood or maturity after these nineteen centuries of Christian experience, the true remnant of Christ's followers do not exercise that gift. "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." (1 Cor. 13:8-11, NW) Now we Christians have something grander and larger than physical healing, and this we shall presently explain.

¹² Sticklers for divine physical healing in these "last days" will argue that if we do not possess and use this miraculous power it proves we are not the true organization of God. But we ask, Were all Christians who received the holy spirit to be endowed with the gift of miraculous healing? Or miraculous tongues? Or miraculous translations of tongues? No; no more than all Christians were meant to be apostles, or predictors of future events, or miracle

workers. "Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? Not all have gifts of healings, do they? Not all speak in tongues, do they? Not all are translators, are they? But keep striving after the greater gifts. And yet I show you a surpassing way. If I speak in the tongues of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal." (1 Cor. 12:29 to 13:1, NW) Many are the so-called "healers" throughout heathendom as well as Christendom. And yet how they all display the lack of love in that they covet financial reward, fame, notoriety, prominence, and selfish power over people! So they are nothing in God's sight, despite their wonder-working.

¹³ Such healers do their works, not to support divine truth, but to perpetuate religious lies. They apparently cure physically, but fail to impart the more vital healing which is spiritual, leading to life in the new world. They release people from the power of a bodily ailment, but do not liberate them from the power of the Devil and his organization, this world. Measured by these facts, their works of healing are not manifestations of God's spirit.

¹⁴ Instead of placing heavy stress on miraculous cures, note where God's Word puts them in the list: not first, but fifth. Count: "God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings." (1 Cor. 12:28-30, NW) Moreover, when Jehovah God foretold that he would pour out his spirit upon all kinds of flesh, he did not put the healing gift to the front as the proof of that spirit upon his people. He said: "I shall pour some of my spirit out upon every kind of flesh, and your sons

11. Was the passing away of the healing gift foretold? Where? How?

12, 13. (a) Why can it not be argued that divine healing is a necessary qualification? (b) What proves divine healers now fraudulent?

14. What shows healing was not the spirit's foremost manifestation?

and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy. . . . And then anyone that calls upon the name of Jehovah will be saved." (Acts 2:16-21, NW; Joel 2:28-32, AS) Prophesying, or the preaching of the Word of Jehovah's prophecy! This is what is foremost in proving the outpouring of His spirit upon all flesh that is devoted to him as his witnesses and slaves. This prophesying of the divine truth accomplishes far more than mere physical healing does.

¹⁵ Accordingly when Jesus, about to ascend back to heaven, gave his farewell commission to his followers, he did not give prominence to the fifth-rate gift of healing. He emphasized preaching, witnessing, and teaching. Read his words on this at Matthew 28:19, 20; Luke 24:46-48; Acts 1:6-9. This fact is not contradicted by the words that appear in the King James Version, the Douay Version and other old versions of the Bible, at Mark 16:17, 18, namely: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Those words, in fact, all the verses from Mark 16:9-20, do not appear in the most ancient and authentic Greek manuscripts. Hence they are branded as spurious. The best modern Bible translations mark them as such or leave them out altogether. Even Jesuit Lattey's translation, the *Westminster Version* of 1948, is obliged to admit in a footnote on Mark 16:9-20, "These verses have not the same textual support

15. How does Jesus' farewell commission to us support this? Why does Mark 16:9-20 not contradict this?

as the rest of the gospel." Hence the unquestionably inspired words of the apostle Paul at 1 Corinthians 12:28 to 13:11, quoted above, place a limit to how far and how long those added words of Mark's gospel may apply. They could not apply beyond the death of the apostles and their personal associates.

NATURAL CURATIVE METHODS NOT DEBARRED

¹⁶ In this day of great medical advancement those who contend for divine physical healing insist on resorting to it, for selfish benefit, rather than resorting to all the ordinary curative methods which are available today. They claim this is an evidence of their faith in God and their reliance upon him. But such a selfish application of divine healing is not supported by Jesus Christ and his apostles. There is no question that these men truly exercised the gift of miraculous healing by God's spirit. Did they exercise this miraculous power for their own physical benefit? Never! At the close of a 40-day fast Jesus did not satisfy his extreme hunger by turning stones into loaves of bread. The suggestion to use his power in such a selfish way came from Satan the Devil, not from God. When Jesus got tired from journeying, he sat down to rest, as by the fountain inside at Samaria. When he grew sleepy, he slept for recuperation, as on the pillow in the stern of the boat when crossing the sea of Galilee. When his apostles returned from a strenuous missionary tour and reported to him, he took into consideration their physical and nervous frame and invited them to withdraw with him into a lonely place to "rest up a bit". (John 4:6; Mark 4:38; Luke 8:23; Mark 6:30-32, NW) So Jesus did not resort to the miraculous for the benefit of himself and his disciples.

16. Is resort to divine healing for self-benefit Christlike?

¹⁷ In this respect Jesus did not follow the slogan, "Physician, cure yourself." At his home town of Nazareth, when preaching to his old associates in their synagogue, he said: "No doubt you will apply this illustration to me, 'Physician, cure yourself'; the things we heard as having happened in Capernaum do also here in your native territory." By this his old towns-men were meaning he should practice his miraculous powers on his former neighbors, the people of his town where he had been brought up, as if to say, Curing begins at home, for the benefit of your own first. "But he said: 'Certainly I tell you that no prophet is accepted in his native territory. For instance, I tell you in truth, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, so that a great famine fell upon all the land, yet Elijah was sent to none of those women, but only to Zarephath in the land of Zidon to a widow. Also there were many lepers in Israel in the time of Elisha the prophet, yet none of them was cleansed, but only Naaman the man of Syria was.'" Jesus tried to appeal to his own townspeople by his preaching rather than by the miraculous relief of sickness. If he had followed their idea, "Physician, cure yourself," he would not have been run out of town by them and threatened with stoning to death.
—Luke 4:16-30, NW.

¹⁸ Hence Matthew 13:58 tells us: "He did not do many powerful works there on account of their lack of faith." (NW) His miracles of healing he did on outsiders, just as the ancient prophet Elijah did. He knew that healing powers were not for personal advantage, but for a sign to outsiders, just like the gift of tongues: "Tongues are for a sign, not to the believers, but to the unbelievers, whereas proph-

esying [preaching] is, not for the unbelievers, but for the believers." (1 Cor. 14:22, NW) The one gifted with the power of divine healing was not to be a self-healer.

¹⁹ If such a gifted person were to use his power selfishly, to keep himself always well, then, barring accidents or persecutions, when would he determine to die or let himself die? The prophet Elisha succeeded Elijah, and Elisha was used to raise a dead boy to life and to recover the foreigner, Naaman, from his leprosy, and to do other miracles. But did he cure himself or pray for miraculous cure? The faithful Record informs us: "Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face." On his deathbed Elisha used his prophetic power for King Joash but did not seek miraculous recovery for himself. "And Elisha died, and they buried him." Then what happened? "It came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."—2 Ki. 13:14-21.

²⁰ These facts corroborate that the healing power was to be used for others, not for the healer's personal comfort. Neither was the healer to enrich himself by this practice and accept financial pay or material rewards for his miracles. Elisha refused a reward from Naaman for cleansing him of his plague but gave the glory to God. So when his servant Gehazi deceitfully tried to collect the reward offered and misused Elisha's name, he was stricken with the disease from which Naaman had been cleansed. (2 Ki. 5:1-27) Those who pretend to practice divine healing and

17, 18. Why did Jesus not follow the Nazarenes' proverb, "Physician, cure yourself"?

19, 20. What does Elisha's course show as to self-cure and pay for miracles of healing?

who accept pay or rewards or take up collections of money render themselves unclean before God. Jesus instructed his gifted apostles: "You received free, give free."

²¹ Take now the apostle Paul for further illustration. Once he preached till midnight and Eutychus at a window collapsed with sleep and fell from the third story and was picked up dead. Paul freed himself from any blame by restoring Eutychus to life. That was an emergency miracle on a man within the congregation who had an accident.—Acts 20:7-12.

²² But how about making other members of the congregation well? There was Epaphroditus from Philippi, about whom Paul writes: "He fell sick nearly to the point of death; but God had mercy on him, in fact, not only on him, but also on me, that I should not get grief upon grief. . . . on account of the Lord's work he came quite near to death, exposing his soul to danger, that he might fully make up for your not being here to render private service to me." (Phil. 2:25-30, NW) But there is not the trace of a suggestion here that Paul performed divine healing to save Epaphroditus from dying. Nor did he prevent him from getting near the gates of death, even though this fellow worker was of great help to Paul. But God blessed what means were used to bring him back to health and so God had mercy on the sick brother. Incidentally, if Epaphroditus were not to sleep in death but to go immediately to heaven at death, would sparing him for further earthly life have been a *mercy* to him? Besides him, there was Trophimus. In Paul's last letter before his death at Rome he writes to tell Timothy: "I left Trophimus sick at Miletus." (2 Tim. 4:20, NW) Why, now, did the gifted Paul leave Trophimus sick, and why had not Trophi-

mus asked Paul to use his gift of the spirit upon him to make him well? Because miraculous power is not to be used for our personal convenience or for the relief of devoted Christians in the congregation.

²³ There was another companion and fellow worker of Paul's who was afflicted with chronic sickness, Timothy. He had stomach disorders and frequent spells of sickness. Did Paul use his gift on him and miraculously drive away his ailments beyond return? Or did he say: "Timothy, exercise faith and pray for God to intervene and put you in better physical condition for the ministry of the good news"? Listen to Paul's prescription to Timothy: "Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness." (1 Tim. 5:23, NW) Timothy may have been a total abstainer from alcoholics; we do not know for sure. But then the drinking water may have been bad and so contributory to Timothy's ailment. Paul told him the sensible thing to do; no, not go to a drugstore and get a pharmacist's special wine for constitutional disorders (as prohibitionists argue), but just "use a little wine", without specifying what kind.

²⁴ As for Paul himself, he was not an altogether well man according to various suggestions in the Scriptures. Luke describes himself as accompanying Paul on his missionary trips, from Troas, in Asia Minor, on. And what was this Luke's profession? Paul tells us in these words: "Luke the beloved physician sends you his greetings." (Col. 4:14, NW) Not in a spiritual sense, but in a physical medical sense Luke was a physician. The reasonable inference is that Paul had him along for the medical services he could render both Paul and his fellow missionaries. Were true Christians under obligation to restrict

21, 22. What do the cases of Eutychus, Epaphroditus and Trophimus show?

23. Did Paul use or recommend divine healing for Timothy?

24. What does Luke's accompanying Paul argue?

themselves to faith cures and divine healing, it would have been inconsistent for Luke as a Christian to practice his profession, especially upon his companions in service.

²⁵ From these Scriptural facts we rightly conclude that, when we fall sick or certain ailments come on us with age, we may turn to natural methods of cure, or medical remedies. We may resort to doctors of whatever school seems to us to be the best. We may go to sanatoria or to hospitals or have a surgical operation. Such curative methods are not barred to a

25. So from the above facts what do we conclude we may and may not do?

Christian of faith. We need not delay the proper treatment or care of ourselves by praying and waiting upon miraculous divine healing. It would be wrong to pray and wait for an answer to such a prayer. Why? First, because such healing is not for believers themselves and, second, because such gift of healing by the holy spirit has passed away. To apply to faith healers would do us a spiritual injury, because these carry on their profession, not by power of God's spirit, but by the Deceiver's power. Their teachings and works prove they do so. If they understood the Scriptures they would not be in that business.

The Prayer of Faith During Sickness

THE disciple James speaks about the prayer of faith for the sick. Does he not contradict what has been said above? Let us examine his words on this: "Is there anyone suffering evil among you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him."—Jas. 5:13-15, NW.

² The context makes it clear that James is here talking, not of physical, but of spiritual sickness. He first mentions suffer-

ing evil. That refers to "suffering evil for the good news according to the power of God". It means enduring some hardships for serving as a Christian witness of God and keeping one's integrity toward God. (2 Tim. 1:8, NW) So, if one is suffering thus, let him carry on prayer so as to be helped to continue faithful, advises James. But, James, what if anyone is in good spirits? "Let him sing psalms." Doing so, he edifies himself and those hearing him. But what if anyone is not in good spirits? In other words, what if one is sick spiritually? The fact that James contrasts being sick with being in good spirits plainly indicates he is dealing with spiritual and not physical sickness. The course of treatment he now recommends also argues it is spiritual sickness. The older men of the congregation, who are full-grown in the faith and

1, 2. What shows whether James 5:13-15 speaks about spiritual sickness?

full of wisdom from above and acquainted with God's instructions, are the proper ones for the spiritually sick one to call in. If he were ailing physically, he would call in a doctor, if he could afford it, or would resort to some medicinal remedy.

³ What are the older men of the congregation to do with the one sick spiritually? They are to pray over him, so that he can hear what they pray and can show he agrees, with his "Amen!" He has fallen into such a spiritual state that he cannot properly pray on his own accord any more. Not able to ask in faith and with an unwavering mind, he has no confidence in his own prayer. (Jas. 1:6, 7) Something has brought on this spiritual illness. The older men must ascertain what this is. Paul, too, refers to this kind of sickness and tells one cause, the improper celebration of the Lord's evening meal or Memorial supper. "For he that eats and drinks eats and drinks judgment against himself if he does not discern the body. That is why many among you are weak and sickly and quite a few are sleeping in death. But if we would discern what we ourselves are, we would not be judged." (1 Cor. 11:29-31, NW) Those in this condition were not keeping unity with the Christian congregation, the body of Christ. So Paul as an older brother wrote them for their help and spiritual cure.

⁴ The older men of the congregation are not merely to pray with the spiritually sick. They must also rub him with oil in the name of Jehovah. Not literal oil, like the so-called "extreme unction" of Catholics, or like that described at

3. Why were the older brothers to pray over the sick?
4. In what way is it that they rub the sick with oil?



Mark 6:13. The "oil" here is the soothing word of instruction from the Holy Scriptures and it restores the spiritually sick one to unity with the Christian congregation which is in God's favor. As it is written: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the skirt of his garments." (Ps. 133:1, 2, AS) Speaking of oil to symbolize refreshment and soothing, Psalm 23:5 (Mo) says: "Thou hast poured oil upon my head, my cup is brimming over." The healthful effect of God's message is described at Proverbs 15:30 in this way: "Good tidings make the bones fat." (AS) And the correction which leads to spiritual health is described as soothing and curative by the psalmist when he says: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it." (Ps. 141:5, AS) And that it denotes a means of healing is shown when the good Samaritan poured oil along with wine into the wounds of the man waylaid by robbers. (Luke 10:34) So the older men of the congregation are to rub the spiritually sick one with oil in the sense of stimulating him with the soothing, healing, comforting, corrective Word of God.

⁵ In the name of Jehovah they are to do this. That is to say, in faithfulness to Jehovah God and according to his purpose, so as to aid the spiritually ill one to recover and have a part anew in vindicating God's name and proving the Devil a false god and liar. Those older men must

5. How do they do this "in the name of Jehovah"? And with what effect?

pray in faith, believing that God's Word is right and has power to help the sick one to see the error of his way and to recognize the right way. Such a united prayer of faith, together with the invigorating application of God's Word, will make the spiritually indisposed person well. It will build up his confidence in God's promise and in the rightness of God's Word and way, and will restore him to that way. Thus "Jehovah will raise him up", giving him strength to go in the way of truth and righteousness, and lifting him up out of his despondency and a feeling of being abandoned by God. His spiritual illness may have been due to getting into the bad habit of neglecting to meet with God's people or due to failing to feed regularly on God's Word and active service. Or he may have committed some serious sins for which he has been put out of favorable relationship with God and his organization. But now if he responds to the prayer offered unitedly by older men of faith and to their healthful stimulation of reproof, correction and exhortation from God's Word, and turns around and resumes the right way, what sins he has committed will then be forgiven him. This forgiveness is not on the basis of any self-righteousness in him, but is on the basis of Jesus' righteous sacrifice for sins.—1 John 1:7 to 2:2.

CONFESSON

⁶ Hence, in direct contrast with the secret confessional carried on by some religious systems, James instructs us: "Therefore openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication when it is at work has much force." (Jas. 5:16, NW) Since the illness is connected with sins, it is apparent that the unhealth is spiritual, not physical. Otherwise, the

sinners against God would all be in states of serious bodily disease or sickness. But such is not the case. Oftentimes worldly sinners are in far better physical health than faithful servants and witnesses of Jehovah God. To illustrate the powerfulness of prayers by the righteous man, not a sin-sick man, James calls to mind Elijah's prayer: "Elijah was a man with feelings like ours, and yet in prayer he prayed for it not to rain, and it did not rain upon the land for three years and six months. And he prayed again, and the heaven gave rain and the land put forth its fruit." (Jas. 5:17, 18, NW) The land of Israel was smitten with drought and famine because the nation was spiritually sick and out of harmony with Jehovah God. Elijah called for the fire test to demonstrate that Jehovah is God, and when the people at Mount Carmel acknowledged this and shouted, "Jehovah, he is God," and then turned the demonized prophets of Baal over to be executed, Elijah prayed for rain upon their land. It came. In unshakable faith he prayed seven times for this miracle of rain. Prayer works.

⁷ So by praying for those who are spiritually sick and who plain-spokenly confess their sins to us and seek our spiritual aid they "may get healed", spiritually so. This saves them from lapsing into spiritual death which would end up in their destruction from all future life. In their case Almighty God would destroy "both soul and body in Gehenna". (Matt. 10:28, NW) To encourage us to thus help brothers who are spiritually ailing and in danger of fearful consequences, James ends up his letter with this powerful reminder: "My brothers, if anyone among you is misled from the truth [this resulting in spiritual illness] and another turns him back, know that he who turns a sinner back from the

6. To whom may we then confess our sins? Is prayer of value then?

7. By such prayer how are those confessing sins healed? What does this restoration save misled ones from?

error of his way will save his soul from death and will cover a multitude of sins." (Jas. 5:19, 20, NW) Those sins which the spiritually sick person confessed and from which you prayed for him to be healed will be covered over. God will remember them no more, but will renew his peaceful relations with the returned sinner. It is by the sin-canceling blood of Jesus that the sins are thus covered over, but your prayer helped to move the divine arrangement of things to such a result. For such a privilege of lifesaving service you can be very thankful.

"A THORN IN THE FLESH"

⁸ But are we not also privileged to pray to God in our physical sickness and speak to him about it? Yes, we are. But we are not to pray for divine healing. The day for that is past. That gift of the spirit passed away with the decease of the apostles and their immediate associates. Furthermore, this miraculous healing was to be a sign to outsiders and to be performed upon them. It was not to be used for the selfish comfort of the faithful believers. True Christians, the servants of Jehovah God, do get physically sick. His own Word testifies to that. The apostle Paul had some physical affliction, which he likened to a "thorn in the flesh". Did he pray about it? Or, so highly gifted as he was, did he miraculously pluck this thorn out of his flesh himself, or did God do it for him with divine power? Hear Paul's own testimony:

⁹ "No one should put to my credit more than what he sees I am or he hears from me, just because of the excess of the revelations. Therefore, that I might not be overly exalted, there was given me a thorn in the flesh, an angel of Satan, to keep striking me, that I might not be overly

exalted. In this behalf I three times entreated the Lord that it might depart from me; and yet he really said to me: 'My undeserved kindness is sufficient for you; for my power is being made perfect in weakness.' Most gladly, therefore, will I rather boast as respects my weaknesses, that the power of the Christ may like a tent remain over me. Therefore I take pleasure in weaknesses, in insults, in cases of need, in persecutions and difficulties, for Christ. For when I am weak, then I am powerful."—2 Cor. 12:6-10, NW.

¹⁰ What was Paul's thorn in the flesh? Some think it may have been poor eyesight or a pussy affliction of the eye. This may have been a hang-over from the three days of blindness with which Jesus struck him down when, as Saul of Tarsus, he was on his way to Damascus to extend his violent persecution to Christians there. To stop Saul abruptly and to convince him instantly that Christ was resurrected to heavenly glory and that it was the followers of the living, glorified Christ whom Saul of Tarsus was persecuting, Jesus miraculously appeared to him in the way to Damascus. But while not being killed by the vision or having his eyes burnt out of their sockets, he had to pay dearly for it. It was only by another miracle that his eyesight was restored. But likely to only a limited degree.—Acts 9:1-19.

¹¹ Paul seems to refer to dim eyesight when he writes the Galatians: "I bear you witness that, if it had been possible, you would have gouged out your eyes and given them to me." This, too, may be why he added this line to them: "See with what large letters I have written you with my own hand." (Gal. 4:15; 6:11, NW) For that reason, too, it may be that he dictated most of his letters. Poor eyesight seems to be betrayed when in the Jewish court

8, 9. May we pray about our physical sickness? How did Paul go about it?

10, 11. What may have been Paul's "thorn", according to some indications?

he looked intently at the Sanhedrin and spoke back sharply to the high priest and then apologized, saying: "Brothers, I did not know he was high priest. For it is written, 'You must not speak injuriously of a ruler of your people.'" (Acts 23:1-5, NW) At any rate, a puny, weak pair of eyes in those days without spectacles could have been quite a handicap and hindrance to Paul at work and study. It could have irked him, making him long for its correction, and making him pray about it. *An American Translation* renders "thorn in the flesh" loosely as "a bitter physical affliction".

¹² But Paul's "thorn in the flesh" may correspond with something that plagued the Israelites after they had entered the land of milk and honey. On the plains of Moab, across the Jordan river from the Promised Land, Moses said this warning to them: "But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell." And Moses' successor, Joshua, repeated this warning before he died. (Num. 33:55; Josh. 23:11-13, AS) The Israelites failed to heed these warnings and did not push the campaign of ridding the land of the pagan, demon-worshiping peoples, and so Jehovah sent his angel and said to them: "Ye have not hearkened unto my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." (Judg. 2:2, 3, AS) So the apostle Paul may have had some such thorn in the flesh like those pagan, demon worshipers of Canaan who plagued with their presence those Israelites who were trying to go straight

according to Jehovah's law. If so, what do the Scriptures allow for such "thorn" in Paul's side to be?

¹³ Since Paul was here writing a letter to the Corinthians to follow up his first letter in which he deplored the *disunity* that had crept in among them, and the sectarian spirit that led them to follow human leaders, the "thorn" may have been their "superfine apostles". These were not in harmony with Paul's teaching, and they denied Paul's apostleship. So Paul said to the congregation: "I consider that I have not in a single thing proved inferior to your superfine apostles. But even if I am unskilled in speech, I certainly am not in knowledge, but in every way we manifested it to you in all things. Now what I am doing I will still do, that I may cut off the pretext from those who are wanting a pretext for being found equal to us in the office of which they boast. For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Cor. 11:5, 6, 12-15, NW.

¹⁴ He also mentioned to the congregation in Galatia those men who were gnawing away at Paul's work and threatening it with ruin among them. So he said: "I marvel that you are being so quickly removed from the One who called you with Christ's undeserved kindness over to another sort of good news. But it is not another; only there are certain ones who are disturbing you and wanting to pervert the good news about the Christ. . . . As we have said above, I also now say again, Whoever it is that is declaring to you as

12. To what else may the thorn in Paul's flesh correspond?

13, 14. So who do the Scriptures allow for such "thorn" to be?

good news something beyond what you accepted, let him be accursed." "I wish the men who are trying to overturn you would even get themselves emasculated." "Henceforth let no one be bothering me, for I am bearing on my body the brand-marks of a slave of Jesus."—Gal. 1:6-9; 5:12; 6:17, NW.

¹⁵ Paul calls the "thorn in the flesh" an "angel of Satan, to keep striking me, that I might not be overly exalted". And such these false apostles and disturbers and assailants of Paul's apostleship and work would be, to keep him from getting too elated over his ministry. On the other hand, if the "thorn" was an irremovable affliction of his eyes or other part of his body, it could serve as an angel of Satan to prick him with pessimism or an inferiority complex and a consequent discouragement. Whatever the thorn's nature, Paul prayed three times for its removal. Another thing, he prayed at a time when the gift of the spirit for healing was still bestowed and operated. The thorn, Satan's angel, weakened Paul. He would have been glad to be rid of it.

¹⁶ But the Lord did not answer his triple prayer. Instead, he fortified him with these words: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." Because Paul was left weak by the unextracted thorn, it gave the Lord the opportunity to give Paul a strength to do things which was not his own. So the Lord could demonstrate what he could do with a faithful servant who was hampered with a sore weakness. This gave evidence that the power of Christ was overshadowing his apostle. Realization of this changed the mental view of things for Paul. Instead of being further grieved over his imbedded weakness, Paul said: "Most gladly, therefore, will I rather

boast as respects my weaknesses, that the power of the Christ may like a tent remain over me. Therefore I take pleasure in weaknesses, in insults, in cases of need, in persecutions and difficulties, for Christ." Why so, Paul? "For when I am weak, then I am powerful." Since he was physically weak in himself, he had to be powerful by the power of Christ which sheltered him like a tent.

ACCOMPLISHMENTS DESPITE AFFLICION

¹⁷ Paul failed to get divine healing in this respect, but not because he lacked faith. Nevertheless, he labored far in excess of any of the rest of the apostles. His case shows that we do not have to have divine healing of our physical infirmities and sicknesses in order to accomplish something in active service as a witness of the Most High God. Paul illustrated what God through Christ can make out of a man afflicted with a thorn in the flesh which constituted a weakness for him. Like Paul, we can be happy over what the Lord accomplishes through us in spite of our ailments, disabilities or weaknesses which divine healing fails to remove from us today. If we accomplish anything in spite of these, we are bound to conclude it was the Lord who accomplished it through us, and not we ourselves. This keeps us from growing elated and swell-headed. It reminds us we are powerful to do anything only by his power which tents over us. It allows God's power through Christ to be made perfect in operation through us, in the face of our admitted debility. For this reason the glory for our accomplishments deserves to go to God through Christ. Our ministry as his servants and witnesses is a glorious treasure, and we can now appreciate why this treasure is committed to creatures of earth who are

15, 16. (a) How was the thorn an "angel of Satan"? (b) So what did Paul pray, and how did the Lord respond and Paul take it?

17. Yet how did Paul labor, and what do his case and his attitude show us?

like earthen vessels. Paul explains: "We have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves." —2 Cor. 4:1, 7, NW.

¹⁸ The service reports of modern days show that God is accomplishing a mighty work through men and women and children who are fully devoted to him but who are handicapped with some physical impairment. They have enough truth so as not to pray and wait upon God to perform the miracle of divine healing and relieve them of what ails or hampers their bodies, before they try to get something done in his service. They do not have to have the power of divine healing remove their natural infirmities and defects in order to be convinced themselves or to convince others that they have the truth and are witnesses of Jehovah. Just as they are they try to serve as ministers of the good news of His kingdom which must now be preached world-wide. So today invalids and cripples on their wheel chairs or beds testify to the incoming Kingdom by whatever means and to whomever their limited conditions allow. They speak to all who come in touch with them, they write letters, mail out or pass out literature, telephone, use sign language, etc. These are reporting the time they thus devote to witnessing, and they are listed among the more than

18. To correspond with this, what do 1951 service reports show?

375,000 active witnesses whom the Almighty has raised up in this year 1951.

¹⁹ These confined ones should not be neglected. We should care for them, co-operate with them, supply their service needs, furnish them spiritual food by personal visitation and other means. Besides persons in hospitals, sickrooms, and other places of confinement who are letting the light of Kingdom truth shine out, there are others who are blind, who are deaf and dumb, who are crippled or otherwise handicapped and afflicted. These are nevertheless going out into the field and proclaiming the Kingdom and accomplishing a mighty witness, all in demonstration of God's power amid weakness. So none of suchlike should be disheartened. Let them carry forward their splendid efforts and put the power of God to the proof. By this they have part in demonstrating that it is as Zechariah 4:6 states: "Not by might, nor by power, but by my spirit, saith Jehovah of hosts."—AS.

²⁰ However, the questions on sickness and divine healing are more than we can consider in this *Watchtower* issue. Are you interested to have these discussed in our next issue? We believe so. So your questions as yet unanswered in the above are very likely to be satisfied in what we have yet to say.

19. Besides such confined ones, what are other handicapped ones doing, and thereby what do they demonstrate?

20. What about further questions on sickness and divine healing?

Image Put to Unexpected Use in Chile

In the famous seaport of Valparaiso one of the missionaries began a study in "*Let God Be True*" with a Catholic family. Like all Catholics they had their own statue of the Virgin, a large expensive one in this case. Following the study of the chapter, "Use of Images in Worship," they realized the pagan nature of such worship, but they did not wish to lose the money invested by destroying the image so an advertisement was inserted in the daily paper. Many came to investigate but in each case they asked, "Why do you wish to sell it?" To all they explained the truth they had learned from their Bible study as to the uselessness of such an image. This resulted in no buyers but many hours of witnessing. It gave so many opportunities to witness that they became loathe to sell it.

"Subjection to the Superior Authorities"

MODERN dictators would have us believe that their rise to power is especially arranged by God. Their destiny, so we are told, is divinely guided, and their hideous shadows of authority stretch across the earth "by the grace of God". The "divine right of dictators", however, is nothing more than a revision of the old slogan, the "divine right of kings". On the other hand, the so-called democratic nations also proclaim that their civil authorities serve by divine appointment. And so in this regard the rulers of all nations make similar claims.*

As in former times, so now the most fervent apostles and high priests of this shackle-binding dogma have been and are the clergy of both the Eastern and Western blocs of Christendom. These lettered men of theology try to prove their point by citing certain texts from the Bible. For example, they point to the ancient pagan rulers, Nebuchadnezzar and Cyrus, saying Jehovah made them kings over Babylon and Persia. (Dan. 2:37, 38; 5:18, 19; Jer. 27:5-13, 17; 2 Chron. 36:22, 23, AS; Ezra 1:1, 2) 'Render to Caesar what is Caesar's,' the clergy chirp parrotlike, and 'let everyone be subject to the higher powers'. (Matt. 22:21; Rom. 13:1) But, lacking understanding, these modern-day Pharisees have misapplied the Scriptures.

It is absolutely illogical and unreasonable to believe that the omnipotent God of the universe, the One supreme in love and justice and wisdom and power, is directly responsible for the woes and sorrows and misery brought upon the peoples of the earth by their blundering, grafting, cruel and altogether wicked rulers who honeycomb every man-made government. To say

that God installed the Caesars, the Mussolini's, the Hitlers, the Stalins, and all the rest, is to make God responsible for the persecution of Christ Jesus and all his true followers down to the present time. No, Christ and the apostles declared that Jehovah God has nothing to do with this wicked world, that the Devil is "the ruler of this world", "the god of this system of things," and "the whole world is lying in the power of the wicked one".—John 12:31; 2 Cor. 4:4; 1 John 5:19, NW.

Make no mistake about this, the true "higher powers" or "superior authorities" to whom Christians are commanded to subject themselves in worship are Jehovah God and Christ Jesus! Jehovah is the Source of all authority, and to his glorified Son, Christ Jesus, the reigning King of the new world, God has given a name and power and authority second only to himself.—Job 37:23; Ps. 62:11, Mo; Matt. 28:18; John 5:26, 27, 30; 17:1, 2, NW.

This explains why the apostles Peter and John chose to obey Jehovah God and Christ Jesus rather than earthly rulers in matters pertaining to worship. (Acts 4:19, 20; 5:29-32) This is why the apostles and early Christians did not take part in politics, did not serve in Caesar's armies, did not worship the emperor's image, did not become spotted with this world's affairs. Following a similar course, Christians today, and not Caesar's representatives, have God's rich blessing and holy spirit.

"Pay back, therefore, Caesar's things to Caesar," yes! Christians do this in the form of taxes and obedience in civil matters, but at the same time they do not forget to pay back "God's things to God"—pure worship of him. "There is therefore compelling reason for you to be in subjection"!—Matt. 22:21; Rom. 13:1-6, NW.

* For a detailed discussion, see *The Watchtower*, November 15, 1950.

MAKING A SUCCESS OF *Marriage*

THE business of being husband and wife is the oldest enterprising partnership in the world. For nearly 6,000 years the institution of matrimony has been in operation. One would therefore expect that by now all its wrinkles would be ironed out and its difficulties solved. However, each year divorce figures continue rocketing upward and the percentage of successful marriages sinks ever lower. Why is this? Why do so many entering this vocation soon fall into bankruptcy? Young people are led to believe that marriage is a blissful state of complete happiness, contentment and success. Is it possible to avoid the host of hardships and troubles that often makes married life miserable? Important questions these, and both married and single persons should know the answers.

Reasons for separations and divorces are said to be many. Cruelty, desertion and nonsupport, marital unfaithfulness, economic problems, social position and standing in the community, physical and mental sickness, and incompatible dispositions are a few. The most frequent cause is attributed to sexual relations between husband and wife. A closer look, however, reveals that all these marital troubles arise from much deeper causes. Selfishness and the absence of true love, a deficiency in knowledge, understanding and wisdom, a lack of mercy, forgiveness, patience and self-control, a warped sense of justice, a misuse of power and authority—all of these

are basic causes, and from them arise all the surface storms that bring woeful consequences upon those sailing the sea of matrimony. Not to be overlooked either is the great and powerful marriage-wrecker, Satan the Devil, who has done and is doing everything possible to mock and ridicule, break up and destroy the sacredness of wedlock.

All well and good, these are the causes. But today most people are not particularly interested in delving into the causes and whyfors of matters. Leave such things to the specialists and experts, is their attitude. What people want to know is how the results from these causes can be escaped. The important thing married people are interested in is how to get along happily and make a success of it.

Marriage is of divine origin and, when properly arranged and carried out, has God's approval. (Gen. 2:22-24; Prov. 18:22; Heb. 13:4) It was Jehovah God that created male and female and made them to complement each other. Their characteristics should therefore complete, not compete with, one another. There is no issue drawn as to which is the "better half". The physical strength, energy, initiative, determination and reasoning power of the male should not be antagonistic toward the female characteristics of devotion, sympathy, intuition, and motherly qualities and instincts. Nor vice versa. None should find fault or complain because they were not born of the opposite sex. (Rom. 9:20, 21) And because marriage is ordained by Jehovah God, in order for it to produce happy results it must be carried out according to his perfect laws as found in the Bible.

READ THE MARRIAGE RULE BOOK!

In studying God's Rule Book the Bible one learns that the marriage covenant between a man and woman devoted to the Lord is most sacred and binding. The all-important ingredient for any marriage, according to God's infallible Word of truth, is love. Without love no marriage will succeed. With it no marriage will fail. Apart from the definition of the dictionary, love is said to be the "perfect expression of unselfishness". But it is not a cold, abstract and lifeless principle or truth. Love expresses itself in action. When there is true love there is a warm expression of unselfish devotion and affection between husband and wife. Love is a godlike quality, the "fruit" of God's spirit, for Jehovah himself is the personification of love.—Gal. 5:22; 1 John 4:8.

Love is patient and long-suffering and forgiving. Love is kind, gentle and tender-hearted. Love is generous, considerate and constantly on the lookout for opportunities to do good to the mate. Love is not ill-mannered, resentful, hot-tempered, mean, rude, insolent, vulgar, discourteous, or immodest. No, love is not selfish in any degree. It takes no pleasure in unrighteousness; it has no joy in the suffering of others. Consequently, if love is the activating motive in the hearts and minds of husband and wife there is no problem between them too big to solve.—1 Cor. 13:1-8, 13, NW.

For example, take the matter of sexual relations between man and wife, said to be the primary cause for marriage failure. Often such marriages result from an extravagant heat of selfish passion. The license certificate, instead of representing a sacred covenant of partnership, is looked upon as a convenience which removes so-

cial stigma and legalizes the lustful and selfish cravings of the weakened and sinful flesh. Little wonder that people with such a selfish beat of the heart soon tire of each other and begin seeking ways and means of escaping the bond of wedlock. With no regard for God's law of love these individuals also have no regard for His commands against covetousness and adultery, and in their lewdness they commit all manner of sexual abuses. What does it matter to them that unfaithful Israel was destroyed for her abominable whoredoms?—Ex. 20:17; Jer. 5:7-9; 29:23; Matt. 5:27-30; Heb. 13:4.

How different when couples are motivated by a true expression of devotion and unselfishness one toward the other! Each seeking the other's welfare and pleasure in all things. Each desiring to satisfy and please his mate rather than himself. Each faithful and true to the other. What joy and peace there is in such a family!

What an uplifting force for good if society in general followed the Bible's precepts and commands in this matter! No men lusting after their neighbors' wives. No women playing the harlot with other men. Venereal diseases and all associated evils would soon die out.

WIVES IN SUBJECTION TO HUSBANDS

Man and woman were not created equal in power and glory; the man came first and was given special prerogatives. (1 Cor. 11:8, 9) Man united with his wife, the two became one, but headship still remained in the man. Even as Jehovah is head over his wifely organization, and Christ is head of his espoused church, so also the head of every marriage arrangement properly resides in the husband. This is the theocratic regulation and it works for unity, peace



and harmony, and if altered, confusion and discord are bound to result, as was the case with rebellious queen Vashti in the ancient Persian empire.—1 Cor. 11:3; Eph. 5:23; Esther 1:10-20.

If the husband is the head it follows that the wife must be in subjection to him. "You wives, be in subjection to your husbands, as it is becoming in the Lord." Even if the wife is consecrated to the Lord and her husband is not, still the principle applies. (Col. 3:18, NW; 1 Pet. 3:1) Wrote Paul under inspiration: "Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise authority over a man, but to be in silence." And again he says: "Let the women keep silent in the congregations." If they do not understand a matter "let them question their husbands at home, for it is disgraceful for a woman to speak in a congregation". (1 Tim. 2:11, 12; 1 Cor. 14:33-35, 40, NW) Does this mean that a woman is to remain dumb at all times? Not at all. Paul is writing concerning congregational matters and he is saying that women should not openly dispute, debate or wrangle over a matter and thus challenge and disgrace the man's position of headship.

Some men, lacking understanding, take these Bible texts to mean that wives are only ornaments and conveniences around the house, to be seen but not heard. They conclude that the wife should have no voice in domestic matters and it is the husband's exclusive right to make all decisions without consulting the wife either before or after. Worse yet, some senseless husbands seize hold of God's words to Eve, "thou shalt be under thy husband's power, and he shall have dominion over thee," as a divine edict to them to lord it over their wives and treat them as slaves or beasts of burden. (Gen. 3:16, Dy) Nothing is farther from the truth as set forth

in the Bible. There is absolutely no warrant in Scripture for domestic dictatorship, bossism or domineering brutality on the part of a husband.

Women are not cows or pieces of property that become exclusive possessions of husbands to do with them whatsoever they please. A woman does not lose all her godly rights and liberties upon marrying. Actually, marriage is a partnership in which both the contracting parties give up a certain amount of the freedoms associated with singleness: "The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does." (1 Cor. 7:4, NW) Instead of a husband's enlarging his possessions and expanding the domain over which he can rule as a feudal lord, in reality he must share what he has with his newly acquired mate. From then on two mouths must be fed, two bodies clothed, and the hazards of sickness and accident are doubled. One consolation: if the double load is properly distributed by love twice as many hands carry it!

HUSBANDS, LOVE WIVES AS OWN SELVES!

Take special note of Paul's counsel: "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it." Christ was no dictator. Unselfishly he laid down his life for the congregation. Husbands should follow his example. "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself [the two are one flesh], for no man ever hated his own flesh, but he feeds and cherishes it, . . . let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband."

—Eph. 5:25, 28, 29, 33, NW.

A man never intentionally does injury to his own body. He never humiliates himself before his friends, nor does he sit around a clubhouse gossiping about his shortcomings. You never find a man browbeating himself. Why should not a husband show the same love for his wife, his own flesh? When a man stubs his toe he never beats the toe because it made him stumble. No, he cries out in pain hoping his browbeaten wife will tenderly apply a soothing ointment. Why, then, should this same brutish fellow lash his wife with his tongue, or with something worse, if she makes a mistake, stumbles or falls?

How different when God's law of love and unselfishness is followed! "You husbands, keep on loving your wives and do not be bitterly angry with them." (Col. 3:19, NW) "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one . . . Finally, all of you be like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind, not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing."—1 Pet. 3:7-9, NW.

Ah, yes, live with your wife according to knowledge of God's commands and with understanding of his fundamental laws of nature. Consider the biological constitution of the female, her limitations, her cycles, her vicissitudes, which greatly affect her mental processes, disposition and temperament. God does not overlook these feminine restrictions; neither should husbands. (Lev. 18:19; 20:18) You husbands, look upon your wives as if they were delicate instruments, finely balanced, and give them the same gentle treatment you give the delicate organs of your own body. Showing love and tenderness is not displaying masculine weakness, nor is it showing reverence. Perish the thought!

"Assigning them honor as to a weaker vessel" has nothing to do with the wrongful practice of setting women above men on a pedestal of worship. Bestowing tender affection upon a wife causes her to respond with "deep respect for her husband", and this is the way it should be.

"Live joyfully with the wife whom thou lovest." (Eccl. 9:9) Continually scolding, finding fault and complaining about what she does or fails to do is not the way of love. Remember, it is just as irritating for a wife to dwell with a whining, cantankerous husband as it is for a man to be cooped up with the continual verbal drippings of a contentious and nagging wife.—Prov. 19:13; 27:15.

All the other problems that cause friction in married life will also disappear if the simple counsel of the Bible is followed. You wives, cultivate the happy habits for holding husbands, as set forth in Proverbs 31:10-31. You children, recognize and obey your father as head of the family. You fathers, 'preside over your household in a right manner.' (Deut. 6:7; 11:18, 19; Eph. 6:1-4; Col. 3:18; 1 Tim. 3:2-5, NW) None are perfect; all make mistakes. Be therefore humble, asking forgiveness of each other, and never let the sun set while you are still in a provoked state of mind.—Eph. 4:26.

Truly the Bible has more worth-while counsel and instruction on the subject of marriage than all the books ever written by men. And besides, it tells about God's new world of righteousness which will shortly remove all demon rule and its wicked influence on married life. What glorious opportunities lie ahead for Armageddon survivors! So you folks who are now married and who have prospects and hopes of living in that new world—the sooner you line up with the theocratic rules of life, the sooner you will begin enjoying the blessings of a successful marriage.



Christianity's Non-Christian Witnesses

CHRISTIANITY has its own foundation, unshakable and enduring! It does not lean for support on the writings or testimony of worldly historians. However, you who may question Christian authority, consider carefully what your own profane historians have written in support of the Bible testimony. Christians will also do well to read the testimonies of the heathen, for therein is revealed what a tremendous impact Christianity had on the ancient Greek and Roman world 1900 years ago. The remarks and comments made by non-Christian writers are added proof that the account found in the Bible is not of human invention, is not a fanciful fairy story, is not the product of a fertile imagination. No, the events recorded in the Bible actually happened. Their historicity and authenticity are well established, and even the contemptuous notices of ancient antagonists only give further evidence that such events occurred.

Some persons may conclude that there are comparatively few references to Christ and his followers found in the extant writings of the first two centuries. But remember, even if Christians had made up the majority of society back there, few enemies would have recorded their history in minute detail. The facts, however, show that Christianity in its youth was looked down upon by profane historians as a small and obscure sect, a split off of the despised Jews, and a 'new and pernicious superstition', aimed at overthrowing the popular idolatry of the day.

"There is, therefore, but little reason to expect that a heathen historian, writing of his own time, and having no personal interest in Christians, should make very frequent allusions to them, or be very minute or accurate in his description. And we should have still less reason to anticipate that literary men of the same period, whose themes are not necessarily related to Christianity, should go out of their way to make mention of it. Nevertheless we shall find, upon examination, that a fair proportion of Pagan writers have in some way recognized the existence and spread of Christianity during the first two centuries."—*The Critical Handbook of the Greek New Testament*, by Edward C. Mitchell, 1896, Chapter III.

The historians Appian and Pausanias among the Greeks, and Livy, Paterculus, Valerius, Justin, and Florus among the Latins, all wrote of a period earlier than the reign of Tiberius, hence, it is not surprising that they fail to mention Christianity. Tacitus, said to stand in the front ranks among all the secular historians of antiquity when it comes to accuracy and fair judgment, was born about A.D. 54. In his *Annals*, Book 15, in telling how a rumor reported that Nero was the one guilty of burning Rome, Tacitus says in paragraph 44:

"To get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus [Christ], from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the

hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired."—Translated by A. J. Church and W. J. Brodribb.

The Roman satirist and poet, Juvenal (c. A.D. 60-140), makes an allusion to Tacitus' description of the Christian persecution. (*Sat.* i. 155-157). The highly esteemed statesman and philosopher, Seneca (c. 4 B.C.-A.D. 65), who was Nero's tutor, makes a slight reference to Christianity. (*Epist.* xiv.) So does Dio Chrysostom (c. A.D. 40-115), the "golden mouthed" Greek sophist. (*Orat. Corinthiac.* xxxvii. p. 463) Likewise, the Greek historian and philosopher Arrian, who was born about A.D. 96. (*Dissertat.* iv. 7. §5, 6) Suetonius, the Roman historian who was born toward the end of the first century, in sketching the life of Claudius Caesar, says: "[Claudius] expelled from Rome the Jews, who were continually exciting disturbances, at the instigation of Chrestus [Christ]." (*Vit. Claud.* cap. 25.) And again, in telling of the cruel persecution under

Nero, Suetonius says: "*The Christians were punished*, a set of men of a new and mischievous superstition."—*Vit. Nero.* cap. 16.

TESTIMONY OF PLINY AND TRAJAN

Pliny the Younger, as governor of Bithynia, wrote to Emperor Trajan inquiring how best to deal with the early Christians. This occurred not more than forty years after the death of the apostle Paul, and therefore his letter is a classic document compelling all who refuse to place confidence in the Biblical record of Christ to admit that he did live, that he was a great teacher, that he gained devoted disciples who lived a life so different from the pagans as to cause even the Roman emperors to sit up and take notice.

After confessing in this letter that he had not personally attended the "trials concerning those who profess Christianity", Pliny says: "The method I have observed towards those who have been brought before me as Christians is this: I ask them whether they were Christians." If they admitted it they were punished. However, others, "upon examination denied they were Christians, or had ever been so." These, when put to the test, not only offered up pagan sacrifices, they "even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into any of these compliances". Still others, Pliny says, admitted that at one time they were Christians and even "addressed a form of prayer to Christ, as to a divinity", but for some time now they no longer claimed to be Christians.

—Harvard Classics, vol. 9, pp. 425-428.
Pliny wanted to know



if Trajan approved of these methods and tactics. In answer, the emperor commended Pliny on the way he was handling the matter. "You have adopted the right course," Trajan wrote, "in investigating the charges against the Christians who were brought before you." Trajan's nephew, who succeeded him as emperor (A.D. 117-138), in writing to the proconsul of Asia regarding Christians, declared: "If, therefore, in accusations of this sort, the people of the province can clearly affirm any thing *against the Christians*, so as to bring the case before the tribunal, to this only let them have recourse, and not to informal accusations and mere clamors." —Ap. Euseb. *Hist. Eccles.*, iv. 9.

OTHER OPPOSERS TAKE WITNESS STAND

The Greek rhetorician by the name of Lucian, born toward the end of Trajan's reign, attacked the teachings of Christians and ridiculed their form of worship. Writing to Cronius concerning the death of Peregrinus Proteus, a famous Cynic, Lucian says, among other things, that the Christians "spoke of him [Christ] as a god, and took him for a lawgiver, and honored him with the title of Master. They therefore still worship that great man who was crucified [impaled on a *crux simplex*] in Palestine, because he introduced into the world this new religion".

Origen, one of the most notable "Church Fathers" (A.D. 185-254), has preserved the testimony of several additional non-Christians of ancient times. For example, a Greek philosopher named Numenius, who lived in the latter half of the second century, Origen says, "quotes a fragment from the history of Jesus Christ, of which he seeks the hidden interpretation." (McClintock & Strong, *Cyclopedia*, vol. 7, p. 225) Origen also speaks of Phlegon, who lived about the middle of the second century, as mentioning the fulfill-

ment of certain prophecies pertaining to Christ.—*Contra. Cels. lib. ii., § 14.*

Celsus, a rabid enemy of Christianity who lived about 130 years after the death of Jesus, made many quotations from the Christian Greek Scriptures, explaining: "We take these things from your writings, to wound you with your own weapons." The original works of Celsus are lost, but Origen has preserved for us nearly 80 of his quotations from the Scriptures. Jesus, Celsus says, was represented as the Word of God; was called the Son of God; was from Nazareth, the son of a carpenter; claimed to have had a miraculous conception. Celsus makes allusion to Jesus' being carried down to Egypt, to his baptism in the Jordan, to the voice declaring him to be God's son, to the temptations in the wilderness, to the choosing of the 12 apostles. He admits that Jesus performed great miracles: fed multitudes, opened blind eyes, healed the lame, cured the sick, raised the dead. He also makes reference to many points of doctrine in the teachings of Christ. And in the end, he refers to the betrayal by Judas, Peter's denial, the scourging, crowning, and mockery heaped upon Jesus, as well as the darkness and earthquake that came at Jesus' death, and then the resurrection that followed. Thus this heathen writer unwittingly proved that such things were written down and were universally believed by Christians at that time.—Mitchell's *Critical Handbook of the Greek New Testament*.

One more non-Christian witness is now called to the stand, the celebrated Jewish historian, Flavius Josephus. A passage in his *Antiquities of the Jews* (Book XVIII, chapter iii, § 3), though challenged as, but not proved, spurious, reads: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of

such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day [about A.D. 93].” Again, Josephus (Book XX, chapter ix., ¶1) tells how the high priest Ananus “assembled the sanhedrim of judges, and

brought before them the brother of Jesus, who was called Christ, whose name was James”—Translated by William Whiston.

Thus, the testimony of many witnesses confirms the fact that Christianity is not an invention of recent times, but has deep roots in ancient secular history. Let all nonbelievers, therefore, who imagine the Bible has no foundation in provable facts, lay aside their false ideas and misconceptions and properly evaluate the Bible for what it is—Jehovah God’s Word of truth, unassailable and indestructible! The days of men are like grass, but “the word of our God shall stand for ever”—John 17:17; Ps. 103:15; Isa. 40:8; 1 Pet. 1:25.



Planning Now for the Time to Come

MANY readers of *The Watchtower* have placed their hopes in the new earth of the new world in which righteousness dwells. We think of that time of Kingdom blessings, and it was the learning of those things that caused many of us to inquire further into the study of God’s Word. But we have learned from the Scriptures more than merely concerning the blessings of the Kingdom. We have come to know and understand Jehovah, his name, his Word, his purposes, the issue involving his sovereignty, his undeserved kindness extended toward men in this day, and we have grown in love for him and in our worship of him. Properly worshiping God is a very blessed condition for any man.

When should these conditions of true worship begin? Upon this point the *Watchtower* magazine has said, “Let all begin speaking and living as now under his kingdom.” Is this saying that now, before Armageddon, those who love Jehovah should

begin living in a manner similar to the way they will live on earth after Armageddon? That is it exactly. The fact of the matter is, those who will be carried through Armageddon’s war and ushered into the new earth following that decisive time and be privileged to worship Jehovah God then are those only who, in this day before Armageddon breaks, worship and serve him.

The requirement, then, which must be met precedent to our entering into the new world is to engage in his worship now. Jehovah became King in 1914 when he placed his appointed king, Christ Jesus, upon his heavenly throne as his kingly representative, in fulfillment of the nineteenth chapter of Revelation. Since that time there have begun to flow to Jehovah’s servants Kingdom blessings. There is war on earth, yes. There are famine, illness, death, and other troubles; that is true. The material blessings which are included in the Kingdom benefits following Armageddon

have not come to the people, Jehovah's people or others; but the more important things are here.

The opportunity to worship Jehovah, the opportunity to conform to his righteous requirements, to be guided by his law as now expressed to us in his Word the Bible, to be a follower of Christ Jesus, to stand against the old world of Satan's organization and for the Theocracy under Christ Jesus, to preach the message of good news of the Kingdom, to prove to all who will observe that we are living under the Kingdom rule and we worship Jehovah now—those things are with us, available to us, and we must cling to them now if we will exercise them in the days to come beyond Armageddon.

It is not just a little insignificant handful of people organized into some obscure sect that engages in Jehovah's worship. On the contrary, "I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: 'Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king.'" (Rev. 19:6, NW) If our hopes are that we will be found in that great crowd which will be carried through the battle of the great day of God Almighty, we must be found in the great crowd of praisers of Jehovah now before Armageddon engaging in his worship. We must live now, insofar as it is possible for us to do so, in devotion to God, as we hope to live on earth in the years to come.

FUNDS FOR KINGDOM WORK

In this the Scriptures are our present guide. Even as material things will be secondary in connection with the worship of Jehovah in the new world, even so they are very secondary in connection with the worship of Jehovah now. When Jesus said "pay back . . . God's things to God", he

was not referring to responding to a religious solicitation for funds. Christ Jesus in his entire ministry never asked for a cent of money, nor did the apostles, nor the early church. Christians have never solicited funds and they do not do so now. As Christians we appreciate that that which we pay back to God and that which is due to him is our worship and our love and service. Material things are incidental.

The great amount of money that is required in this period to carry on the activities of the Watch Tower Bible and Tract Society and Jehovah's witnesses whom it serves comes to us without solicitation, voluntarily from Jehovah's witnesses themselves, from their associates, companions, persons of good will, and others who want to see the Word of God spread among the people and desire to use some of their material blessings to that end. Those funds, when received by the Watch Tower Society, are spent earth-wide to carry on this very work of Bible education, that the worship of Jehovah may be expanded, that the crowd of his praisers may increase.

The money that is contributed to the various branch offices of the Society throughout the earth is only part of the financial cost of the ministry of Jehovah's witnesses. As local congregations, the thousands of companies carry on the ministry in their own part of the field, and each individual minister of the Lord is self-supporting, bears his own expenses and goes to the people in his Bible educational work under his own resources. The minister of Jehovah hardly gives a second thought to this feature of his service, because all that he has, as well as himself, is consecrated to Jehovah. It is this spirit of loving devotion, which God has so richly blessed, that accounts for the marvelous increase in his work earth-wide.

Planning ahead is a Scriptural and proper procedure, and the Watch Tower Bible

and Tract Society likes to plan ahead to the extent that it can. Every year those who anticipate that they may want to contribute some funds to the Society during the coming twelve months are privileged to write to the office of the treasurer and so state their hopes in this regard. This is in no sense of the word a pledge, but, in so stating what they intend to do, those writing in merely give an indication of what they hope they can do. That is why we often refer to it as "Good Hopes". A discussion of the matter here is not a solicitation in any sense of the word. The response to this *Watchtower* article is simply an individual's expression of a hope that during the forthcoming twelve months an amount will be donated according to his present plans. That gives the Society something on which to base its program for the coming year.

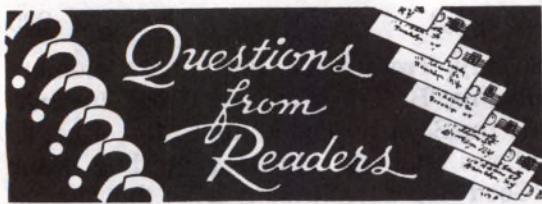
Concerning this matter of planning ahead the apostle Paul, at 1 Corinthians 16:2, writes, "Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then." (NW) On this same matter, in 2 Corinthians 9:7, he states, "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (NW) So any who wish to assist financially in the proclamation of the Kingdom message, leading others to place their hopes in the new world and to conform thereto even now, may so indicate by writing to the Society.

The branch office of the country in which you reside may be addressed, and for the United States, address your card or letter to: Watch Tower Bible and Tract

Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 2, New York. In writing the Society, something to the effect as follows can be stated regarding your "Good Hopes": "It is my hope that during the next twelve months I will be able to donate to the work of praising Jehovah, in acknowledgment that he has begun to rule as King, the amount of \$....., which contributions I will make in such amounts and at such times as proves to be convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus. [signed]" It might be well to keep a copy of your card or letter as a reminder to yourself. In addition to the above address of the head office in Brooklyn, on page 258 is a list of other branch office addresses, and a complete list is on the last page of the *Yearbook*.

We understand the fact that there are many persons who may not wish to write to the Society in accordance with the above, preferring not to make an expression of their hopes or anticipations for the coming year but wishing to merely contribute something at their convenience, as time goes by. Such is perfectly agreeable.

The desire which we have is that any donation be used to advance the Kingdom interests. This will be accomplished only by the blessing of Jehovah the King. So with you we wish to join in our mutual prayers to the Most High for his direction and blessing upon the use of these things, and, above all, upon the personal devotion of ourselves at this time to the righteous requirements of his worship, that we may be found in that great crowd of praisers of Jehovah now and following Armageddon.



Questions from Readers

The answer to the second question of this section appearing in the November 15 issue drew many responses and further questionings. Without being dogmatic, it stated that it seemed Scriptural to believe that children executed in Jehovah's battle of Armageddon would not be resurrected. Here we consider questions raised.

- How does this affect the statement in the *Armageddon* booklet, on page 55, that not all those executed at Armageddon will remain dead forever?—B. E., Maryland.

What has been published in the November 15 issue of *The Watchtower* represents our present understanding of the matter, and replaces the thought expressed in the 14-year-old booklet *Armageddon*. We call notice to the fact that before this answer was published in *The Watchtower* the same point had been made in "*This Means Everlasting Life*", pages 248, 249.

- Adam's offspring did not come under eternal destruction because of his fall. Why should young children suffer eternal destruction at Armageddon because of having wicked parents?—E. N., Minnesota.

Adam and Eve in Eden were on judgment with respect to the tree of knowledge and the course they took fixed their destiny, it being a time of judgment. Adam and Eve's children were not born at that time and hence not directly or personally on judgment in Eden. That is why God could arrange for the ransoming of all of their future children who would accept his arrangements, this acceptance being shown by them at whatever time God might be pleased to bring them into a period of judgment. It is likely that for the majority of men who have lived on the earth this time of judgment will be in Christ's millennial reign, at the time of the general resurrection and thereafter. At that future time of judgment arranged for them by God's mercy each one will be on his own responsibility, as shown by Ezekiel 18:20-23.—See "*This Means Everlasting Life*", pages 94, 95.

However, long before this many persons will have had their time of judgment, as the Scriptures show that God has brought certain judg-

ment periods upon human society at certain times, during which he held them accountable for their course of action. That they might be really accountable for themselves and for their young children dependent upon them, he caused testimony to be given that they might know the issue and make their decision, by which they would determine their destiny, independent of any inherited condemnation from Adam. He warned parents not only of the consequences to themselves but also of those to their irresponsible offspring.

One of such judgment periods was the flood of Noah's day, prior to which Noah preached righteousness for some forty or fifty years. (Heb. 11:7; 2 Pet. 2:5) Another was the fiery end of Sodom and Gomorrah, which cities saw warning miracles by angels and heard witnessing by Lot before the rain of fire fell. (Gen. 19:11-14, 24) In Jesus' day it was a time of judgment and he warned certain Jewish cities of a fate like that upon Sodom and Gomorrah, and judged certain scribes and Pharisees fit for the eternal destruction of Gehenna.—Matt. 11:20-24; 23:33, NW.

Our present day is also a time of judgment, and it is this that the objectors to the answer in the November 15 *Watchtower* apparently fail to fully appreciate. For seventy-one years *The Watchtower* has been publishing the warning of God's Word, and since 1919 Jehovah's witnesses have been active as never before in giving world-wide witness, in this time of judgment when the enthroned King is separating the nations as a shepherd divides the sheep from the goats. Abuse and persecution come upon them from both adults and children under the influence of their elders. So it is because we now live in a period of judgment that we say all persons are on trial. And because children are present they too come in for judgment, and their case is not parallel to that of Adam and Eve's offspring, who were not present in Eden at the time of that pair's judgment trial.

- Can we Scripturally say that those slain by Jehovah at the climax of such judgment periods as at the Flood and at Sodom and Gomorrah and at Armageddon go into eternal destruction?—I. F., Washington.

Please open your Bible and read Luke 17:24-37. It speaks of "that day when the Son of man is to be revealed" (NW), and the surrounding verses show that to be in the time of the end, climaxed by Armageddon. It states that at Armageddon it will be "just as it occurred in

the days of Noah" when "the flood arrived and destroyed them all", and it will be "just as it occurred in the days of Lot" when he fled Sodom and "it rained fire and sulphur from heaven and destroyed them all". Since these are parallel cases, if it can be shown that the destroyed in any one case will have no "resurrection of judgment" it follows that those in the other two cases are likewise doomed. (John 5:28, 29, NW) The parable of the sheep and goats, now in course of fulfillment, shows that at Armageddon the goats "depart into everlasting cutting-off", thereby indicating the fate of those destroyed in all three cases.—Matt. 25:31-46, NW.

Those perishing in the Flood and in the fiery rainfall on Sodom and Gomorrah did not die because of inherited sin from Adam, but were condemned because they ignored Jehovah's warning and were slain by him. They became warning examples of everlasting judicial punishment. (Heb. 11:7; 2 Pet. 2:5-8; Jude 7) Now just a minute, someone protests, are you not forgetting Jesus' words to the rebellious Jewish cities: "It will be more endurable for the land of Sodom on Judgment Day than for you"? Does that not mean at least some of those destroyed at Sodom's fall will be resurrected and able to successfully endure a future judgment day? We reply that these words have not been forgotten.—Matt. 10:15; 11:24, NW.

This is a form of speech-construction common in Biblical times. It is used to emphasize the impossibility of a thing. Jesus used a similar construction when he said: "It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." (Luke 18:25, NW) No sane person would believe a camel could squeeze through a needle's eye. Yet if this obviously impossible thing were said to be easier than something else, would that not powerfully emphasize the utter impossibility of the other thing? So Jesus forcefully made the point that rich ones who were loath to part with their wealth would not enter the kingdom. So it was with his other use of this speech form. Sodom and Gomorrah could not endure judgment. Not even ten righteous were there. Only four, and one of those failed at a crucial moment. (Gen. 18:32; 19:15, 17, 26) The Jews knew Sodom's fate was sealed, so when Jesus told them that judgment would be more endurable for such doomed ones than for these Jewish cities they got the powerful point.

But an objector still may protest that Jesus said these cities would be brought down to Hades, not to the everlasting destruction of Gehenna. Jesus said: "Will you perhaps be exalted to heaven? Down to Hades you will come!" (Matt. 11:23, NW) The hope of literally going to heaven had not been held out to these Jews, this hope not being understood until the outpouring of holy spirit at Pentecost after Jesus' death and resurrection. Since by heaven no destination after death would be meant, so by the contrasting word Hades a destiny would not be meant.

By these words Jesus was making the strongest possible contrast between exaltation and abasement. Heaven reaches high above, Hades goes underground, lower than Gehenna, which was aboveground just outside Jerusalem. Had Jesus used Gehenna the Jews might have thought he meant literal Jewish cities would be plucked up and set down in that specific valley. So Jesus merely used these extremes of height and depth to show how those exalting themselves would be abased, just as Jehovah used heaven and Sheol, the Hebrew equivalent of Hades, to show these same extremes: "Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down." (Amos 9:2, AS) These Jewish cities had heard the warning and had seen powerful works; they had had fair judgment trial and by their decision showed they were worthy of eternal destruction.—Matt. 10:5-15; Luke 10:8-12, NW.

So today this time of judgment of the nations is not a mere dress rehearsal for a further and decisive second judgment to come, thereby making the destruction of individuals at Armageddon not count for eternity. If it were a matter of these people dying and coming back in a general resurrection for a second opportunity, then their blood on the head of the watchman class would not be so serious, nor would Jehovah view the warning work so vital as to make the stones cry out the alarm if we remained silent.—Ezek. 33:7-9; Luke 19:40.

● Some maintain that at Armageddon there will be three classes: sheep that survive, goats that are eternally destroyed, and uninformed or irresponsible ones who will die but will be resurrected, and that in this latter class will be young children. Is this correct?—L. P., Montana.

We know of no Scriptural backing for such a view. The parable of the sheep and goats shows

the nations being separated into two classes, not three. The goats headed for everlasting cutting-off are not just those who persecuted Christ's brothers. The parable upbraids the goats, not for what they did, but for what they failed to do, for their indifference toward and lack of interest in his brothers.—Matt. 25:45.

Many who never come in touch with the anointed remnant nevertheless subscribe to what others do in persecuting or fail to do in the way of giving help. The Bible shows a communal responsibility, where a community upholds rulers who persecute Jehovah's people. Did not the Egyptians suffer the plagues because of Pharaoh's hardheartedness? Did not the Amalekites suffer for generations afterward because of Amalek's opposition to Israel in the wilderness? Were not the entire households, including little children, of Korah and Dathan and Abiram swallowed up in destruction because of the rebellion of the household heads? Did not Achan by his greed bring death not only to himself but to his sons and daughters as well? Even King David brought death upon his people by his own transgressions. (Ex. 5:1, 2; 9:13-16; 17:8, 14, 16; 20:5, 6; Num. 16:23-33; Josh. 7:24, 25; 2 Sam. 24:10-17) Now, who will be rash and commit the folly of posing as more just than God by saying He was wrong in such procedures?—Deut. 32:4.

In harmony with the parable of the sheep and goats, Ezekiel chapter 9 shows but two

classes, those marked for preservation and the unmarked ones appointed to destruction. And in this latter class note that little children were included, to be slain without pity. This is a prophetic picture of the destruction at Armageddon. At a time of judgment Jesus said: "If the blind lead the blind, both shall fall into the ditch." That means not only clergy and laity but also parent and child. If a parent chooses to sin against the holy spirit despite the eternal interests of his offspring, that then becomes the responsibility of the parent. In that same time of judgment Paul and Barnabas said to the Jews: "It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations." (Acts 13:46, NW) Those Jews became responsible for the fate of their offspring, not Paul and Barnabas.

Parents devoted to their children will in the interests of their offspring shun wrong ways, taking instead right paths so as to put their children in the way of preservation. "Jehovah knows those who belong to him," and that also means little children at Armageddon whose parents belong to Jehovah and who try to rear them according to God's Word. (Deut. 6:6, 7; Eph. 6:4; 2 Tim. 2:19, NW) To Christian parents of young children the promise is: "Otherwise, your children would really be unclean, but now they are holy."—1 Cor. 7:14, NW.

1951 DISTRICT ASSEMBLIES—U. S. AND CANADA

Chicago, Ill., May 18-20, International Amphitheatre, 43rd and South Halsted Sts.

Dallas, Texas (White & Col.), May 18-20, Fair Park Automobile Bldg., State Fair Park.

Minneapolis, Minn., May 18-20, Minneapolis Armory, 6th Ave. S. and 6th St. S.

Toronto, Ont., May 18-20, Varsity Arena, 275 Bloor St. W. and Maple Leaf Gardens, Carlton and Church Sts.

Denver, Colo., May 25-27, City Auditorium, 14th and Curtis Sts.

Montreal, Que., May 25-27, The Auditorium, 4110 Lasalle Blvd., Verdun.

Winnipeg, Man., May 25-27, Amphitheatre Rink. Atlantic City, N. J., June 1-3, City Convention Hall.

San Francisco, Calif., June 1-3, Cow Palace, Geneva Ave. and Rio Verde St.

Saint John, N. B., June 1-3, Curling Rink, Lansdowne Ave.

Vancouver, B.C., June 1-3, Forum Building, Pacific National Exhibition.

Atlanta, Ga., June 8-10, Atlanta Municipal Auditorium, Courtland and Gilmer Sts.

Atlanta, Ga. (Colored), June 8-10, Sunset Casino, 690 Magnolia St. N. W.

Edmonton, Alta., June 8-10, Edmonton Gardens, Exhibition Grounds.

"WATCHTOWER" STUDIES
Week of June 3: Divine Healing for Perfect Life.
Week of June 10: The Prayer of Faith During
Sickness.