

The **WATCHTOWER**

JULY 15, 1959

Semimonthly

HOW IS YOUR SPIRITUAL
APPETITE?

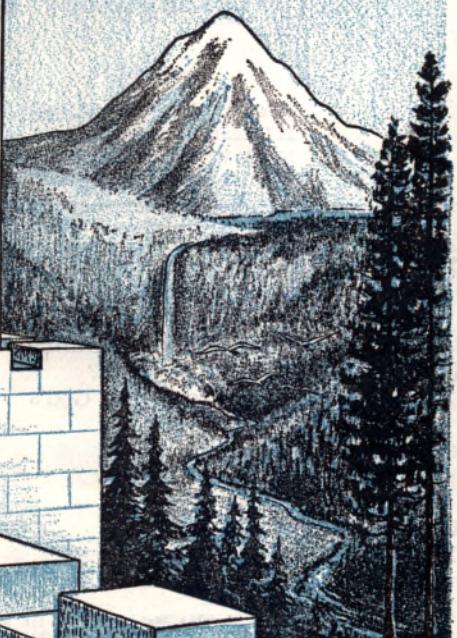
EXERT YOURSELVES VIGOROUSLY AS
GOD'S WORKMEN

DO YOU REALLY ACCEPT THE
TEACHINGS OF CHRIST?

ISRAEL'S TABERNACLE SHADOWS

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS	American Standard Version
AT	An American Translation
AV	Authorized Version (1611)
Da	J. N. Darby's version
Dy	Cathelic Douay version
ED	The Emphatic Diaglott

JP - Jewish Publication Soc.
Le - Isaac Leeser's version
Mo - James Moffatt's version
Ro - J. B. Rotherham's version
RS - Revised Standard Version
Ya - Robert Young's version

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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Number 14

A DAMAGED machine can be repaired. An extinguished light can be rekindled. But who can repair a lifeless body? Who can rekindle its spark of life? As far as human power is concerned, a life is irreplaceable. Once it has ceased it is humanly impossible to revive it. This fact makes life something of utmost value.

The Creator of life stressed its value when he laid down this law: "In case a man should strike any soul of mankind fatally, he should be put to death without fail." (Lev. 24:17) This divine law demanded the most valuable possession of a manslayer—his own life.

The modern world has a sliding scale for evaluating human life. When there is a killing, the slayer is sought with the greatest of diligence and is punished when apprehended. But when political rulers declare war, respect for human life takes a nose dive. Life is then destroyed with calloused indifference. Is it to be respected only under certain circumstances? Is it to be regarded like commodities on the stock market whose value fluctuates according to world tensions?

Disgust for the world's attitude toward human life has caused some people to go to the extreme of considering life as something that should be revered or ven-



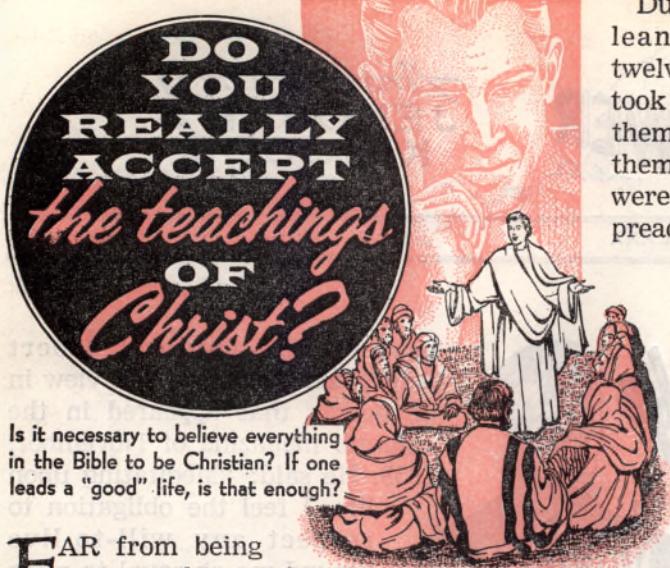
erated. The famous Albert Schweitzer expressed this view in an article that appeared in the *Atlantic* magazine of November, 1958. He said: "Meditating upon life, I feel the obligation to respect any will-to-live around me as equal to mine and as having a mysterious

value. A fundamental idea of Good then consists in preserving life, in favoring it, in wanting to raise it to its highest value, and evil consists in annihilating life, injuring it, and impeding its growth. The principle of this veneration of life corresponds to the one of Love." It is proper to place a high value upon life, but veneration belongs to the great Source of life, Jehovah God, and not to life itself.

How can people learn to place upon human life the value God purposed it to have when the very entertainment of this modern generation depends upon stories that devalue it? Is this the way to build up respect for life?

Despite the bloodthirstiness of our modern world, with its threats of nuclear massacres, the time is coming when Jehovah God will cause earth's inhabitants to live in peace and to have the highest regard for human life: "They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."

—Isa. 11:9.



Is it necessary to believe everything in the Bible to be Christian? If one leads a "good" life, is that enough?

FAR from being soft-spoken and inoffensive, Christ Jesus was outspoken in behalf of the truth. The things he said did not always please his hearers, not even all who professed to be his disciples. He made no pretense at promoting interfaith movements, but uncompromisingly advocated the pure worship of the only true God. Jesus did not practice an "easy" religion, nor did he advocate that kind of religion for others. He was an energetic minister of God.

After being immersed by John the Baptist in the fall of the year 29 (A.D.), he began to teach his first disciples. The next spring while attending the Passover in Jerusalem he exposed the commercialism that was being carried on right in the temple area, overturning the tables of the money-changers. It was about that time that John the Baptist was thrown into prison because of his outspoken preaching, and there he stayed over a year till his execution. Jesus was not deterred by John's imprisonment. He opened an intensive two-year public ministry in Galilee, and in the synagogue of his own home town of Nazareth he read his commission from the scroll of Isaiah for all to hear.

During the second year of his Galilean ministry, Jesus designated the twelve who were to be apostles. He both took them along with him and sent them out on assignments by twos to give them training in the ministry that they were to continue after his death. His preaching took him into the neighborhood of Phoenicia, through Judea and Perea and on to Jerusalem and the climax of his earthly career there in the spring of 33 (A.D.).

ATTITUDE TOWARD THE SCRIPTURES

Jesus accepted the Scriptures as the inspired Word of God. He was no higher critic, professing to teach the Bible but taking issue with the things it says. He did not discount the record concerning Adam and Eve as a fable, but he quoted from the authoritative Genesis account of the matter, saying: "Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'?" He believed the account about Jonah and the big fish and he spoke of the flood of Noah's day as a historical fact. Never once did Jesus question the truthfulness of any part of the Bible record. Although portions of the Scriptures reached back to events over four thousand years past at the time he referred to them, he did not suggest that they might better be replaced by more up-to-date ideas. And neither does anyone who is a true follower of Christ take such a viewpoint.—Matt. 19:4, 5; 24:37, 38; Luke 11:30.

When turning back the unholy advances of the Devil, Jesus declared: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." As he had done during his human life, so also after his resurrection from the

dead, he impressed the importance and reliability of the Scriptures on the minds of his followers. "Commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." He knew that the only way for them to have a firm faith was for them to have an accurate knowledge of God's Word. Do you accept the entire Bible as God's inspired Word and do you know what it contains? That is part of being a Christian.—Matt. 4:4; Luke 24:27.

HIS GOD

Certainly for one to believe the teachings of Christ he must know and worship the God that Christ worshiped. Do not erroneously conclude that Christians are to worship Christ; that is not what he taught. True, he is a god, a mighty one, but he did not worship himself and he did not teach his disciples to worship him. Rather, on the day he was resurrected he told Mary Magdalene: "I am ascending to my Father and your Father and to my God and your God." The Father was not to be ignored as if he were one and the same with the Son. Jesus said: "He that sent me is real." —John 20:17; 7:28.

It is true that his opponents accused Jesus of making himself equal to God by calling God his own Father, but in so doing they misrepresented the facts, as do those who teach the doctrine of the trinity today. Jesus answered their falsehood by saying: "Most truly I say to you, The Son cannot do a single thing of his own initiative." No, he was not equal to God, and he further emphasized that point by saying: "The Father is greater than I am." (John 5:18, 19; 14:28) His own disciples properly understood the matter, and when he asked them, "Who do you say I am?" they did not confuse his identity with that of the Father or say that he was a member of a triune Godhead. No; Peter said: "You are

the Christ, the Son of the living God." His Father had sent him to earth to glorify God and to "give his soul a ransom in exchange for many."—Matt. 16:15-17; 20:28.

Whom, then, did Jesus worship, and whom does he teach us to worship? He answers: "It is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" Perhaps the Bible translation you have does not say "Jehovah" at Matthew 4:10 but says "the Lord." If so, please note that Jesus was quoting this from another source, saying, "It is written." He quoted from Deuteronomy 6:13, where, in the *King James Version*, the word "LORD" is printed in all capital letters. Why? Because the original text at this place contains the Hebrew characters for the name of God, Jehovah. Jesus used that name and kept it prominent, his own name meaning "Jehovah is salvation." He taught us to pray: "Our Father in the heavens, let your name be sanctified." In his own prayer to the Father he said: "I have made your name manifest to the men you gave me out of the world." Jesus was a worshiper of Jehovah God, and those who are his disciples follow his example.—Matt. 6:9; John 17:6.

VIEWPOINT TOWARD OTHER RELIGIONS

It is a common thought among professed Christians in our time that membership in any church is all right as long as the individual is sincere. That being so, it is considered poor taste to criticize the religion of another person. Those who hold to these ideas may feel that theirs is a tolerant Christian viewpoint. Do the facts support the case?

Christ did not agree that everyone worships the same God or that all religion is good. He outspokenly told the clergy of his day: "You know neither me nor my Father. . . . You are from your father the Devil and you wish to do the desires of

your father. . . . He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God."—John 8:19, 44, 47.

Well aware of the divine requirements for salvation, Jesus knew that not all religions lead to life, and he never left that impression with others. In his sermon on the mountain he said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness."—Matt. 7:13, 14, 22, 23.

Jesus rebuked the religious leaders for failing their flocks. "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in." They were failing to direct the people to the Kingdom of God. Yes, they made professions of piety, claiming to be servants of God and the religious instructors of the people, but they were frauds, and Jesus said: "You also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness."—Matt. 23:13, 28.

Statements like those make some pious folk shudder, but why be offended? Our disgust should be directed against the religious hypocrites, against those who endanger the lives of others by making it hard for them to get into the Kingdom, whether in Jesus' day or in this twentieth century. Principled persons not only approve of the exposure of dishonesty, but

participate in it in order to protect their neighbors.

Love, compassion, patience and peace are important qualities. They must be cultivated and exercised by Christians in their relations with one another and in their relationships with those on the outside, even when they may be abused. God has shown these qualities toward us and we are under obligation to show them toward others. But we must not confuse love of neighbor with love of God-dishonoring sin and unscriptural religious doctrines. We must not condone wrong. Love of God will move us to stand firm for his righteous principles. Love of neighbor will cause us to warn him of the pitfalls that surround him. That is Christian love—love that shows itself first of all in loyalty to God, and then in seeking the lasting welfare of one's fellow.—Luke 10:27.

Just as Jesus' teaching did not appeal to those who insincerely clung to false practices and teachings, so, too, it did not appeal to those who might have been indifferent or lazy. They had to want the truth to get it. "Accordingly I say to you," counseled Jesus, "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you." Our desire to understand the Bible must be strong, so that we keep on studying and asking and seeking until we get the point of it.—Luke 11:9.

There are others besides the lazily indifferent ones who do not find the teachings of Jesus appealing. They are those who look to the learned men of this world to tell them what to do or who rely on the wisdom of the world as their guide. Greatly upset by the effectiveness of Jesus' teaching, the Pharisees argued: "You have not been misled also, have you? Not one of the rulers or of the Pharisees has put faith in him, has he?" (John 7:47, 48) Their argument was wholly irrelevant, but

it is an argument that easily eclipses reason. People look for evidence of worldly approval. But Jesus took the opposite viewpoint, saying: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you." (Matt. 11:25, 26) God's Word is based on the very Source of wisdom, Jehovah God. It is completely reliable and in harmony with established truths that may be uncovered in any other field of research. But it is not based on the wrong thinking and philosophies of the old world, and for that reason it does not appeal to those who subscribe to that sort of intellectualism. If your acceptance of Jesus' teachings depends on their being approved by worldly intellectuals, then you will not be a Christian.

THE KINGDOM OF GOD

From the time he began his Galilean ministry in the year 30 (A.D.) Jesus boldly proclaimed that the Kingdom of God was at hand, and fittingly so, because he as its anointed King was present. But it was not the time for him to take his kingly power and begin to rule. No, he was to ascend to heaven and sit at his Father's right hand until the appointed times of the nations ran out A.D. 1914. Then, in fulfillment of his own prophecy, the Son of man would come "on the clouds of heaven with power and great glory." (Matt. 22:44; 24:30) His was to be a heavenly kingdom. There he could take action against the great oppressor of humankind, Satan the Devil, and put him and his demons out of existence. As heavenly king he would do on a grander scale for his earthly subjects the things that he miraculously performed during his earthly ministry. "For this is the will of my Father," said Jesus,

"that everyone that beholds the Son and exercises faith in him should have everlasting life, and I should resurrect him at the last day." (John 6:40) The eyes of the blind he will open and the ears of the deaf will be unstopped. The crippled and diseased will be healed, and he will grant abundant prosperity to his subjects.

Let none be confused by the claims of political impostors who say that world communism will deliver the people into a prosperous and happy new world. Nor let anyone think that the kingdom of which Jesus spoke finds its fulfillment in democracy. Democracy is rule by the people, but Jesus taught us to seek continually the kingdom of *God*, His kingdom ruled by His anointed Son. Being Christian means to recognize that, indeed, Jesus is the Christ, the One anointed by Jehovah God as King, and to submit to the laws of his Kingdom rule and to promote the interests of that kingdom at all times.

MORE THAN A "GOOD LIFE"

It is obvious that being a Christian involves much more than leading a "good life." It is more than honoring one's parents and refraining from murder, adultery, theft and falsehood. To a man who said he kept all these commandments Jesus advised: "Go, sell what things you have and give to the poor, and you will have treasure in heaven, and come be my follower." (Mark 10:17-22) Yes, "be my follower." Accept the teachings of Christ, believing the Bible and giving Jehovah God exclusive devotion as Jesus did. Follow the example of Christ, breaking off your purely selfish pursuits in the old world and becoming a zealous minister of God as Jesus was.

Happy are those who do it! No distress that will come upon the human race in the days ahead will be able to shake their confidence. And no persecution that may be-

fall them as servants of God, not even death itself, can rob them of the realization of their hope. "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And

the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass." (Matt. 7:24, 25) It is such faith that those have who really believe the teachings of Christ.

Gathering the Sheep in Far-off Burma

JESUS CHRIST referred to himself as the Right Shepherd and likened his followers to sheep. He said that his sheep would recognize his voice and come to him. Many sheep-like persons today are indeed recognizing his voice. A striking example of this is seen in the following report from Burma:

"A Burmese villager came to live in the capital, the city of Rangoon. After a few years he came in touch with Jehovah's witnesses, with the result that he himself became a dedicated witness. Appreciating his privileges, he began writing letters to his relatives living in his native village telling them all about what he had learned. Then one day one of these came to visit him in Rangoon to learn more, after which he returned to tell others about these things. Some of the villagers believed and soon five of them began talking to still others about Jehovah and his kingdom.

"Recently a special representative of the Society happened to visit this village on his way to his assignment and was surprised at the interest in Jehovah that he found. He wrote the Society's Branch office at Burma telling of twenty persons of good will and requesting that help be sent. Within a week two of us were on our way to this village. Although it was only 102 miles away, the trip took twenty-one hours by launch. When night fell we had to disembark and find a place to stay for the night. Early next morning, after having washed in the Irrawaddy River, we started off on bicycle, one with a sidecar attached. With it we covered the last nine miles in two hours.

"The village we were heading for was not easily accessible, there being no roads, no electric lights nor even a market in that area. We were glad to arrive safely and to find that the brothers had prepared well for us.

"After lunch we took our Bibles and sat in the cool shade, and within half an hour thirty villagers had gathered round for a Bible dis-

cussion. The rest of the day we spent in discussing the Bible in the various homes. The next morning we engaged in the house-to-house ministry, being joined by eight of the villagers, and the afternoon we again spent in Bible discussions in the homes of interested ones. Even the local clergyman came, he wanting to know who may and who may not partake of the bread and wine at the Lord's supper or evening meal. It seems that since this 'new doctrine' had come to his village half of his congregation refused to partake of the emblems!

"The evenings we spent around kerosene lamps with twenty to thirty persons of good will, all with open Bibles in their hands. Even children of eight and nine years were taking part, looking up texts. The familiarity of all with their Bibles was most remarkable, since they first began to use their Bibles upon hearing about Jehovah and his kingdom.

"Sunday morning eighteen joined us in the field ministry and in the afternoon fifty-five attended the public lecture, forty-eight of them remaining for the *Watchtower* study. We continued with Bible discussions until 11 p.m., as we had to leave the next day. A regular meeting place was arranged for and we gave them instructions on how to conduct congregational meetings, how to keep records and how to make reports of their ministerial activities, etc. They asked that a pioneer minister be sent to help them and this request has been complied with; in fact, two special representatives of the Watch Tower society are now teaching them God's righteous requirements.

"The next day we departed for Rangoon on a launch filled with cows, chickens and people. We were a weary pair that disembarked the next morning! Weary, yes, but very happy for having had the privilege of helping to water the seed that had been planted in that far-off jungle village."

HOW IS YOUR

Spiritual Appetite?

"I bend my knees to the Father . . . to the end that he may grant you . . . to be made mighty in the man you are inside."

—Eph. 3:14-16.



KNOWLEDGE is a vital Bible subject, and Jehovah has taken great pains in explaining all we must know about it in his Word. It being a spiritual subject, however, we would probably have had a hard time to understand what knowledge is and does, were it not possible to have it explained to us in the familiar terms of food, eating and drinking. In fact, physical food lends itself so excellently to explaining the secrets of knowledge that one might be inclined to ask if the Creator made us eat food just to help us understand better the far greater value of knowledge. Knowledge is often referred to as "spiritual food."

² Jehovah God not only imbedded the natural instincts in man, but he also provided for their satisfaction. Thus when Adam was placed in the garden of Eden, he was told of the food provisions made for him. True, since the rebellion against God in Eden, famines have stricken mankind in general, but, except for some few specific cases related in the Bible, they were not from God. Faithful servants of Jehovah God never had to starve to death unless in isolated cases when Satan was

1. What helps us to understand fully the subject of knowledge?
2. What provisions has Jehovah made to satisfy man's desire for food?

permitted to bring a special test upon them to show him that he could not break the integrity of God's witnesses, and thus Jehovah's name was vindicated. King David testifies: "A young man

I used to be, I have also grown old, and yet I have not seen anyone righteous forsaken, nor his offspring looking for bread."—Gen. 1:29, 30; 2 Ki. 8:1; Ezek. 5:16, 17, AS; Ps. 145:15, 16; 37:25; Matt. 6:25, 26.

³ The means to satisfy man's inborn hunger for knowledge were equally provided by the Creator. There were plenty of questions for Adam to ask, and there was plenty of opportunity to satisfy his curiosity. Since he was to be a gardener, it was only natural that his first course was in botany. To find the food proper for him, he had to learn to analyze and identify plants and trees. Zoology was taught him when "every wild beast of the field and every flying creature of the heavens" were brought to Adam so that he could give each of them names.—Gen. 2:15, 19, 20.

⁴ Furthermore, the garden of Eden should be expanded to take in the whole earth; so geography was logically next, together with knowledge of the laws designed to govern a human society as mankind increased. And, above all, there was the subject of relations between man and his God, a course the heavenly Father himself would teach his earthly son. The storehouse of knowledge set before Adam was so great that even today science sees no danger of running out of the whys and wherefores.

⁵ As there is a variety of food, so there

- 3, 4. How did Jehovah satisfy Adam's desire for spiritual food?
5. What resemblance is there between food and knowledge as regards nutritional value?

is of knowledge; and just as not all food has the same nutritional value for the body, so not all knowledge has the same nutritional value for the mind. In fact, some knowledge does more harm than good to a person, just as is the case with some foods.

⁶ Confining ourselves to the part of knowledge that is often referred to as culture, it can roughly be divided into art, science and religion. Not all this knowledge is of equal value to us, because not all of it contributes toward eternal life from God.

⁷ As seen from that point of view, art knowledge is definitely the least valuable thing we could engage our brains in. It is like a stimulus. It has its time and place and it makes life sweet, but it does not give life and, if overindulged in, it will only do harm.

⁸ True science is more valuable than art as a spiritual food, because it will always lead to awe for the great Creator and build up faith, whereas pseudo science that cannot distinguish between facts and theories is one of the means by which "the god of this system of things has blinded the minds of the unbelievers." If such knowledge is relied on, it is only harmful to a person, because it will ruin his faith.—2 Cor. 4:4; 1 Tim. 6:20.

⁹ It is in the field of religion that we find the vital knowledge without which there is no everlasting life. "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth," said Jesus, thus confining the source of life-giving knowledge and true religion to the Bible. Here is where we can get knowledge of Jehovah God and Christ Jesus, and that "means everlasting life."—Matt. 4:4; John 17:3; Isa. 8:20, *Dy.*

6-8. As seen from the viewpoint of everlasting life, (a) of what value is art? (b) of what value is science as food for the mind?

9. Which spiritual food is indispensable for life eternal?

¹⁰ The purpose of taking in food is to build up a strong body and sustain it. The purpose of taking in the most important of spiritual foods, the knowledge of Jehovah God and his Son, Christ Jesus, by means of God's Word, is to build up a strong faith and sustain it, because the Christian lives "by means of faith." "On account of this I bend my knees to the Father," Paul says, ". . . to the end that he may grant you . . . to be made mighty in the man you are inside with power through his spirit, . . . that you may be rooted and established on the foundation."—Rom. 1:17; Eph. 3:14-17.

REGULARITY MUST BE LEARNED

¹¹ Unlike hibernating animals, snakes and many insects, which can do without food for long periods of time, man was created to be busy every day and, therefore, to eat regularly and frequently. Many people must have at least three meals a day to keep physically fit. What a lot of meals that is in the course of just a normal life span, let alone an everlasting life! It almost sounds like a burden, but it is not. The healthy person finds every meal a break, a time of relaxation, of satisfaction and often of joyous companionship, and that was the way the Creator meant it to be. Otherwise, Jehovah could have given us pills to eat three times a day with the same effect on our bodies. Some scientists like to play with the idea that that is the way man will take in food in the future. But Jehovah did not arrange it that way. He wanted us to have all the pleasure and joy that go with normal meals every day.

¹² Are regularity and repetition just as essential when it comes to spiritual food? Even more so. God's Word and experience show that it was not intended for man to

10. Why should we take in spiritual food?

11. Why are regular and frequent meals not a burden?

12. Why is it even more important to be regular about spiritual meals?

take in a lot of spiritual food at one time and then go without food for weeks or months. As lack of food weakens the body, so does lack of spiritual food weaken the faith or "inner man." But whereas a weak body has no effect on God's estimation of a person serving him, a weak faith can lead to loss of integrity toward God by one's compromising or falling away from the faith entirely, and that ruins in God's sight the right to eternal life; so spiritual undernourishment is much more dangerous than literal undernourishment. That is why Jehovah pronounces those happy who study his Word "day and night." A burden? Not at all. There is no doubt that Jehovah had in mind to make the spiritual meals, necessary for man to live, just as much a time of relaxation, satisfaction and happy companionship to him as the normal meals are. If we have a normal spiritual appetite, that is the way we will feel about it.—Heb. 10:25; Ps. 1:2; Josh. 1:8; Deut. 6:7; Prov. 6:20-22.

¹³ Of course, regularity about normal meals has to be learned as we have to learn most things in life. Children are often too busy to remember the meal hours, but good parents train them till they acquire the habit of going to the table at regular hours each day. It is not that we always feel hungry at mealtime, but we are not reflecting on that; out of habit we automatically turn up for the meal, and, when there, we often find that the appetite grows as we eat. That same habit must be developed in regard to spiritual meals. Whether we actually feel hungry at the moment is beside the point. A mature Christian is one who has developed the habit of automatically turning his steps toward the Kingdom Hall or the private study room when it is time for a spiritual meal. If you are still too young as a Chris-

tian to have developed that habit fully, somebody should remind you of the meal hours. If you are just too busy to reflect properly on the necessity of developing regular eating habits, you have reason to thank God if there is somebody who takes enough interest in you to train you so that you can be made mighty enough to conquer and survive the world by the undeserved kindness of Jehovah.

STARVATION

¹⁴ One of Satan's most effective means of taking persons away from Jehovah's influence and the strengthening effects of His spirit is to cut them off from the spiritual food, if possible. Some he lures to stay away from the spiritual food by materialism, sex, pride, fear of man or by appealing to their selfishness in other ways. They leave Jehovah's richly provided table on their own account and they must take the responsibility for starving to death in front of a well-provided table. Their strength must vanish; their faith must suffer shipwreck.—Isa. 25:6; 65:13, 14; Matt. 24:45-51; 1 Tim. 1:19.

¹⁵ Other servants of God Satan forcibly deprives of the spiritual food in order to starve them to death by putting them in prisons and slave camps, so that they can be broken down spiritually and then be subjected to pressure and temptations for the purpose of making them break their loyalty toward Jehovah God.

¹⁶ One of Jehovah's witnesses who spent years in complete solitary confinement in Hitler's Germany describes what takes place when a servant of God is starved spiritually: "In such a state the brain is the only organ that works, and how good it was for me that I had studied the *Watchtower* magazines well during the previous

13. What is one of the things by which to recognize a mature Christian?

14, 15. How does Satan try to starve God's servants?
16, 17. How does spiritual starvation affect a person, and what should we learn from that?

years and thus had been well prepared for the time of persecution through the study of the articles about Esther and Mordecai, fearlessness, Daniel in the lions' den, the three men in the crucible, etc. During that state I worked out entire discourses, which I have, in fact, given in part many years after my release. However, when you are cut off from the spiritual food and there is no opportunity to exchange ideas with others, then gradually certain pictures and ideas disappear. After awhile Scripture texts and important truths, which you can only keep fresh by constant use, disappear entirely from your memory. At this state the reservoir is constantly diminished. A person with just a small supply who gets into a situation like that has used it up considerably faster. That has also been proved by experience. How many in that condition have not done every possible thing to get free again? and they were not prepared to go to prison a second time, which they could achieve only by compromising."

¹⁷ All this teaches us clearly that, like normal food, spiritual food must be taken in regularly and frequently to keep a person in that frame of mind called faith, without which it is impossible to win Jehovah's good pleasure. A Christian has his own kind of food; he is "nourished with the words of the faith."—Heb. 11:6; 1 Tim. 4:6.

LOSS OF APPETITE

¹⁸ In spite of man's normal craving for food, a sick condition of the body can develop to the point that he feels no desire for it. He lacks appetite. Considering what food means to us, it is evident that lack of appetite is a menace to good health and a *direct* danger to our life, if not remedied soon. There can be a number of causes for

18. What are some causes for lack of appetite, and what should our reaction be?

loss of appetite: Poisoning of the system, nervous tension, lack of companionship, exercise or fresh air. Whatever the cause, something must be done about it. The person affected must take matters into his own hands, or, if he cannot do that, somebody else will have to do it. To let things stand that way could be fatal.

¹⁹ How is your spiritual appetite? Are you sound and healthy spiritually, and enjoying yourself as you eat, giving joy also to the heart of the great Provider of spiritual food? Is your good example stimulating everybody else's spiritual appetite and adding to an atmosphere of contentment and well-being? Or did you eat something that poisoned you? If so, try the cleansing effects of having great portions of God's Word passing through your mind. Or are you all tense with nervousness out of being overly anxious about the cares of this life? Why not let the great Teacher, Christ Jesus, put your mind straight? When the tension is gone, you will be hungry. Or is it companionship you lack, losing your appetite because of not being with others? Why do you not go and eat regularly with the rest of the family of Christian brothers at the Kingdom Hall? It will stimulate your appetite. Or is it exercise and fresh air you lack? Did you take the field service lightly during the last months? Whatever the cause for your lack of spiritual appetite may be, there is a cure for it. There is one thing you cannot afford to do, however, and that is to leave it the way it is. You definitely have to take matters into your own hands. To leave it that way will be disastrous. It is a matter of life and death.—Matt. 6:25-34.

²⁰ Some brothers think they are mature, but they do not seem to be able to develop enough spiritual appetite or to discipline themselves to be at all the regular meet-

19. What are some causes for lack of spiritual appetite, and what can be done about it?

20. Why are five meetings a week not too much?

ings. They are choosy as to which meetings to attend. Could it possibly be that we have too many meetings? Is it not enough for us just to pick some of them to attend regularly? Do not forget that at least eight hours a day you are exposed to the false propaganda of Satan's world, designed to wash out of your brains every bit of nourishment for the spiritual life. So how could five hours a week in meetings be too much for the building up and sustaining of that state of mind called faith? There are degrees in faith. Some people have much, some have little faith. The same person can have more or less faith at different times, but it all depends on the spiritual food taken in first of all, and then also acts of faith performed by that person. Faith is compared to a shield "able to quench all the wicked one's burning missiles." In this age of missiles no Christian can afford to lower his shield for a moment by leaving out some meetings and taking in others according to his own choice. That is why we must be regular in attending all meetings arranged for true Christians and must also study privately. It is for our protection as well as for education, so that we can teach others and make them of strong faith too.

—Eph. 6:16.

²¹ Bear in mind, it is possible to come to the table and still not eat because of lack of appetite. You can also come to the meetings or be studying privately without really taking in anything. Some do that. They are at the meetings all right, but their minds are not active in taking in knowledge to feed on. They are absent-minded. They do not study in advance to dig into the subject discussed so as to take a share in the discussion. No building up is taking place. If that should happen to you with your natural appetite you would be worried. Why? Does it hurt? No, it is not that

21. Why should inability to take keen interest in the subjects studied privately or at the meetings worry us?

it hurts. You do not feel any hunger or urge to eat. That is all—in the beginning at least. Why worry about it then? It cuts the food bill anyhow! Oh, no. That is not the way you take it. Your thinking powers tell you that if this goes on it will be disastrous. So out of sound reasoning you force yourself to eat something, or to do something else about it; or you go to see a doctor, but you do not let it stand that way. Should you not reflect similarly on your spiritual health?

THE REMEDY

²² It happens that some people lose their appetite when they come to a warm climate. As any doctor will advise, all they can do then is to force themselves to eat whether they like it or not. Force the system to work with the food, assimilate it and gain the normal strength from it. It takes will power as long as the treatment lasts, but afterward they can relax and enjoy a good appetite. There is no forcing any more. In many cases this is what it takes for you to restore your spiritual appetite. A little will power, a little discipline, forcing your system to take in the knowledge, to assimilate it, make use of it, and after you have done that for awhile you can relax and just enjoy an excellent appetite. There will be no forcing any more.

²³ Some do not show much of a spiritual appetite at the *Watchtower* studies because they have not developed a sense for details. They expect more or less every *Watchtower* to bring a big new truth home to them, as was the case in the beginning when they came into the truth. It was easy to feed on God's Word then. Every idea, almost every scripture, was new then, whereas now they are inclined to think that it is always the same old thing over

22. What should be done to overcome lack of spiritual appetite?

23. Why do some fail to get the full value of the *Watchtower* study?

again. Jesus told us why he was not going to supply us with new things and ideas all the time, and the reason was that we would not be able to assimilate it that fast. So it is good that not every *Watchtower* brings new light from Jehovah's temple. We could not digest it that fast, but still there is food enough in every *Watchtower* to keep us well fed and alive spiritually.

It all depends on how you look at it. If you train yourself to look for details, you will be amazed at what you can find in every *Watchtower*. Do you know the answers to such questions as, Why do we say the New World society was founded in 1919? When exactly was the foundation stone of the new world laid? Just who took away the old covenant and nailed it to the stake? These are some of the things you should be looking for, and if you know how to dig, you will get them out of every *Watchtower* article. What we need is constant disciplining of ourselves till we can work up our appetite for such details. If you can keep on asking the whys and wherefores you can keep up your spiritual appetite.

²⁴ So cheer up if you feel you have lost

24. Why should we not despair if we suffer from lack of spiritual appetite, and what provisions has Jehovah made to make his servants invincible?

READ THE NEXT ISSUE

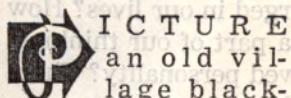
- ❶ What is spiritual discernment? How will it aid you in solving problems? How does one acquire it? Read the forthcoming article "Be Filled with Spiritual Discernment."
- ❷ There are several kinds of maturity. Did you know that spiritual maturity is the most neglected and yet the most vital of them all? Attaining it, happily, does not necessarily take many years. Learn why. Do not miss the article "Spiritual Discernment—An Evidence of Christian Maturity."
- ❸ Few persons today enjoy wisdom's rewards of peace, pleasantness and happiness. No wonder! They are not walking wisely, exercising wisdom in the right way. What aids are there for our doing so? Be certain to obtain the next issue with its article "Walking Wisely in a Wicked World."

your spiritual appetite. It is never so bad that it cannot be cured if you have the desire to get well. The very best time for you to learn how to work up an appetite is right now at this time in man's history when Jehovah has provided so rich a table of spiritual food by making his Word understood to a degree that was never the case before. Today he is letting his "faithful and discreet slave" wait on all the domestics of God's household and their good-will companions, "to give them their food at the proper time." Do not just passively look at your personal inability to take in that special vital food for the time of the end and convert it into unconquerable strength, but do something about it! Exercise discipline for life.—Isa. 25:6; 55:1-3; 65:13, 14; John 6:35; Rev. 7:16; Matt. 24:45.

²⁵ The purpose of building up a strong body is for it to work and spend its energy. The Christian's purpose in growing mighty in the "inner man" is to work in the service of his God. "Faith, if it does not have works, is dead in itself." (Jas. 2:17) See to it that you have a good spiritual appetite and satisfy it.

25. How should accumulated energy be used?
And Jehovah of armies will certainly make for all the peoples, in this mountain, a banquet of well-oiled dishes, a banquet of wine kept on the dregs, of well-oiled dishes filled with marrow, of wine kept on the dregs, filtered.—Isa. 25:6.

Exert YOURSELVES Vigorously AS GOD'S WORKMEN

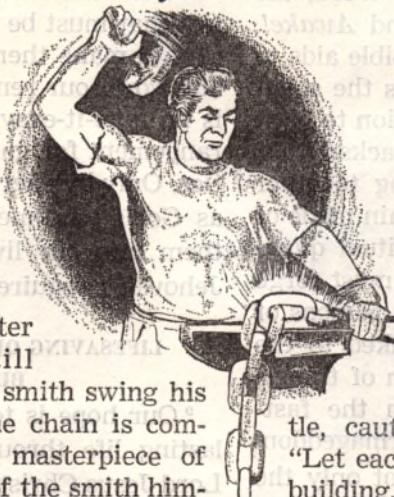


PICTURE an old village blacksmith shop. Inside is a smith hard at work with his forge. He is welding together links of a great chain that some day will hold the anchor of a ship. Day after day, from morning till night, you can hear the smith swing his heavy sledge. At last the chain is completed. Each link is a masterpiece of workmanship, a mirror of the smith himself, what he is, how he thinks and what he believes.

Years pass by. The smith is dead, but on the high seas is a ship, and a storm is raging. The captain is forced to lower the anchor and wait. Fierce winds and mountainous waves lash against the ship. Every life on board the vessel now depends on the chain, on each and every link that was forged in the old blacksmith shop. All through the night the ship tosses and twists, but the chain holds it fast. At last the storm is ended. All the passengers gather on deck to thank God for deliverance. Yes, thank God for safety and praise him because on earth there was a God-fearing blacksmith who put his heart and soul into his work, a man who was not afraid to spend himself, who appreciated the need for quality in work, who did not become weary in well-doing but stuck to his job until it was completed.

Like the blacksmith, every minister of God is a workman. He is Jehovah's workman. He cannot be uncertain or timid about feeling that he is, nor can he be neg-

1-3. How should the work of a minister of God compare to the work of a blacksmith or a constructor?



"If you keep on doing these things you will by no means ever fail." —2 Pet. 1:10.

lectful of giving good evidence of this fact. He cannot be afraid to work, nor can he be spineless in the performance of his duties, because he is engaged in a work of salvation, a lifesaving work. Appreciating this fact, Paul, the apostle, cautions the Christian workman: "Let each one keep watching how he is building," or we might say, "how he is working." "Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire, and the fire itself will prove what sort of work each one's is. If anyone's work which he has built on it remains, he will receive a reward." The apostle Peter declared that Jehovah "judges impartially according to each one's work."—1 Cor. 3:10-15; 1 Pet. 1:17.

The smith's work proved true under trial. It remained. It saved lives. Will your work remain when exposed to the severe trials of today? When the battle of Armageddon strikes, is fought and won, will there be anything left to show that you have worked? Will what is left of your work bring you a reward from Jehovah? Happy the man who will then find that he has not labored in vain!—1 Cor. 15:58; Heb. 6:10.

The minister of God has as his workshop his individual territory assignment.

4. How will our work as ministers be tested?

5, 6. What "workshop" and "tools" does the minister of God have, and what is his work? How important is the quality of his work?

As his tools he has Jehovah's Word, the Bible, also *The Watchtower* and *Awake!*, books and booklets and other Bible aids to help him do good work. He has the spirit of God and Jehovah's organization to back him up. His work, like the blacksmith's, is lifesaving. He too is welding together links of a great chain, not a chain made of iron, but of the enduring spiritual qualities of God. These qualities he must forge not only in himself, but also in persons of good will who desire to be linked to the antitypical ark, the new system of things, and be saved with it through the fast-approaching great storm of Armageddon.

⁶ Upon this chain depends not only the workman's own life, but the lives of all persons of good will in his assignment. These are his field of work. He is fashioning them for salvation. Paul referred to the Corinthian congregation as the product of "my work in the Lord." Our back-calls and Bible studies with the persons of good will that we direct to the New World society are our work in the Lord. If we as God's workmen are indifferent or apathetic about our business, it will show up in the quality of our work, in the quality of our studies and our service to Jehovah. If we do inferior work, we are weakening people's chances for salvation. Incompetent work may cost lives, and among the lives that may be lost because of our negligence may be our very own life. So watch how you work.—1 Cor. 9:1.

⁷ Each link is an essential spiritual quality for salvation. No link can be neglected or treated lightly, because a chain is only as strong as its weakest link. Every link must hold between the anchor and the ship, if shipwreck is to be avoided. The only way each link will endure the strains during a storm is if it has good iron and is properly forged.

7, 8. What are the requirements for performing work of high grade with lifesaving quality?

⁸ What are these enduring ironlike qualities that must be forged in our lives? How can we make them a part of our thinking, our work, our renewed personality? There is no take-it-easy, do-as-you-please arrangement for gaining these lasting qualities. Only by exerting ourselves vigorously as God's workmen can we hope to forge them into our lives, thus measure up to Jehovah's requirements and gain life.

LIFESAVING QUALITIES AND HOW TO BUILD THEM

⁹ Our hope is to gain salvation or everlasting life through the kingdom of our Lord Jesus Christ, the Captain of our ship. Paul calls our hope "an anchor for the soul." Faith that such life is attainable is the first link welded fast to the anchor, our hope. Then Peter says: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love." These spiritual qualities form the chain essential for salvation, because under inspiration Peter tells us: "For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ. For if these things are not present in anyone, he is blind, shutting his eyes to the light, and has taken on a forgetfulness of his cleansing from his sins of long ago. For this reason, brothers, all the more do your utmost to render the calling and choosing of you firm for yourselves; for if you keep on doing these things you will by no means ever fail. In fact, thus there will be richly supplied to you the entrance into

9, 10. What chain of spiritual qualities does Peter mention, and what value does he ascribe to it?

the everlasting kingdom of our Lord and Savior Jesus Christ."—Heb. 6:19; 2 Pet. 1:5-11.

¹⁰ Our heart's desire is to gain entrance into that everlasting kingdom and its realm. Peter says these qualities will assure us an entrance. Then we should want to develop in us these spiritual qualities at all costs. How best can we do this?

FAITH

¹¹ As there are good and bad blacksmiths, so there are good and bad ministers. You can tell each by his works. When men with no faith or little faith enter the field of the ministry, the standard or quality of spiritual work is lowered considerably. That is why today it is difficult to find in Christendom men of true faith in Jehovah and his Word, because her clergy are faithless workers. Jehovah's workmen must not be that. They must be men of faith, because "without faith it is impossible to win his good pleasure." This means to have a living, active faith, because "faith, if it does not have works, is dead in itself." Not only must this faith be in workmen, but they must know how to communicate it to others. This the workman does by expressing his hope, by preaching the Kingdom and salvation through Jesus Christ.—Heb. 11:6; Jas. 2:17.

¹² The way to acquire strong faith is by studying God's Word and exercising conviction in that Word: "So faith follows the report. In turn, the report is through the word about Christ." The more we express conviction in Jehovah's Word, the stronger our faith becomes. Know that righteous ones "will live by reason of faith," but if they shrink back Jehovah 'has no pleasure in them.'—Rom. 10:17; Heb. 10:38, 39.

11. How can we tell a good and a bad minister?
12. How is faith acquired?

VIRTUE

¹³ Peter says that we should add virtue to our faith. Virtue has reference to moral practice or action in keeping with right standards. It has to do with uprightness of conduct and integrity. Christendom's clergy, like worthless blacksmiths, may point to themselves as God's workmen, but the dishonesty, graft, crime and corruption among their parishioners proves their works to be without virtue. A Christian must produce evidences of virtue both in himself and in his work, if he is going to prove to himself and others the good and acceptable and complete will of God. Otherwise, his faith means nothing. It is dead.—Rom. 12:2.

¹⁴ Virtue is acquired by taking right thoughts into the mind and heart, by thinking on right, true, chaste, lovable, praiseworthy things, by "bringing every thought into captivity to make it obedient to the Christ." This is not easily done. It demands self-discipline, self-denial, hard work. But it has its rewards. When one puts away the evil of his own doings from before Jehovah's eyes, he is proving to himself and others the depth of his sincerity and devotion to Jehovah. Without virtue Christians would never "come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation." Virtue is essential to salvation.—2 Cor. 10:5; Phil. 4:8, 9; 2:15.

KNOWLEDGE

¹⁵ Peter links virtue to knowledge. As good blacksmiths have the knowledge and ability to perform a great variety of work, so Jehovah's workmen have a wide range of spiritual knowledge and the ability to

13. What is virtue, and why must a Christian produce evidence of virtue?
14. How is virtue acquired?
15. What working knowledge should a minister of God have?

do efficient and dependable spiritual work. They have a good working knowledge of the Bible. They know right doctrine and are equipped to teach it. They have a variety of three- to eight-minute sermons to use in their house-to-house ministry. They also have a number of sermons for calling back on interested persons and a long list of shorter presentations for the distribution of the *Watchtower* and *Awake!* magazines. They have knowledge of public speaking; they know how to comfort and show compassion. They have an almost endless field of Scriptural knowledge. They are acquainted with their tools, their Bible aids and know how to use them efficiently to Jehovah's glory.

¹⁶ Since Jehovah's workmen are under obligation to answer those who ask a reason for the hope in them, they must study, doing so privately, in groups and as a congregation. They must have answers, right answers, Scriptural answers. Accurate knowledge builds faith, it strengthens virtue, it keeps our hope alive within us. If we have accurate knowledge we can impart knowledge to persons of good will, our field of work, thus making them strong in hope, in faith and in virtue. But if we do not have a knowledge of Jehovah's purposes, how can we instruct others? It is impossible for us, then, to do good work. Paul exhorts: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." So exert yourselves vigorously to the end of acquiring accurate knowledge, because "the advantage of knowledge is that wisdom itself preserves alive its owners." It is an essential link to salvation.—2 Tim. 2:15; Eccl. 7:12.

16. How can we be workmen "with nothing to be ashamed of"?

SELF-CONTROL

¹⁷ Peter tells us to supply to our knowledge self-control. Why? Because knowledge is power, and power uncontrolled can hurt and destroy. Smiths have great power in their big, brawny arms, but they have to control this power when forging delicate metals or else they will destroy their work. They must know when to strike and how hard. The same rule applies to the Kingdom publisher, Jehovah's workman. For example, if he were to go to persons at a new Bible study and tell them there is no trinity, no hell-fire, no immortal soul, no heaven for them, no Christmas, no Easter—do you know what would happen? No study! Therefore, the servant of Jehovah must not only learn truths, but know when and how to apply them. Self-control must be applied not only in the field, but at home, at our secular work, in the service centers and in the congregation. It must be a part of the Christian's thinking. Forge this quality of self-control in you, because death and life are at its disposal.

ENDURANCE

¹⁸ Closely linked with self-control is endurance. Paul said: "Do not, therefore, throw away your freeness of speech, which has a great reward to be paid it. For you have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." The whole world today lacks endurance. It is fidgety, nervous, impatient, but we must not be that way. We must endure in right works so that we may receive the promise, the reward for our labor. We must endure the house-to-house work. We must endure the back-call and home Bible study work. We must endure the trials

17. Why must we show self-control, and how?
18. What must we all endure, and why?

that befall us, exercising conviction that God is faithful who has promised. We must endure each other. Paul said: "I go on enduring all things for the sake of the chosen ones, that they, too, may obtain the salvation that is in union with Christ Jesus along with everlasting glory." It is not he that starts that wins the prize, but "he that has endured to the finish is the one that will be saved," said Jesus. "So let us not give up in doing what is right, for in due season we shall reap by not giving out."—Heb. 10:35, 36; 2 Tim. 2:10-13; Matt. 24:13; Gal. 6:9.

GODLY DEVOTION

¹⁹ If we are to endure to the end we must have godly devotion. Exclusive devotion to Jehovah is required of all who will perform good work. This is a contagious devotion that warms up our brothers to liveliness in Jehovah's service. It is a devotion that brings forth fruit. In Jesus' illustration of the talents we learn that we must not only hold and preserve what we have, but we must increase by doubling. The slave that increased his talents from five to ten, and the other from two to four, received the master's "Well done!" But the one that hid his talent was called "wicked and sluggish." The talent was taken away from him and given to the one that had ten talents. The divine rule is, "Whoever has, more will be given him and he will be made to abound; but whoever does not have, even what he has will be taken from him." Therefore, exert yourselves vigorously that the privileges you now enjoy may not be taken away from you and given to someone else.—Matt. 13:12.

BROTHERLY AFFECTION AND LOVE

²⁰ To this link of godly devotion God's

Word tells us to attach brotherly affection. Paul writes: "In brotherly love have tender affection for one another. In showing honor to one another take the lead. Do not loiter at your business. Be aglow with the spirit. Be slaves to Jehovah." An essential part of a Christian's business is to have deep affection for the brothers. As regards those for whom we have deep affection, we hope for their salvation as much as for our own. We are concerned about them. We visit them when they are ill, encourage them to endure when under trials, we look after their physical needs when necessary, we pray for them, long for them and love them. Brotherly affection keeps our chain in a healthy spiritual condition, free from all corruptive influences that might eat away on the chain and thus weaken its resistive power.—Rom. 12:10, 11.

²¹ Brotherly affection and our last link, which is love, are very closely united. Showing the importance of love, Paul said that if he spoke in the tongues of men and of angels, if he had the gift of prophesying and understood all the sacred secrets and all knowledge, if he had all the faith so as to transplant mountains, if he gave his belongings to feed others, if he handed over his body, that he may boast, but did not have love—"I am nothing," he says. "I am not profited at all."—1 Cor. 13:1-3.

²² One must love, for "God is love." "Love builds up" the lover and the one loved. Peter says: "Above all things, have intense love for one another, because love covers a multitude of sins." Paul urges: "Clothe yourselves with love, for it is a perfect bond of union." "It bears all things, believes all things, hopes all things, endures all things. Love never fails." Jesus said: "By this all will know that you are

19. What are the results of godly devotion?

20. How does brotherly affection manifest itself?

21-24. Why is love so important, and whom must we love?

my disciples, if you have love among yourselves.”—1 John 4:16; 1 Cor. 8:1; 1 Pet. 4:8; Col. 3:14; 1 Cor. 13:4-8; John 13:35.

²³ Tempered with love, our chain can never be broken, it will stand every trial. Satan and his wicked organization can bring against it. Without love our chain is nothing, our work is nothing, we are nothing. Love of God and love of neighbor must permeate every phase of our life if we are to receive Jehovah's approval. (1 Cor. 16:14) “This is what the love of God means, that we observe his commandments.” And one commandment is: “The one who loves God should be loving his brother also.” The best thing about a workman of God is not the sermons he preaches, the instruction he gives, nor the inspiration he generates, but the life of love he lives. “Pursue love.” It is the way of Christ. It leads to everlasting life.—1 John 5:3; 4:21; 1 Cor. 14:1.

²⁴ Our chain is complete. Each link has been forged. Peter said: “If these things exist in you and overflow, they will prevent you from being either inactive or unfruitful . . . for if you keep on doing these things you will by no means ever fail.” “Stay by these things, for by doing this you will save both yourself and those who listen to you.” Your work will be fruitful. It will remain when exposed to fire.

—2 Pet. 1:8, 10; 1 Tim. 4:16.

WHAT KIND OF WORKMAN ARE YOU?

²⁵ What kind of workman are you? Do you have these lasting qualities to overflowing? Are you diligent about forging them into your work, your back-calls and Bible studies, so that those whom you teach, in turn, can pass them on to others in a chainlike reaction? If you are active and fruitful, then, most likely, you are a

good workman for Jehovah. But if you are inactive and unfruitful, your spiritual chain is weak. You have need for self-examination and strengthening of these qualities.

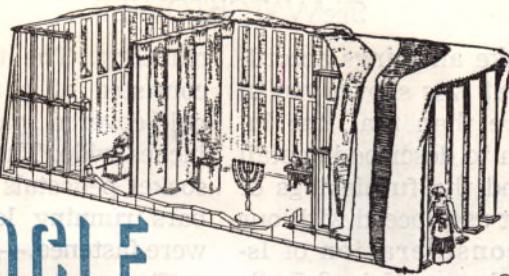
²⁶ The greatest privilege to come to any man is to be a workman for Jehovah. If we work on stone, it will perish; if we work upon metal, time will efface it; if we build skyscrapers and empires, they will crumble into dust; but if we work for Jehovah, if we imbue the hearts and minds of men with just principles of action, with fear of wrong and love of right; if we forge them with faith, virtue, knowledge, self-control, endurance, godly devotion, brotherly affection and love; if we create in persons of good will a devotion to Jehovah and his kingdom, we will be engraving on those tablets of human hearts something that no time can obliterate, a work that will grow brighter and brighter with the years and through all eternity, a work that will live in the lives of men and women created in the image and likeness of God.

²⁷ Then, when the storm of Armageddon strikes with all its fury, shaking both heaven and earth, your work will not be lost but remain. Survivors of Armageddon will thank Jehovah and praise him that he had workmen on earth who were not afraid to put their heart and soul into their work, men who were willing to exert themselves vigorously for the sake of the Kingdom. Your work will not perish but remain forever in the lives of those who live in God's new world. “Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord.” —1 Cor. 15:58.

25. How would weakness of work as a minister show up?

26, 27. Which works do really count, and why?

ISRAEL'S TABERNACLE SHADOWS



THE will of the Creator, Jehovah God, is that all his intelligent creatures worship him. The very first place for his worship on earth was the garden of Eden. Because of God's presence there it served as a sanctuary. Among other places mentioned in the Bible as places of worship was the tabernacle or "tent of meeting" that God commanded Moses to construct in the wilderness. It served as a sanctuary from 1512 B.C. until the completion of Solomon's temple, 1027 B.C., some 485 years.

God gave Moses specific instructions regarding the building of this tabernacle and its furnishings: "See that you make them after their pattern that was shown to you in the mountain." More than that, he also had Moses make a record of it all. Why? Because it was "a shadow of the good things to come." By considering these prophetic shadows or patterns we can better understand and appreciate God's ways, they being part of the 'things that were written aforetime for our instruction that we might have hope.'—Ex. 25:40; Heb. 10:1; Rom. 15:4.

Of course, if we listened to the higher critics of Christendom we would have no basis for such hope. Thus Harper's *Bible Dictionary* asks us to believe that "the disappearance of the Tabernacle from the historical sections of the Bible . . . casts doubt on the historicity of the Tabernacle as described in the Hexateuch. . . . The details

of elaborate construction, trappings and trimmings, all requiring highly skilled workers, expensive materials, . . . do not fit into the life of migrants." And the

Interpreter's Bible, commenting on Exodus 26:1-37, categorically states: "The tabernacle here presented never actually existed. It is the product of the priestly imagination." Thus these "authorities" would have us believe that all the references to the tabernacle in the Pentateuch and in Joshua are merely so much pious fiction, palmed off by priests returning from Babylon for the purpose of setting themselves above the prophetic element in Israel!

However, let it be noted that the Israelites who built the tabernacle and its furnishings were not constant migrants. They had spent upward of two hundred years in Egypt, long enough to learn many skills. Besides, we are told that God's holy spirit came upon such as Bezalel to equip them fully for the work. As for the source of the "expensive materials," did not the Egyptians literally shower the Israelites with gifts of silver and gold after suffering the tenth plague in order to speed their departure?—Ex. 12:33-36; 31:1-5.

As for claims that the tabernacle is not in the historical sections of the Bible, this simply is not true. Numbers, Deuteronomy, Joshua, First Samuel, First Kings and First Chronicles all have references to it, and so does the book of Acts. Stephen specifically referred to the tabernacle in the wilderness. In his letter to the Hebrews Paul did likewise, saying: "Moses, when about to make the complete tent, was given the divine command: *For says*

he, 'See that you make all things according to the pattern that was shown you in the mountain.' " More than that, the inspired apostle goes on to describe in detail the compartments and the furnishings of this tabernacle. So let us proceed with our faith-strengthening consideration of Israel's tabernacle shadows.—Heb. 8:5; 9:1-5; Acts 7:44.

THE TABERNACLE

Shortly after the Israelites crossed the Red Sea Jehovah gave Moses instructions regarding the "tabernacle," *mishkán*, or "tent" of meeting, *óhel*. Until it was erected, on the first day of the second year after they came out of Egypt, Moses' own tent served as a "tent of meeting," God's presence being indicated by a cloud hovering at the entrance of the tent. Doubtless the voice Moses there heard was that of God's mouthpiece, even as was the voice heard by Adam and Eve in Eden.—Ex. 33:7-11.

In contrast to Moses' "tent of meeting," which he had pitched far outside the encampment of the Israelites, the tabernacle was located at its very center. It was surrounded by the four divisions of the tribe of Levi, and beyond these were the twelve tribes, three on each side. The cost of its construction at today's prices would be well over \$2 million or close to one million British pounds.

The tabernacle was a rectangular structure, fifteen feet wide, fifteen feet high and forty-five feet long, having about half the floor space of but having a much higher ceiling than the average Kingdom Hall.* It consisted of two compartments, the Holy, which was thirty feet long, and the Most Holy or "Holy of holies," which was a fifteen-foot cube. So that the tabernacle could be easily transported in their journeying it was constructed of light materials and in a way that permitted easy dis-

mantling. The two sides and the rear consisted of a series of fifteen-foot-long gold-covered panel frames twenty-seven inches wide. These were fastened in silver socket pedestals and held together by five bars running lengthwise to which they were fastened.—Ex. 26:15-30.

The entrance faced east and was divided by five posts behind which hung a curtain colorfully embroidered. Dividing the larger Holy from the Most Holy were four posts behind which hung a similar curtain or veil. Four coverings protected the tabernacle from the weather as well as the eyes of the curious. The first was of embroidered wool and linen, the second of camel's hair, the third of ram skins dyed red, and the fourth of sealskins.—Ex. 26:1-14, 31-34.

The tabernacle was situated in the rear or western half of a courtyard 75 feet wide and 150 feet long. Surrounding the courtyard was a curtained fence made of linen, seven and a half feet high. It was supported by copper* posts with pegs of silver. Its entrance was on the east side, being guarded by a thirty-foot gate or screen, beautifully decorated.—Ex. 27:9-19.

Between this gate and the tabernacle itself stood a copper altar, seven and a half feet square and four and a half feet high. Between this altar and the tabernacle rested a large copper basin filled with water and used by the priests for washing their hands and feet before entering the tabernacle.—30:17-21; 38:1-8.

ITS CONTENTS

In the first and large compartment, known as the Holy, were three pieces of furniture: a small gold-covered incense altar, a gold-covered table for the "show-

* Termed brass in the King James Version but actually copper, there being but one Hebrew word for copper, brass or bronze. Deuteronomy 8:9 shows this metal is mined. Both brass and bronze are alloys. Brass contains copper and zinc; bronze contains copper and tin; so brass and bronze are not mined as such.

* Based on a "cubit" of eighteen inches.

bread" or "bread of Presence," and a six-armed lampstand, hammered out of pure gold. This room also contained the various utensils needed for the service performed in it.—Ex. 37:10-28; 39:37, 38.

The Most Holy compartment contained only one piece of furniture, the Ark of the covenant. This was a chest almost four feet long and a little more than two feet wide and high. Upon it rested the "mercy seat," a slab of pure gold to which were beat on two golden angels, cherubs facing each other with wings outstretched, thus screening the mercy seat. Above these cherubs appeared the supernatural *Shekinah* light, indicative of Jehovah's presence.—Ex. 37:1-9.

In the chestlike Ark were kept the two tables of stone on which Jehovah had engraved the Ten Commandments, a golden bowl of manna as a memorial of the way Jehovah had supernaturally fed Israel forty years, and the rod of Aaron that had miraculously budded, blossomed and borne fruit overnight to demonstrate to the rebellious heads of the other tribes that Jehovah had indeed chosen the tribe of Levi for temple service, a point disputed after the divine execution of rebellious Korah and his clan. Additionally, here was where the scrolls of the inspired Scriptures were preserved, both originals and copies.—Num. 17:1-10; 1 Sam. 10:25; 2 Ki. 22:8, 13; Heb. 9:4.

Upon reaching Canaanland the Israelites appear to have set up the tabernacle first at Gilgal and then moved it to Shiloh at the time of the division of the land among the tribes. Later we read of its being at Nob and then at Gibeon. (Josh. 14:6; 18:1; 1 Sam. 21:1; 1 Chron. 21:29) From the time of the high priest Eli until the dedication of Solomon's temple a rather peculiar condition prevailed, for the tabernacle

appears to have been located at one place and the ark of the covenant at another. Among the places where the Ark rested were the land of the Philistines, Beth-shemesh, Kiriath-jearim, the house of Obed-edom and Mount Zion.—1 Sam. 4:11; 6:13, 20, 21; 7:1, 2; 2 Sam. 6:11, 12.

TYPES, SHADOWS AND PICTURES

What did all these things foreshadow, picture or typify? To appreciate the answer to that question we must have clearly in mind God's purpose to have two separate and distinct destinies for the obedient of mankind. On the one hand, there is the "little flock" of 144,000 that will have a heavenly destiny, standing upon Mount Zion with Jesus Christ. On the other hand, there are all the rest of obedient ones of mankind whose destiny will be an earthly Paradise and who are known as the "other sheep."—Luke 12:32; John 10:16; Rev. 14:1, 3; 21:4.

The encampment of the twelve tribes of Israel foreshadowed, particularly on Israel's day of atonement, all obedient ones of mankind who will benefit from Christ's sacrifice even as the Israelites benefited from the sacrifices offered on their behalf. Those outside the encampment pictured the world at enmity with God and which will perish at Armageddon. The fenced-in courtyard where the Levites served typified the condition of humans having a righteous standing before God. Jesus, while on earth, occupied this condition by reason of his perfection, even as do his consecrated footstep followers by reason of their being declared righteous due to their faith in Christ's shed blood.—Rom. 5:1, 9.

The first compartment of the tabernacle itself, the Holy, foreshadowed the condition of spiritual sonship and sanctification enjoyed by all those "born again," and ac-

cess to it is therefore limited to those having been declared righteous. The furniture of the Holy also pictured these, in varying aspects. The golden candlestick with its seven lamps pictures them holding forth the light of God's Word. The table of show-bread pictures them as holding forth God's Word as the bread of life. And the golden incense altar pictures them offering up the sweet incense of prayers and heart devotion to God.—Matt. 5:14; 4:4; Rev. 8:3; Luke 1:9, 10.

The Most Holy pictured heaven itself, the very presence of Jehovah being represented both by a cloud covering the cherubs of the mercy seat and the supernatural *Shekinah* light. It was here that atonement for the sins of the entire nation of Israel was made once each year on the tenth day of the seventh month. This was done by the high priest bringing in and sprinkling before the mercy seat the blood of a sacrificed young bull and a goat that had previously been slain in the courtyard and choice parts of whose body were afterward consumed on the copper altar in the courtyard.

Revealing the meaning of all this—and hence not leaving us in doubt—the apostle Paul wrote: “The priests enter the first tent compartment at all times to perform the acts of sacred service, but into the second compartment the high priest alone enters once a year, not without blood, which he offers for himself and for the sins of ignorance of the people. However, when Christ came as a high priest of the good

things that have come to pass . . . he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us. For Christ entered . . . heaven itself, now to appear before the person of God for us.”—Heb. 9:6, 7, 11, 12, 24.

What purpose did the tabernacle together with its sacrifices serve? As part of the Law arrangement they helped the Israelites away back there to keep separate and distinct from the nations round about them and to survive until the Messiah came. These things were also given to show them their need of a Redeemer.—Heb. 10:1-4.

Today Israel's tabernacle shadows are of force and value to both the “little flock” and the “great crowd” of “other sheep.” Both classes benefit from the great anti-typical day of atonement sacrifice, Christ's ransom, though in varying degrees. And while only the little flock are shown as serving in the courtyard and in the Holy of the tabernacle, the picture at Revelation 7:9-17 shows a great crowd of “other sheep” serving in the temple. Both classes therefore are under the obligation to shine forth the light of truth and to offer to all the spiritual bread of God's Word. Thus for both classes Israel's tabernacle shows the blessed benefits they have received and will yet receive in God's new world as well as their responsibilities. How true that all these things have been recorded for our instruction and comfort!

No Disturbance

C“Some states have a law against ‘disturbing the peace of a person,’ ” writes Simeon Stylites in *The Christian Century*. “Wouldn't it make a rousing headline in the paper, ‘Preacher Arrested!’—being the story of some parishioners' having the Rev. Luther Calvin Wesley seized by policemen after the sermon and hustled away to the city jail for ‘disturbing the peace’ of the congregation? That happened to Paul as a standard procedure. It happened to Martin Luther. It happened to John Wesley. Why not around the corner? There is just one hitch. In order to disturb the peace, one must *disturb*.”

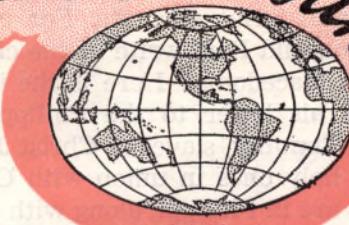
"Your Will Be Done On Earth"

After calling the apostle Peter happy for being able with God's help to identify him as "the Christ, the Son of the living God," Jesus referred to his own self and said: "On this rock-mass I will build my congregation, and the gates of Hades will not overpower it." (Matt. 16:18) After Jesus had been killed and resurrected from the dead and later ascended back to heaven, to his heavenly Father's right hand, then Jesus began to build his true congregation of spiritual Israelites. He began to do so on the festival day of Pentecost A.D. 33, when he poured out the holy spirit upon the faithful remnant of his disciples who were gathered together in Jerusalem. Thus as "living stones" in union with Jesus Christ as the chief foundation, they began to be built up together into a place for God to dwell in by his spirit.

²³ In building the congregation upon himself as the rock-mass Jesus did so, not only in piling up upon himself "living stones," his dedicated baptized followers, but also in organizing them for Jehovah's service as the temple or sanctuary of God. This called for the appointing of numerous special servants and the assigning of them to their duties inside the congregation. The apostle Paul explains this in these words concerning the organizing work done by Jesus in heaven:

²⁴ "The very one that descended [to earth] is also the one that ascended far above all the heavens that he might give fullness to all things. And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ; in order that we should no longer be babes."—Eph. 4:10-14.

23, 24. What did Jesus' building the congregation upon himself include, and how did Paul explain this in Ephesians 4:10-14?



Serial Part 18

²⁵ Jesus' purpose in organizing the congregation and appointing special servants was that the holy ones might all receive full training for ministerial work and might not remain spiritual babes but become full-grown persons in union with Christ. They must all become "persons of advanced age" in a Christian spiritual sense, all of them "elders" or elderly persons, as pictured by the twenty-four "elders" seen in the vision to John, seated on thrones round about God's heavenly throne.
—Rev. 4:4, 10, R.S.*

²⁶ The first local Christian congregation was established in Jerusalem. There the visible governing body of the "holy nation" of spiritual Israel had its headquarters until shortly before the city of Jerusalem was destroyed A.D. 70. But due to the great witness that was given at Jerusalem on and after Pentecost to thousands of visitors who became believers, congregations were established in many other cities, towns and communities. The number of these increased still more after the good news of the Kingdom was authorized to be preached to the non-Jewish peoples from A.D. 36 onward. All these congregations had their local organization for meetings and for preaching out in the field. Where

* See *The Watchtower*, Nov. 15, 1958, pp. 682, 683.

25. What was Jesus' purpose in organizing the congregation and appointing special servants for it?

26. How were many congregations established outside Jerusalem, and, where competent ones were available, what did such congregations have?

such special servants were available, each congregation had overseers and their assistants, ministerial servants. For example, to whom did Paul write at the city of Philippi in Macedonia? Here is the introduction of his letter to the Philippians: "Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants." (Phil. 1:1) Paul also called attention to the overseers of the congregation of Ephesus, Asia Minor.—Acts 20:17-28.

²⁷ Timothy and Titus were general overseers over congregations in certain assigned areas. Hence Paul's two letters to Timothy and his one letter to Titus are really instructions to overseers. However, in 1 Timothy 3:1-12 and in Titus 1:5-9 the apostle Paul sets out the qualifications required of those suitable to be appointed by Timothy and Titus to be overseers and ministerial servants in local Christian congregations. Of course, all these special servants had to be Christian "elders" or older men spiritually. This had to be true of the twelve apostles; and Peter speaks of himself as an "elder" or "presbyter" (according to the Greek) when he writes: "To the older men among you I give this exhortation, for I, too, am an older man [*presbýteros*, Greek] like them and a witness of the sufferings of the Christ, a sharer even of the glory that is destined to be revealed."—1 Pet. 5:1.

²⁸ The governing body at Jerusalem necessarily consisted of none but "elders" or "presbyters" or "older men." These were not only the "twelve apostles of the Lamb" but also other servants in the congregation there. Acts 15:1, 2, 6, 22, 23 records that, when the congregation in Antioch, Syria,

referred a disputed matter to the governing body in Jerusalem, "the apostles and the older men [presbyters] gathered together to see about this affair." After deciding the disputed matter, "the apostles and the older men" determined to send certain men with a letter stating their decision. They began the letter in this way: "The apostles and the older [presbyters] brothers to those brothers in Antioch and Syria and Cilicia who are from the nations." But how did all these become "elders"?

²⁹ In the congregations of Christendom the term "elder" has become a title and "eldership" has become a position or office to which men are appointed. In support of this, the religious organizations having such elders and elderships appeal to Acts 14:23 (AS), which tells of Paul and Barnabas as founders of congregations: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." Also Titus 1:5 (RS): "This is why I left you in Crete, that you might amend what was defective, and appoint elders in every town as I directed you." However, does this mean appointing men to eldership as an office, or appointing men who were already elders in the required sense to offices or service positions in the congregations? Is "eldership" appointive?

³⁰ In the ancient days of the prophet Moses the congregation of natural Israel was reported as having "elders." Jehovah God specially sent Moses to these "elders" or older men of Israel. (Ex. 3:16, 18) But were those elders appointed to eldership or did they grow into being elders physically and mentally? *The Jewish Encyclopedia*

27. Why were Paul's letters to Timothy and Titus of a special kind, and what first were all special servants in congregations required to be before appointment?
28. Necessarily, then, of what was the governing body at Jerusalem composed, and what shows it included more than the twelve apostles?

29. In Christendom, what have "elder" and "eldership" become, and what questions do we raise about their supporting texts, Acts 14:23 and Titus 1:5?
30. To whom in Israel did Jehovah specifically send Moses, and what does *The Jewish Encyclopedia* say about "elders"?

pedia, Volume V (of 1910), page 92, under "Elder," says:

In primitive times age was a necessary condition of authority. Not only among the ancient Jews, but also among other nations of antiquity the elders of the nation or of the clan constituted the official class. The institution of elders existed among the Egyptians (Gen.1.7), among the Midianites (Num.xxii.7), and later among the Greeks (*gérontes* or *presbýteroi*) and Romans ("patres" or "senatus"). . . . the elders occupied an important position in the communal as well as in the political affairs of the Jewish people. It is not certain that they were elected by the people, although they were considered their representatives, . . . The position and function of the elder are nowhere clearly defined.

³¹ Now as to the Christian congregation or congregation of spiritual Israel, one fact is clear from Ephesians 4:13, 14 and 1 Corinthians 3:1-3 and Hebrew 5:11-14: A man becomes a Christian "elder" or "presbyter" by spiritual growth and development, not by mere physical age or by appointment. According to the qualifications set out by Paul at 1 Timothy 3:1-12 and Titus 1:5-9, it is from men who are "elders" by spiritual growth that overseers and ministerial assistants are appointed. It is in this sense, then, that those with appointive power appoint elders, not to be elders, but to be responsible servants in or over congregations.

³² However, who is it that has the appointive power to appoint or ordain elders to service positions for the congregations? In the latter half of the nineteenth century it was argued that the congregations themselves are authorized by the Holy Scriptures to ordain or appoint their own "elders."* It was pointed out that in Acts 14:

* See the book *The New Creation*, by C. T. Russell, copyrighted 1904, pages 276-282.

31. How does one become a Christian "elder," and in what way is it, then, that "elders" are appointed?
32. During the last half of the nineteenth century, who was it argued had the authority to appoint elders, and by what method?

23 concerning the appointing or ordaining of elders in every church the word in the original Greek text is *kheirotönein* and that this Greek verb "means, 'to elect by stretching out the hand,' still the usual form of voting. This definition is given in Prof. Young's Analytical Bible Concordance. As that may be considered a Presbyterian authority, we will give also the definition set forth in 'Strong's Exhaustive Concordance,' which may be considered a Methodist authority. The latter defines the root of the word—'A hand-reacher, or voter (by raising the hand).'"*

³³ Those definitions, though, take note of only the primitive or early meaning of the Greek verb *kheirotönein*. With the development of the Greek language the meaning enlarged in course of history.

³⁴ *A Greek-English Lexicon*, by Liddell and Scott, in a new edition by Jones and McKenzie, reprinted in 1948, defines *kheirotönein* as follows: "stretch out the hand, for the purpose of giving one's vote in the assembly, . . . II. with accusative of person, elect, properly by show of hands, . . . b. later, generally, appoint, . . . appoint to an office in the Church, *presbýterous* Acts of the Apostles 14:23, compare 2 Epistle to the Corinthians 8:19 (Passive)."

³⁵ Agreement with this is found in *A Greek and English Lexicon to the New Testament*, by John Parkhurst, in a new edition (1845) by J. R. Major, page 673, which says: "III. To choose by vote or suffrage, however expressed. Occurs 2 Corinthians 8:19. IV. With an accusative following, to appoint or constitute to an office, though without suffrages or votes. Occurs Acts 14:23."

* *The New Creation*, page 276, paragraph 2. See also Zion's Watch Tower as of March 15, 1906, page 91, paragraphs 7, 8.

33-35. Of what meaning only did the definitions given of *kheirotönein* take note, and what other later meaning do two Greek-English authorities give as applicable?

³⁶ In proof of this latter meaning of appointing without votes by others in the congregation, the Jewish historian Josephus wrote his *Antiquities of the Jews* in the common Greek in the days of Christ's apostles, in the last half of the first century. In Book 6 and in Chapters 4 and 13, Josephus uses the Greek verb *kheirotonēin* when saying that King Saul of Israel was ordained by God. The Bible does not show that the congregation of Israel stretched forth their hands and voted King Saul into office. The prophet Samuel anointed Saul to be king and he became the anointed one ordained (*kheirotonēin*) by Jehovah God.* Consequently, in the apostles' days, the Greek verb used in Acts 14:23 and in 2 Corinthians 8:19 had come to mean *ordain* or *appoint* by even an individual without any supporting or guiding votes of others by hand-stretching.

³⁷ Whereas Acts 14:23 says "they appointed older men to office for them in the congregation" and uses the Greek verb *kheirotonēin*, the apostle Paul instructed an individual, Titus the overseer, to "make appointments of older men in city after city, as I gave you orders." There was no election of those older men to office by having Titus get the majority vote of any congregation by resorting to their stretch-

* Josephus' *Antiquities of the Jews*, Book 6, Chapter 4, paragraph 2, reads: "Accordingly Saul sent away his servant that followed him. Then the prophet took a vessel of oil, and poured it upon the head of the young man, and kissed him, and said, 'Be thou a king by the ordination of God [basileūs hypὸ τοῦ Theos kheirotonētheis] against the Philistines, and for avenging the Hebrews for what they have suffered by them.'"¹ *Antiquities*, Book 6, Chapter 13, paragraph 9, reads: "Hereupon David entered into the king's tent, but he did neither kill Saul, though he knew where he lay, by the spear that was stuck down by him, nor did he give leave to Abishai, who would have killed him, and was strongly inclined so to do. For he said it was a horrid crime to kill one that was ordained [*kheirotonēin*] king by God, although he were a wicked man: for that he who gave him the dominion, would in time inflict punishment upon him; so he restrained his eagerness." See the translation by William Whiston, M. A., Boston, Mass., of 1849, pages 188, 189, 217. Compare also 1 Samuel 10:1, 20-24; 26:5-12.

36. As proved by Josephus' *Antiquities of the Jews*, what meaning did this Greek verb have in the apostles' days?

37. As having a bearing on the meaning of Acts 14:23, what did Paul tell an individual to do, in Titus 1:5, and by what method, and hence how may Acts 14:23 not rightly be interpreted?

ing out the hands for or against candidates. That was the democratic method. But the appointment according to orders from Paul, who was an inspired member of the Christian governing body, was the theocratic method. (Titus 1:5) Hence the Greek text of Acts 14:23 may not be rightly interpreted in support of the democratic or congregational method as against theocratic appointments.

³⁸ The spiritual Israelites, who are in the new covenant to be a people for Jehovah's name, are his "holy ones." They form a living sanctuary for him to dwell in by his spirit. They must be organized upon Jesus Christ the "rock-mass" and his twelve apostles, in harmony with the theocratic arrangement and not the democratic method. The democratic way calls for the rule of an organization from the people up as the source of one's powers and authority. The theocratic way calls for the rule of the organization from the top down, from the Supreme Being down. It is the clean, peaceful, efficient way for Jehovah's living "sanctuary" of his holy ones. It is the blessed way for them to be organized for serving on earth as Jehovah's witnesses. Serving faithfully till death, they will reign and govern with Jesus Christ in heaven. Thus the covenant for the Kingdom into which they have been anointed by God will be fulfilled.

38. Why is the democratic method not the right way for Jehovah's living sanctuary on earth, but for faithfully serving on earth how will the holy ones be rewarded?

CHAPTER 8

THE "LITTLE HORN" IN OPPOSITION

FROM being mercilessly worn down to finally being given the everlasting kingdom over this entire green earth—this sums up the astounding experience of the holy ones of the Most High God, as seen in vision by the prophet Daniel. The golden

1. Why was the vision that Daniel had in King Belshazzar's first year timelily given in that year, and how did it affect Daniel?

glory of the Babylonian world power was about to lose its luster. The last one of its dynasty of Chaldean kings was on the throne of world government. It was the first year of Belshazzar king of Babylon. The dream and visions of Daniel's own head in that year of the time of the end of Babylon as the third world power had to do partly with that passing world power. So it was timely and suitable that the dream should be sent to Daniel before Babylon came down from its lofty throne. The remnant of Jehovah's holy ones, such as Daniel, Zerubbabel and the Jewish high priest Jeshua, were still held down as captives and slaves in Babylon. The dream and its brief angelic interpretation greatly alarmed Daniel. His color changed. But, seeing as we do the almost completed interpretation of it today by the unfolding facts of history for the past two millenniums and a half, with some highly dramatic features yet to be fulfilled, we can well appreciate why Daniel was so alarmed.

² Here is Daniel's description of the dream in its terribleness:

³ "I saw in my vision by night, and behold, the four winds of heaven were stir-

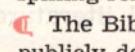
2, 3. What was Daniel's description of the terrible dream?

ring up the great sea. And four great beasts came up out of the sea, different from one another. The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand upon two feet like a man; and the mind of a man was given to it. And behold, another beast, a second one, like a bear. It was raised up on one side; it had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.' After this I looked, and lo, another, like a leopard, with four wings of a bird on its back; and the beast had four heads; and dominion was given to it. After this I saw in the night visions, and behold, a fourth beast, terrible and dreadful and exceedingly strong; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet. It was different from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."—Dan. 7:2-8, RS.

(To be continued)

"We Have Glorified War"

 ¶ Discussing Christendom's worldly religions and their use of the Bible, cleric Harry Emerson Fosdick writes in *The Modern Use of the Bible*: "Our Western history has been one war after another. We have bred men for war, trained men for war; we have glorified war; we have made warriors our heroes and even in our churches we have put the battle flags. . . . With one corner of our mouth we have praised the Prince of Peace and with the other we have glorified war. So well have we succeeded in blending Christ and carnage, the Gospel and organized slaughter, that recently a missionary in an Oriental country, after an address upon Christian goodwill, was taken aside by a native, who said, 'You must know that the educated people of this country look upon Christianity as a warring, blood-spilling religion.'"

 ¶ The Bible shows that false Christianity can be recognized by its fruitage: "They publicly declare they know God, but they disown him by their works."—Titus 1:16.

The Bible's Unity as a Book

AMONG the many internal evidences of the Bible that argue for its authenticity and divine origin is its unity as a book. Making some pointed observations along this line is the scholar Orr in his book *The Problem of the Old Testament*:

"The first thing, we think, that must strike us in connection with it, is, that this book is, in a remarkable sense, a *unity*. From another point of view, of course, the Bible is not one book, but a collection of books: as Jerome named it, 'a divine library.' It comes to us 'by divers portions and in divers manners.' The writings that compose it are spread over at least 1,000 years. Yet the singular fact is that, when these are put together, they constitute, structurally, one book; make up a 'Bible,' as we call it, with beginning, and middle, and end, which produces on the mind a sense of harmony and completeness."

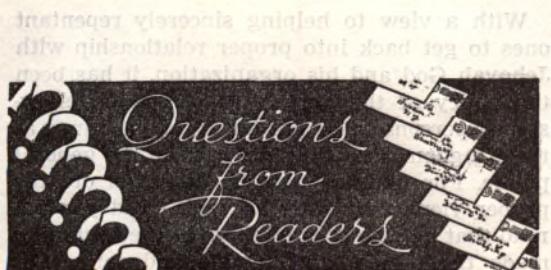
"This peculiarity in the Bible, which is not essentially affected by any results of criticism—since, indeed, the more the critic divides and distributes his material, the outcome in the book as we have it, is only the more wonderful—is best illustrated by contrast. For Christianity is not the only religion in the world, nor is the Bible the only collection of sacred books in existence. There are many Bibles of different religions. The Mohammedan has his Koran, the Buddhist has his Canon of Sacred Scriptures; the Zoroastrian has his Zendavesta, the Brahman has his Vedas. On the basis of this very fact, comparative religion groups a number of these religions together as 'book religions.' These sacred books are made accessible to us by reliable translations and we can compare them with our own Scriptures.

"But not to speak of the enormous superiority of the Bible to these other sacred books, even in a literary respect,—for few,

we presume, capable of judging, would think of comparing even the noblest of the Babylonian or Vedic hymns, or of the Zoroastrian Goths, in power or grandeur, with the Hebrew psalms or would draw a parallel between the wild extravagances of the Buddhist Lolita Vistara and the simplicity, beauty and self-restraint of the Christian Gospels,—we would fix attention only on this one point—the contrast in respect to unity. We seek in vain in these ethnic Scriptures for anything answering to this name. The Koran, for instance, is a miscellany of disjointed pieces, out of which it is impossible to extract any order, progress or arrangement. The 114 Suras or chapters of which it is composed are arranged chiefly according to length—the longer in general preceding the shorter. It is not otherwise with the Zoroastrian and Buddhist Scriptures. These are equally destitute of beginning, middle or end. They are, for the most part, collections of heterogeneous materials, loosely placed together.

"How different everyone must acknowledge it to be with the Bible! From Genesis to Revelation we feel that this Book is in a real sense a unity. It is not a collection of fragments, but has, as we say, an organic character. It has one connected story to tell from beginning to end; we see something growing before our eyes; there is plan, purpose, progress; the end folds back on the beginning, and when the whole is finished, we feel that here again, as in the primal creation God has finished all His works, and behold, they are very good. This is a very external way, it may be granted, of looking at the Bible, yet it is a very important one. It puts the Bible before us at the outset as a unique book. There is nothing exactly resembling it, or even approaching it in all literature. To

find its explanation, it compels us to go behind the fragmentariness of its parts, to the underlying unity of thought and purpose of the whole. The unity of the Bible



- At Genesis 3:1 the *American Standard Version* and other translations say that the serpent was "more subtle" than any beast of the field. Why does the *New World Translation* say the serpent proved to be "the most cautious"? —S. R., U.S.A.

The *New World Translation* is in harmony with the facts as well as in harmony with Jesus' statement at Matthew 10:16 in which he advises his disciples to be not only innocent as doves but also cautious as serpents. The Greek word that Jesus used was *phrónimos*. On this scripture the book published in German in Zurich, Switzerland, and entitled "*Kleine Lichter*," meaning, "Little Lights," by Ludwig Koehler, the Hebrew lexicographer, has the following to say on pages 78 and 79 under the subheading 'Cautious Serpents':

"On what peculiarity of serpents does Jesus think? What is the characteristic of serpents? To all serpents it is peculiar that they are cautious. Anyone, himself, can observe this when he encounters a serpent and every description of serpents verifies this. As soon as the serpent perceives the step of an approaching man he glides away. The serpent is cautious. In Greek this can quite well be expressed with the word 'phronimos' for in this cautiousness, watchfulness, the serpent reveals the possession and use of its *phrenes*. So, also, a person understands the instruction of Jesus. The disciples must work like sheep among wolves. In addition to that they use the artlessness of doves, but also the caution and watchfulness of serpents."

In harmony with Jesus' instruction to his disciples, the description of the serpent or snake in Genesis 3:1 must be rendered. Certainly Dr. Koehler, who is the co-author of the Lexicon on

is not something factitious—made. . . . Bible history is not a mere record of happenings but evinces design, purpose, a goal, indicating a Divine mind in back of it."

one of the books below would in all probability be of help. One who reads the Books of the Old Testament in Hebrew and Aramaic, should know what he is talking about. In harmony with his suggestions, the New World Bible Translation renders the appropriate Hebrew words at Genesis 3:1 as "cautious," to agree with Jesus.

In Genesis 3:1 the Bible was not referring to Satan the Devil, who is indeed subtle and crafty. It was referring to the literal snake on the ground, which was merely the creature instrumentality used by the invisible Satan the Devil to deceive Eve. The serpent's shyness and cautiousness led Eve to believe that the animal would be careful about making a mistake or running into trouble. So if the serpent said that the forbidden fruit was good to eat, without penalties attached, Eve felt that she could well believe the creature. The creature's carefulness, cautiousness, shyness, helped to make an impression upon Eve and make her imagine that the Serpent was right.

In referring to the cautiousness of the serpent, which it had from its beginning there in the garden of Eden, the Lord Jesus Christ was instructing his disciples to exercise a proper trait in the carrying on of the Christian ministry. He was not instructing them to act in a subtle manner like Satan the Devil to cover up their tracks and intentions and stratagems for the purpose of working injury irreparably to an innocent victim. The serpent became a symbol of Satan the Devil only when God cursed it because of the use that the adversary had made of this shy, cautious animal to bring about the fall of mankind into disobedience and sin toward man's Creator, Jehovah God.

- Is it proper for a brother to conduct the funeral service of an individual who was never associated with Jehovah's witnesses and who committed suicide? —K. L., U.S.A.

This all depends on the conscientious attitude of the brother in the truth who may be requested to perform the funeral service. If his conscience revolts against the thought because of self-murder, then he should not violate his conscience by performing the ceremony. If an-

other capable brother feels that he can conscientiously do so, there is no objection to his doing so. Whereas he cannot preach the suicide into heaven or even hold forth Scriptural promises that the suicide will have an opportunity for life in the new world, and although he does not condone the suicide, yet he appreciates that the holding of a funeral service affords a marvelous opportunity to give a witness to God's kingdom and the blessings that it will bring to mankind, including the resurrection of the dead.

Having never been associated with the truth, the suicide was ignorant and became guilty of a crime that many other persons have become guilty of in ignorance, even to the committing of murder of another person. His standing depends upon whether he is susceptible to the ransom sacrifice of the Lord Jesus Christ. Jehovah decides from reading the suicide's heart whether he is still susceptible to the provision of the ransom sacrifice of Jesus Christ and whether he will be called out of the memorial tomb by the reigning King, Jesus Christ. He may have an opportunity for life in the new world. So nothing definite may be stated at the funeral in the way of a promise concerning the future life of the suicide. Just the same, an effective witness can be given to all those who gather together for the funeral service, the people who knew the suicide. The principles of Christian truth can be stated, and whatever comfort the bereaved ones may take from the statement of Christian principles as affecting even the suicide they may do so after hearing the funeral sermon.

● If an individual is disfellowshiped, but continues in quiet attendance at the Kingdom Hall, is it proper for that one's marriage mate to sit with such a one during the meetings?—J. F., Switzerland.

With a view to helping sincerely repentant ones to get back into proper relationship with Jehovah God and his organization, it has been the policy of the Society to permit disfellowshiped persons to be present at all meetings at the Kingdom Hall that are open to the general public. For married persons Jesus set out the proper viewpoint when he said: "Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart." (Matt. 19:4-6) This rule would seem to apply at the Kingdom Hall as well as elsewhere. In view of this it would seem to be improper to force a separation between a man and his wife even if one or the other is disfellowshiped. This is not having fellowship spiritually on the part of the faithful one with the disfellowshiped partner. However, it would be wrong for the individual who is in good standing to try to force the company of the disfellowshiped mate upon the other brothers and sisters in the congregation in the endeavor to have them recognize the disfellowshiped one and have communion with that one.

ANNOUNCEMENTS

FIELD MINISTRY

The Bible-study aid "*Your Will Be Done on Earth*" and a booklet will be offered by Jehovah's witnesses in their ministry during July, on a contribution of 50c. English congregations throughout the world will endeavor to cover all their territory with this offer during the next three months, so people everywhere will have the opportunity to obtain the book.

NOT MY WILL BUT YOUR WILL BE DONE

Jesus repeatedly prayed to his Father, 'Not my will but your will be done.' Is that your prayer also? Do you know what God's will is?

Do you know when it will be done and what part you can have in it? To help you answer these questions and many others like them, the publishers of *The Watchtower* have released a hard-bound book of 384 pages on the thrilling theme "*Your Will Be Done on Earth*." A copy will be sent to you postpaid on receipt of your contribution of 50c. Send for it without fail.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 30: How Is Your Spiritual Appetite?

Page 425.

September 6: Exert Yourselves Vigorously as God's Workmen. Page 431.