

The **WATCHTOWER**

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 1, 1972

Semimonthly

**THE GATHERING OF
ALL NATIONS TO ONE
TEMPLE TO WORSHIP**

**HOW MUCH DO YOU
CARE ABOUT PEOPLE?**

DO NOT HARBOR A GRUDGE

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

CONTENTS

Do Not Harbor a Grudge	707
The One True Temple at Which to Worship	709
The Gathering of All Nations to One Temple to Worship	716
Will Greedy Ones Perish?	723
How Much Do You Care About People?	726
How Heavenly Headship Directs an Earthly Congregation	729
What Your Attitude Toward Your Parents Reveals	732
'Embarrassment if Jesus Called God'	734
Questions from Readers	734

Average Printing Each Issue: **7,850,000**

Five cents a copy

Now Published in 74 Languages

Semimonthly: Afrikaans, Arabic, Cebuano, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Iloko, Italian, Japanese, Korean, Malagasy, Norwegian, Portuguese, Sesotho, Spanish, Swahili, Swedish, Tagalog, Thai, Xhosa, Yoruba, Zulu.

Monthly: Armenian, Bengali, Bicol, Croatian, Eifik, Ewe, Fijian, Ga, Gun, Hebrew, Hindi, Hungarian, Ibo, Icelandic, Indonesian, Kanarese, Kikongo, Lingala, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papamito, Polish, Russian, Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Silozi, Sinhalese, Slovenian, Tamil, Twana, Tumbuka, Turkish, Twi, Ukrainian, Urdu, Vietnamese.

Watch Tower Society offices	Yearly subscription rates for semi-monthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1.50
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	\$1.50
Canada, 150 Bridgeland Ave., Toronto 390, Ontario	\$1.50
England, Watch Tower House, The Ridgeway, London NW7 1RN	65p
Ghana, West Africa, Box 760, Accra	£1.90
New Zealand, 621 New North Rd., Auckland 3	\$1.50
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	10/9
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	R1.10

(Monthly editions cost half the above rates.)

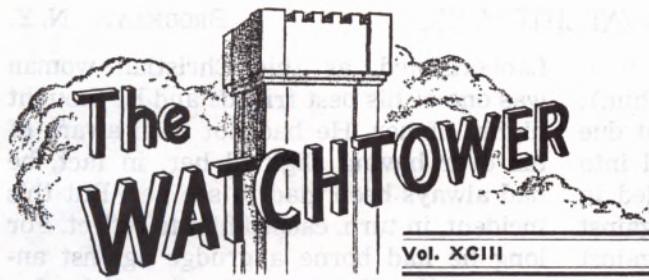
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn.

Notice of expiration is sent at least two issues before subscription expires. Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

The Bible translation used in "The Watchtower" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.



Announcing
JEHOVAH'S
KINGDOM

Vol. XCIII

December 1, 1972

Number 23

DO NOT HARBOR A GRUDGE

EVERYONE seemed to be having a good time at a party when the man of the house arrived. He was greeted enthusiastically by all—by all except one. Why? Because months before at a farewell party the man of the house had ignored this man's outstretched hand. He certainly was nursing a grudge, and how unhappy it made him every time he saw the object of his grudge!

Do you at times cherish resentment by harboring a grudge, and so find yourself unhappy when all around you others seem to be enjoying themselves?

How unwise! In fact, there are ever so many reasons why we should heed the Bible's counsel not to harbor grudges: "You must not take vengeance nor have a grudge against the sons of your people; and you must love your fellow as yourself. I am Jehovah."—Lev. 19:18.

For one thing, you cannot nurse a grudge against a person without disliking that one, and dislike can well turn to hate. What does the Bible say about that? "Everyone who hates his brother is a man-

slayer." (1 John 3:15) In fact, it can turn to actual murder, as in the case of two survivors of a bus crash in Belém, Brazil. They fought it out with knives, with the result that one was killed and the other was arrested on the charge of murder.—*New York Times*, July 21, 1972.

The Bible gives ever so many examples of what a grudge can cause. To mention but one, there was Esau. He nursed a murderous grudge against his brother Jacob because Jacob got the firstborn's blessing, which Esau had sold to him. Because of this, Jacob fled to his uncle Laban until, as his mother Rebekah put it, "the rage of your brother calms down." And, no doubt, had not Jacob done so, Esau, in his chagrin at not having received the firstborn's blessing from his father Isaac, would have killed him. As it was, when they first met again after twenty years, Esau had a change of heart, for we read that 'Esau went running to meet him and fell upon his neck and kissed him, and they burst into tears.'—Gen. 27:41-45; 33:4.

We may feel that we have been wronged. Maybe we were, or we might be mistaken. Yet if we do not "take vengeance" against the one who seemingly wronged us, in time the wound may well heal and we will be able to "let bygones be bygones."

But how much better to be like Joseph, the favorite son of Jacob! Some of his brothers harbored a grudge against him because he was his father's favorite (and

because of the dreams he had that indicated that they would bow down to him), and they were ready to kill him. But due to Judah's intervention he was sold into slavery instead, and eventually landed in prison because of a false charge against him. But did he nurse a grudge against his brothers because of all this evil that came upon him? Not at all. When the tables were turned and they were at his mercy, instead of taking vengeance, Joseph freely forgave them.—Gen. 45:1-8; 50:15-21.

Who do you want to be like? Like those who nursed a grudge to the point of wanting to kill, or like Joseph, who was forgiving and merciful?

There are various reasons why one may nurse a grudge. One may feel offended because another made an uncalled-for and an uncomplimentary remark. Or one may have been slighted or ignored when one wanted to show friendliness. Or one may feel hurt because of seemingly having been reprimanded unjustly or too severely.

Suppose you have heard another make an uncomplimentary remark about you. Could it be that there is a measure of truth in the remark and that is why it hurt you so much? If it was wholly uncalled for, why not exercise charity and be forgiving, giving the other the benefit of the doubt? After he said it he may have realized that it would have been better left unsaid, but still he shrinks from admitting that fact to you. Call to mind Jesus' counsel that, unless we forgive others their trespasses against us, God will not forgive us our trespasses against him.—Matt. 6:12-15; 18:23-35.

Or has someone slighted, ignored or rebuffed you? Once a Christian woman up in years approached an elder in a Christian congregation and asked him why he had slighted her, if he held anything against her, and if so, what was it. He was

flabbergasted, as this Christian woman was one of his best friends and he thought highly of her. He had not been aware of his ever having slighted her, in fact, he had always been glad to see her. But this incident, in turn, caused him to reflect. For long he had borne a grudge against another when he himself was slighted—seemingly. He now realized that he could have been just as mistaken as she was.

There is also the case of reproof that we might feel was uncalled for or was too severe. This brings to mind what a humorist once related. At times his father spanked him for something he had not done. When he complained, his father responded: 'Well, that was for the time you did something for which you should have gotten a spanking and didn't get one.' We all must admit that we have transgressed time and again without being reproved for it. Then, too, there may have been extenuating circumstances that caused the one in charge to be overly severe; or it may well be that his sense of righteousness is stronger than ours. Put yourself in his place, and you will be able to forgive and forget.

So, guard against harboring grudges. Do not be quick to take offense, "for the taking of offense is what rests in the bosom of the stupid ones." (Eccl. 7:9) You cannot harbor a grudge without hurting both yourself and others. And you are likely not only to hurt yourself physically but also to harm your spiritual well-being. You cannot enjoy good relations with God unless you also have good relations with your Christian brother. In fact, our love for God is tested by our love for our brothers. As the loving apostle John so forcefully put it: "He who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen." (1 John 4:20, 21) So be wise, be just, be loving, and you will not harbor a grudge.

THE ONE TRUE TEMPLE

"And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary."

—Rev. 11:19.

*at Which
to Worship*

THE news of today pours in from all quarters of the globe in such quantity that we ordinary people cannot keep up with it. It is in such variety that we are bewildered by it. The earthly affairs of the world get quite a coverage by all the news media, such as magazines, newspapers, telegraph, telephone, radio and television.

However, there is a most important item of news that is regularly being overlooked by all these channels of communication. This news item deserves our most serious attention. It has taken its place in the procession of events that has passed before mankind in this era of international wars and changes in political governments since the newsworthy year of 1914 in this Common Era of ours. This rare news item was timed beforehand for our twentieth-century period of human history. In an inspired history that was written in advance, that is to say, in divine prophecy, it was foretold and described for us nearly nineteen centuries ago. As we now read this prophetic write-up, we can see the connection that this news item has with what has been taking place in world affairs.

We dig out this news item from the last book of the Sacred Bible, called Revelation or Apocalypse, chapter eleven, and

verses fifteen through nineteen. It reads: "And the seventh angel blew his trumpet. And loud voices occurred in heaven, saying: 'The kingdom of the world did become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever.' And the twenty-four elders who were seated before God upon their thrones fell upon their faces and worshiped God, saying: 'We thank you, Jehovah God, the Almighty, the One who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth.' And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary. And there occurred lightnings and voices and thunders and an earthquake and a great hail."

Well, what comment deserves to be made on that prophetic news item today? This: Regardless of the fight since the year 1914 between the democratic bloc of nations and the dictatorial bloc of na-

1. The earthly affairs of the world get what kind of coverage today?

2. What news item of serious consideration has been regularly overlooked by these modern means of communication?

3. From where do we dig up this news item, and what does it say?

4. (a) In commenting on that news item, what must be said about Kingdom rule of the world? (b) What does the presence of the "ark of his covenant" in the temple sanctuary represent?

tions for the domination of the world of mankind, it is the ever-living Jehovah God, the Almighty, that has taken his great power and begun ruling as king since that year 1914. In that year "the kingdom of the world did become the kingdom of our Lord [God] and of his Christ," that is to say, of Jesus Christ the Son of God. Jehovah God, the Almighty, as the present Possessor of the "kingdom of the world," has come to his temple sanctuary. His presence in that holy place was symbolized by the sacred receptacle, called "the ark of his covenant." Just the size and shape of this "ark" are not described for us by the viewer, the Christian apostle John; but it represented the presence of the Lord God, whom it is impossible for us to see and to describe fully in human language. This symbolic "ark" is the ark of the "new covenant" of God with men, which has been in force since the year 33 C.E.

⁵ The records of history show that a temple is a building or place that is dedicated to the service and worship of a deity or deities. In the case of the symbolic "ark of his covenant," the temple sanctuary is that of Jehovah God, the Almighty. It is to this divine temple that all the nations must yet come to worship unitedly, even if it is necessary to bring the peoples of the nations back from the dead by the promised resurrection of the righteous ones and the unrighteous. (Rev. 11:18; Acts 24:15) This is the one and only way by which the peoples of all the nations can gain endless life on our earth, which will be duly transformed into a global paradise. They must all recognize and worship and serve the divine Holder of the "kingdom of the world," who will rule as King at his temple sanctuary forever and ever.—Rev. 11:15.

5. Historically, what is a temple, and at what temple must all nations worship in order to gain endless life?

⁶ Does this worship, in being carried on in a paradise earth, mean that the peoples of the nations will not go to heaven? If they do not do so, how can they go to God's temple, inasmuch as Revelation 11:19 speaks of it as "the temple sanctuary of God that is in heaven"? That is a fitting question here, but is it because we think of God's temple sanctuary as being a building or edifice up in the invisible heavens that has walls and a doorway? Well, then, let us recall what an outstanding temple builder of the eleventh century before our Common Era said when inaugurating the temple. This was wise King Solomon, who built the first temple of its kind on Mount Moriah of Jerusalem. Addressing God, Solomon said:

⁷ "But will God truly dwell upon the earth? Look! The heavens, yes, the heaven of the heavens, themselves cannot contain you; how much less, then, this house that I have built!"—1 Ki. 8:27.

⁸ In the temple sanctuary built by King Solomon, the innermost room was called the Most Holy and it was a perfect cube twenty cubits long, wide and high. It was certainly big enough to accommodate the earthly, material "ark of the covenant of Jehovah," this ark containing the two stone tablets on which the finger of God had written the Ten Commandments. (1 Ki. 6:19, 20; 8:6-9; Ex. 34:1, 27, 28; 40:20) But that innermost room or Most Holy of the temple was hardly big enough to contain the personal presence of Jehovah God, the Creator of heaven and earth. The ark of the covenant was the sacred thing toward which the high priest of God

6, 7. What question arises as to the worshiping at this temple by inhabitants of Paradise, and what did Solomon say about God's dwelling in a temple building?

8. Where was the "ark of the covenant" located, what did it represent, and so what did the Most Holy of the temple represent?

sprinkled the blood of the sin-atoning sacrifices on the annual Day of Atonement. In this way the ark represented the throne of Jehovah God in the heavens. In keeping with this fact, the Most Holy of the temple, where the ark was located, pictured that part of the limitless heavens where God has his holy residence. That place is large enough to contain Him.

THE "TENT" OR "TABERNACLE"

⁹ The temple sanctuary of which King Solomon was the builder was patterned after the sacred tent or tabernacle that the prophet Moses built in the wilderness of Mount Sinai in Arabia. That tent had two compartments, these being separated from each other by an inner curtain. The first compartment, which the priests entered by passing the outer curtain that faced the courtyard, was called the Holy. The innermost compartment, which the high priest entered by getting past the inner curtain, was called the Most Holy. When the high priest entered the Most Holy he brought along an incense burner or censer in order to fill the Most Holy with incense smoke. This was done in order to prepare the situation for the high priest to sprinkle

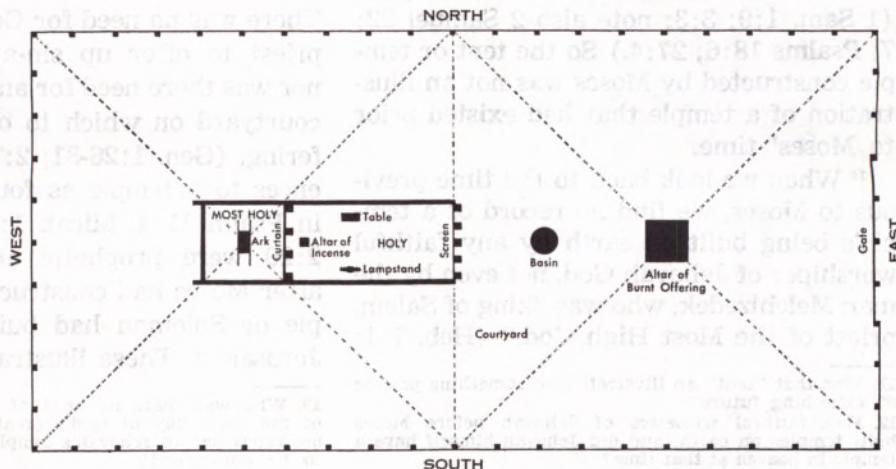
the blood of the Atonement Day sacrifices toward the golden ark of the covenant. The Christian apostle Paul describes this, in Hebrews 9: 2-10, saying:

9. After what structure was Solomon's temple patterned, and who were the ones that entered into the compartments of that structure?

¹⁰ "There was constructed a first tent compartment in which were the lampstand and also the table and the display of the loaves; and it is called 'the Holy Place.' But behind the second curtain was the tent compartment called 'the Most Holy.' This had a golden censer and the ark of the covenant overlaid all around with gold, in which were the golden jar having the manna and the rod of [High Priest] Aaron that budded and the tablets of the covenant; but up above it were the glorious cherubs overshadowing the propitiatory cover. But now is not the time to speak in detail concerning these things. After these things had been constructed this way, the priests enter the first tent compartment at all times to perform the sacred services; 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. Thus the holy spirit makes it plain that the way into the holy place had not yet been made manifest while the first tent was standing. This very tent

10. According to Hebrews 9:2-10, what were the things contained in those compartments, and who entered the compartments, and when?

GROUND PLAN OF THE TABERNACLE



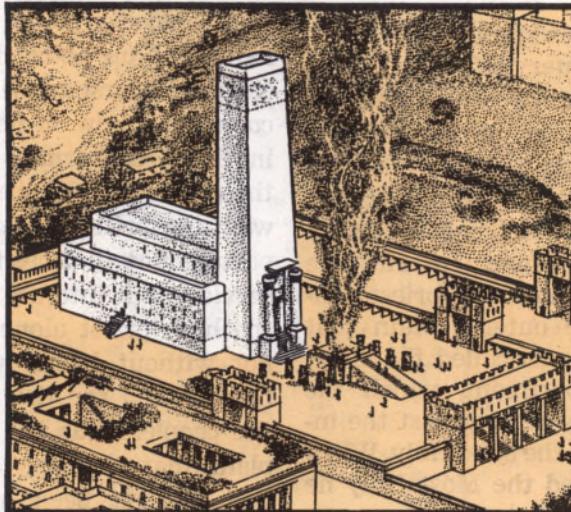
is an illustration for the appointed time that is now here, . . . the appointed time to set things straight.”¹¹

¹² Let us take note that the writer says that the sacred tent constructed by the prophet Moses was an “illustration for the appointed time that is now here.” The “time that is now here,” in the writer’s case, was about the year 61 C.E., or nine years before the temple in Jerusalem was destroyed by the Roman armies in the year 70 C.E. It was also twenty-eight years after the death and resurrection of Jesus Christ and his ascension to heaven. So that tent built by Moses was an “illustration” of something future and not of something before the days of the prophet Moses. In the days of High Priest Eli that illustrative “tent” came to be called a “temple.” (1 Sam. 1:9; 3:3; note also 2 Samuel 22:7; Psalms 18:6; 27:4.) So the tent or temple constructed by Moses was not an illustration of a temple that had existed prior to Moses’ time.

¹² When we look back to the time previous to Moses, we find no record of a temple’s being built on earth by any faithful worshiper of Jehovah God, not even by the man Melchizedek, who was “king of Salem, priest of the Most High God.” (Heb. 7:1;

Gen. 14:18-20) Although faithful witnesses of Jehovah God like Abel, Noah, Abraham, Isaac, Jacob and Job offered sacrifices to God, they built no temple to Him. Well, then, did Jehovah God have a temple in heaven, although having no material temple on earth? No! That is to say, not a temple such as was illustrated by the tent built by Moses and the temple built by King Solomon.

¹³ Certainly, when Jehovah God created Adam and Eve in human perfection in the garden of Eden, there was no need of such a temple in heaven. Why not? Because at that time after the creation of the perfect man and woman at the close of the sixth creative day, when “God saw everything he had made and, look! it was very good,” there was no sin in all



Solomon's temple, as well as the tabernacle, typified God's spiritual temple—the arrangement for approaching Jehovah in worship on the basis of Jesus' propitiatory sacrifice

creation, either in heaven or on earth. There was no need for God to have a high priest to offer up sin-atonement sacrifices, nor was there need for an altar in a temple courtyard on which to offer up a sin offering. (Gen. 1:26-31; 2:7-24) Such references to a temple as found, for instance, in Psalm 11:4, Micah 1:2 and Habakkuk 2:20 were prophetic and were written after Moses had constructed the tent temple or Solomon had built the temple at Jerusalem. These illustrated or typified a

11. Was that “tent” an illustration of something past or of something future?

12. Had faithful witnesses of Jehovah before Moses built temples on earth, and did Jehovah himself have a temple in heaven at that time?

13. Why was there no need of a temple at the close of the sixth day of God’s creative activity, and how are references to Jehovah’s temple in prophetic writings to be understood?

spiritual temple that was yet to come into existence.

¹⁴ So, now, when did the real temple that was illustrated by the tent constructed by Moses and the temple built by Solomon come into existence? Was it on the festival day of Pentecost in the year 33 C.E., when the Christian congregation or church was founded? Why we ask is because the apostle Paul wrote to the Christian congregation of his day and said: "Do you not know that you people are God's temple, and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are." (1 Cor. 3:16, 17) From those words it might be reasoned that the tent built by Moses and the temples built at Jerusalem by King Solomon and Governor Zerubbabel and King Herod the Great pictured or typified the Christian congregation as a figurative temple. But is this true? What answer does Paul himself give us on the question?

¹⁵ So we turn back to Hebrews, chapter nine, to where we left off, and go on to read these explanatory words of Paul: "However, when Christ came as a high priest of the good things that have come to pass, through the greater and more perfect tent not made with hands, that is, not of this creation, 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 deliverance for us."—Heb. 9:11, 12.

¹⁶ Jesus Christ did not die sacrificially on the Jewish Day of Atonement (Tishri 10) and enter with his own blood into

the Most Holy of the temple of Herod at Jerusalem. He could never do that. He was not a Levite high priest. The Jewish high priest was then Caiaphas, and he went with the blood of a young bull and of a goat into the Most Holy of the Jerusalem temple on the Day of Atonement. But not so Jesus Christ. Well, then, into what "holy place" did he enter with his own blood? Not into the Christian congregation on earth, for that was not yet founded on the day of Jesus' resurrection nor on the day of his ascension to heaven ten days before the festival day of Pentecost of 33 C.E. So what was the "holy place" into which Jesus Christ entered before that Pentecostal day? Again we turn to Hebrews, chapter nine, and let Paul give the answer:

¹⁷ He says: "Therefore it was necessary that the typical representations of the things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us."—Heb. 9:23, 24.

THE REAL TEMPLE TAKES ON EXISTENCE

¹⁸ Thank you, Paul, for we are glad to learn that the holy place into which the resurrected Jesus Christ entered with the value of his own sacrificial blood was not a holy place on earth where his few disciples then were, but was "heaven itself," where the "person of God" is, where God himself dwells personally rather than dwelling there by spirit. However, that real "holy place," namely, "heaven itself,"

14. Why do we ask whether the real temple of Jehovah came into existence on the day of Pentecost of the year 33 C.E.?

15.

What does Hebrews 9:11, 12 say about Jesus Christ as a high priest?

16.

On the Jewish Day of Atonement, did Jesus enter with his own blood into the Most Holy of the Jerusalem temple or was it into the Christian congregation as a temple that he entered?

17. According to Hebrews 9:23, 24, Jesus Christ as High Priest entered where?

18, 19. (a) How does God dwell in that real Most Holy

into which Jesus Christ entered? (b) What barrier did Jesus Christ have to pass in order to enter, and how

was this pictured according to Hebrews 6:18-20?

was not all that there was to the real temple. Why not? Because the Most Holy of the earthly tent and temples made with hands and where God dwelt by his spirit was not all that there was to those sacred structures. The Most Holy was only the innermost room of those earthly structures, and was separated from a first compartment by a curtain. (Matt. 27:50, 51) This inner curtain illustrated the fleshly barrier that Jesus had to pass in order to get into the heavenly Most Holy, namely, his fleshly body, his humanity. Talking of his hope, Paul says:

¹⁹ "We who have fled to the refuge may have strong encouragement to lay hold on the hope set before us. This hope we have as an anchor for the soul, both sure and firm, and it enters in within the curtain, where a forerunner has entered in our behalf, Jesus who has become a high priest according to the manner of Melchizedek forever."—Heb. 6:18-20.

²⁰ We remember that the first compartment of the tent or tabernacle was called the Holy and that it was separated by a curtain or screen from the courtyard outside the temple sanctuary. In that courtyard and in front (or east) of the temple sanctuary there was a large copper altar.

²¹ Like the temple sanctuary itself, this altar was typical. The apostle Paul shows this, when he speaks of the difference between the Jewish priests and the baptized disciples of Christ and says: "We have an altar from which those who do sacred service at the tent have no authority to eat. For the bodies of those animals whose blood is taken into the holy place by the high priest for sin are burned up outside the camp. Hence Jesus also, that he might sanctify the people with his own

20. How was the Holy of the tent separated from the courtyard, and what copper object was there in that courtyard?

21. From what altar do the Jewish priests have no right to eat, and with whose sacrifice does this altar have to do?

blood, suffered outside the gate [that is to say, outside the gate of Jerusalem]." (Heb. 13:10-12) The Christian altar therefore has to do with Jesus' human sacrifice. But what is this antitypical altar? Also, what is the antitype of the first compartment or Holy of the earthly tent or temple? Let us figure this out with Bible help.

²² That inner curtain between the Most Holy and the Holy of the temple represents a dividing line. It illustrates the fleshly barrier that Jesus Christ had to pass by laying down his perfect human flesh in sacrifice, giving this up forever. Now, since the Most Holy compartment inside the inner curtain pictures "heaven itself," where God dwells, not by spirit but in person, everything outside that curtain (or to the east of it) would stand for something not in the invisible heavens but down here on earth. It would have to do with the flesh of those worshiping and serving Jehovah God here on earth. This rule applied therefore to the copper altar. In the cases of the temples of Solomon and of Herod, the altar was located in the inner courtyard or priests' courtyard, where the high priest and his underpriests carried out their sacrificial duties. What did this altar typify?

THE ANTITYPLICAL ALTAR

²³ This is made clear for us by the apostle Paul in Hebrews, chapter ten. After having described how Jesus Christ as God's High Priest entered into heaven itself in order to appear with the value of his own blood before the person of God for us, Paul goes on to say:

²⁴ "For since the Law has a shadow of

22. (a) What was illustrated by the inner curtain of the temple, and how did Jesus pass it? (b) Hence, everything outside or east of that curtain had reference to what kind of things?

23, 24. (a) When Jesus came "into the world," what did he say regarding God's attitude toward sacrifices, and why? (b) So what was taken away, and by what are Christians sanctified through Christ's sacrifice?

the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. . . . for it is not possible for the blood of bulls and of goats to take sins away. Hence when he comes into the world he says: ‘“Sacrifice and offering you did not want, but you prepared a body for me. You did not approve of whole burnt offerings and sin offering.”’ Then I said, “Look! I am come (in the roll of the book it is written about me) to do your will, O God.”’ After first saying: ‘You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin offering’—sacrifices that are offered according to the Law—then he actually says: ‘Look! I am come to do your will.’ He does away with what is first that he may establish what is second. By the said ‘will’ we have been sanctified through the offering of the body of Jesus Christ once for all time.”—Heb. 10:1-10.

²⁵ From this it is evident that the antitypical equivalent of the copper altar in the temple courtyard is God’s “will,” his willingness to accept a perfect human sacrifice for which he had made preparation, this “will” of God being foretold in what was written in the roll of the book. (Ps. 40:6-8) God had not been willing to accept the imperfect human sacrifice of Abraham’s son Isaac, but he was willing to accept the perfect human sacrifice of his only-begotten Son, Jesus Christ. He did not want and did not approve of the animal sacrifices of the annual Day of Atonement endlessly, but, according to His will and purpose, he did want a perfect human sacrifice that would atone for human sins, really “take sins away.” Jesus Christ came to do God’s will, and it was on the basis of God’s will as upon an altar that the

presentation of the perfect Jesus for human sacrifice was accepted and his prepared, perfect human body was offered up. This perfect human sacrifice on the altar of God’s “will” really brought sanctification to Christ’s disciples. That is why Paul added: “By the said ‘will’ we have been sanctified through the offering of the body of Jesus Christ.”—Heb. 10:10.

²⁶ That is why, also, Paul said later on: “We have an altar from which those who do sacred service at the tent have no authority to eat. . . . Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate.” (Heb. 13:10-12) That is, we Christians who are spiritual underpriests have a sin-atonement sacrifice on the altar of God’s “will” from which the priests who serve at Herod’s temple in Jerusalem have no authority to eat the sacrifice because of their lack of faith in Jehovah’s true High Priest, Jesus Christ, the Mediator of Jehovah’s new covenant.

²⁷ When did Jesus as a perfect human being come to present himself for sacrifice on the altar of God’s “will” as prescribed in the roll of the book? This was at the time that he presented himself to John the Baptist in the year 29 C.E. in order to be immersed in the Jordan River. That Jehovah God accepted Jesus’ self-sacrifice is manifest, for after Jesus’ water baptism Jehovah poured out his holy spirit upon Jesus and made him the Christ or Anointed One and audibly said from heaven: “This is my Son, the beloved, whom I have approved.” (Matt. 3:13-17; John 1:29-34) Consequently it was at that time that God’s antitypical “altar” came into existence and there was an acceptable sin of-

26. Why is it that the Jewish priests have no authority to eat of the “altar” from which the Christian underpriests eat?

27. When did Jesus present himself for sacrifice, and what basis for sacrifice then came into existence, and what antitypical “day” then began?

25. What, then, was the altar upon which Jesus came and presented himself to be offered up as a sacrifice?

fering upon it. From then on Jesus Christ was walking in the antitypical priestly courtyard superintending his human sacrifice to the death. The great antitypical Day of Atonement had begun, and Jesus

Christ as God's High Priest was serving at God's true spiritual "altar" in a way similar to that of the Aaronic high priest in Jerusalem's temple on the annual Day of Atonement, Tishri 10.—Heb. 8:1-6.

THE GATHERING OF ALL NATIONS

to one temple to worship

NOW the great spiritual tabernacle sanctuary of Jehovah God took form. How so? Because now the antitypical "Holy" of God's spiritual temple came into existence. This was because God poured out his holy spirit upon Jesus and made Jesus a spiritual priest. God begot Jesus with his spirit in order to make him a spiritual Son of God, clothed with the honor of a priesthood higher than that of the earthly Jewish high priest of the family of Aaron.

² Hence Paul writes: "A man takes this honor, not of his own accord, but only when he is called by God, just as Aaron also was. So too the Christ did not glorify himself by becoming a

high priest, but was glorified by him who spoke with reference to him: 'You are my son; I, today, I have become your father.' Just as he says also in another place: 'You

are a priest forever according to the manner of Melchizedek.'" (Heb. 5:4-6) Jesus thus came to be in a spirit-begotten condition, even though he was still in the flesh. In this condition he could enter into the antitypical "Holy" of Jehovah's spiritual temple. In that "Holy" he could offer up incense of prayer, praise and service to God like incense.

³ Now, also, the Most Holy of God's spiritual temple took form, that is to say, that definite area of heaven where Jehovah God thrones in person above the heavenly cherubs, as above a mer-



When Jesus was anointed with holy spirit in 29 C.E., God's great spiritual temple came into existence

1. How did Jehovah make Jesus a spiritual priest, and what spiritual sanctuary then took on form?

2. Into what condition did Jesus thus come to be, and into what part of Jehovah's spiritual temple could he enter, to do what there?

3. (a) What other compartment of Jehovah's spiritual temple also took on form, and with what features within it? (b) Thus Jehovah's spiritual temple began functioning from when onward?

cy seat or "propitiatory cover." (Ps. 80:1; Num. 7:89; Heb. 9:4, 5) In this heavenly area that has now taken on the characteristics of a Most Holy compartment or innermost room, Jehovah thrones as above the propitiatory cover of the ark of the new covenant, ready and willing to be propitiated, appeased, softened by a satisfying sin offering, the perfect human sacrifice of his High Priest Jesus Christ at the climax of the great antitypical Day of Atonement. (Lev. 16:1-34) Thus now the great antitypical spiritual temple of Jehovah God had come into existence, with its antitypical Most Holy and Holy and courtyard with its altar of sacrifice. From Jesus' baptism in the Jordan River in 29 C.E. Jehovah's real temple was functioning, with blessings in store for all mankind.

"Now, the only thing that separated Jesus Christ as High Priest from Jehovah's true Most Holy was that symbolic "curtain," that barrier of the fleshly organism. "Flesh and blood cannot inherit God's kingdom." (1 Cor. 15:50) For this reason Jesus Christ completed his perfect human sacrifice on God's "altar" by dying as an innocent victim on Passover Day, Nissan 14, of the year 33 C.E. But on the third day of Jesus' death, namely, on Nissan 16, Almighty God brought his High Priest Jesus Christ beyond that intervening "curtain," by raising him from the dead, not as a High Priest of flesh and blood, but as a High Priest in the spirit, partaking of the "divine nature" and clothed upon with immortality. (1 Pet. 3:18; 1 Cor. 15:42-54; 2 Pet. 1:4) The temple "curtain," illustrating the fleshly barrier, was now indeed passed for the resurrected Jesus Christ, and so on the fortieth day

4. (a) When did Jehovah bring Jesus Christ beyond the "curtain" into the real Most Holy, and how? (b) When did the antitypical Day of Atonement end, and how?

from his resurrection he could ascend to heaven itself and appear before the person of God with the precious value of his sin-atoning blood, to present it at God's propitiatory throne in behalf of all mankind. With that presentation the great antitypical Day of Atonement came to an end.

THE CONGREGATION OF SPIRITUAL UNDERPRIESTS

⁵ In the light of all the foregoing, nothing could be clearer than that the tent constructed by Moses and the temples built by Solomon, Zerubbabel and Herod at Jerusalem did not picture the congregation of Christ's disciples. That Christian congregation did not come into existence until the fiftieth day after Jesus' resurrection and hence after he had ascended to heaven and appeared in "heaven itself" before the person of God in their behalf. Speaking of himself as the symbolic Rock, Jesus said to his twelve apostles: "On this rock-mass I will build my congregation, and the gates of Ha'des will not overpower it." (Matt. 16:18) He began to build this spiritual congregation on the festival day of Pentecost ten days after his ascension to heaven in 33 C.E. He received holy spirit from God and channeled it down upon his waiting disciples on earth at Jerusalem. In this manner they became spirit-begotten and this resulted in their becoming spiritual sons of God. By that same spirit they were anointed to become spiritual underpriests under their High Priest Jesus Christ. (Acts 2:1-36) The apostle Peter speaks of this, saying:

⁶ "You yourselves also as living stones are being built up a spiritual house for

5, 6. (a) When did Jesus Christ begin to build his congregation upon himself as the Rock? (b) How did the members of the congregation become spiritual underpriests, and how does 1 Peter 2:5, 9 speak of this?

the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. But you are a 'chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—1 Pet. 2:5, 9.

⁷ This "spiritual house" is made up of "living stones" that are underpriests of Jesus Christ. They are told: "Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and high priest whom we confess—Jesus." (Heb. 3:1) As a house of such underpriests they are "to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5) This means that they have been brought into the antitypical courtyard where God's antitypical "altar" is located, there to offer up their "spiritual sacrifices," on the basis of God's "will." This means also that, in their spirit-begotten condition as spiritual sons of God, they have been brought into the antitypical first compartment or "Holy" of God's spiritual temple. There they enjoy spiritual enlightenment as from a golden seven-branched lampstand, and eat spiritual food as from the golden table of shewbread and offer up prayer, praise and service to Jehovah God as if standing at the stationary golden incense altar that stood before the inner curtain.

⁸ From this standpoint, the Holy of the temple pictured or typified the spirit-begotten condition of God's spiritual priesthood even while the members of this are still in the earthly body, in the flesh. It is a special spiritual relationship to God that is screened off from outsiders as if by a

7. As spiritual underpriests, into what antitypical area are they brought and into what compartment of the spiritual temple also, in order to do what in those locations?

8. (a) So, then, what did the Holy of the tent or temple picture? (b) What did the courtyard of the priests picture?

curtain so that these cannot discern it or appreciate it. The priestly court where the copper altar was located pictures their special human standing with God. He looks upon them, not as imperfect, condemned sinners unfit to serve at his spiritual "altar," but as repentant, converted, baptized disciples of Jesus Christ whom he counts righteous, sinless, because of their faith in God and through the atoning blood of the High Priest Jesus Christ. (Rom. 5:1, 9; 8:1; 3:24-26) So the temple courtyard with its copper altar pictured or typified the righteous standing of God's spiritual underpriests as to their fleshly bodies.

⁹ Since "flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption," these spirit-begotten underpriests under Christ must also pass the fleshly barrier as pictured by that inner "curtain" of the temple. This they do by performing their spiritual priesthood on earth until human death, after which, in God's due time, he resurrects them from the dead with Christ's resurrection, namely, as spirit creatures of the divine nature and enriched with immortality and incorruption. As it is written: "It is sown [in death] a physical body, it is raised up a spiritual body." (1 Cor. 15:42-44; Rom. 6:4, 5) In this way they will be ushered into the personal presence of the Most High God, but, of course, not as offering to him any sin-atoning sacrifices. That has all been accomplished by Jehovah's High Priest, Jesus Christ, on the antitypical Day of Atonement. (Heb. 10:19-22) But, being then united with their High Priest in heaven, they will be able to serve as "priests of God and of the Christ, and will rule as kings with him for the thousand years."—Rev. 20:4, 6.

9. (a) How do these spiritual underpriests get into the antitypical Most Holy, and is it with a sin-atoning sacrifice? (b) How will they serve in that Most Holy?

¹⁰ While on earth, they are compared to a number of things. For instance, in 1 Corinthians 3:9, they are told by the apostle Paul: "You people are God's field under cultivation, God's building." We ask, What "building"? The answer is given in verses sixteen and seventeen: "Do you not know that you people are God's temple, and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are." This does not say or mean that they are the temple pictured or typified by the tent built by Moses and by the temples at Jerusalem. In that temple about which Paul speaks in the book of Hebrews God dwells in person, he being personally present there. But the temple such as Paul says that the congregation is does not have the personal presence of God. Merely God's spirit dwells in this symbolic temple. God dwells there merely by his spirit, because the members thereof are in the flesh on the earth.

¹¹ God's temple in the heavens is not built upon the foundation of the Christian apostles and prophets. But the Christian congregation as a temple is built upon the Christian apostles and prophets. In Ephesians 2:20-22 the apostle Paul writes: "You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit."

10. In 1 Corinthians 3:9, 16, 17, to what "building" does Paul compare the Christian congregation, but what must this not be understood to mean, and why? 11. How does the matter of a foundation show a difference between the congregation as a temple and Jehovah's temple in the heavens?

¹² It is because God's spirit dwells within this harmoniously organized body of spiritual underpriests of Christ that this congregation is called a "temple" of Jehovah God. His personal presence is up in the heavenly Most Holy of his great spiritual temple. In the "Holy" compartment of the great spiritual temple this temple class yet on earth find themselves. Because of being likened to a temple on earth in which Jehovah dwells by his spirit, this spirit-begotten congregation must not admit any kind of idolatry or worship of false gods within it. "What agreement does God's temple have with idols?" asks the apostle Paul, and then adds the explanation: "For we are a temple of a living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' "—2 Cor. 6:16.

TEMPLE COURTYARDS THRONGED WITH WORSHIPERS

¹³ This spirit-begotten congregation that is likened to a temple must be treated as holy. In due time this congregation will pass off the earthly scene. With their passing, the spirit-begotten condition of the spiritual underpriests (as pictured by the Holy compartment of the temple of Jerusalem) will pass out of existence. These spiritual underpriests will have passed beyond the fleshly barrier (pictured by the temple's inner curtain) into the heavenly Most Holy by their death in the flesh and their resurrection in the spirit.

¹⁴ What a holy privilege it will be for the 144,000 underpriests of Jehovah's spiritual temple to find themselves in its Most

12. (a) Because of the dwelling of what within it is the congregation on earth likened to a temple, and yet where is it in God's great spiritual temple? (b) As a "temple" of the true God on earth, what must the congregation not admit into itself?

13. At the passing of the spirit-begotten congregation off the earthly scene, what condition, as pictured by a compartment of the temple, will pass away?

14. How does Revelation 21:1, 2 picture the congregation of 144,000 underpriests in the heavenly Most Holy?

Holy, before the very person of Jehovah God! This feature was not pictured in the case of the underpriests who served in the temple at Jerusalem, but it is beautifully pictured in the last book of the Holy Bible. There the congregation of 144,000 underpriests who serve under Jehovah's High Priest Jesus Christ is likened to his bride on her wedding day. With lovely phraseology the Christian apostle John describes this composite bride, saying: "And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband."—Rev. 21:1, 2.

¹⁶ We remember that ancient earthly Jerusalem, down to the year of its destruction by the Roman armies in the year 70 C.E., had a gorgeous temple in it. But what about the heavenly New Jerusalem, which the apostle John saw in vision about twenty-six years after the destruction of old Jerusalem's temple in 70 C.E.? As John continues his delightful description of the heavenly New Jerusalem he tells us, saying: "And I did not see a temple in it, for Jehovah God the Almighty is its temple, also the Lamb is. And the city has no need of the sun nor of the moon to shine upon it, for the glory of God lighted it up, and its lamp was the Lamb. And the nations will walk by means of its light."—Rev. 21:22-24.

¹⁷ Why should the heavenly New Jerusalem have a temple in it, a separate building for the 144,000 underpriests to serve in and thus render sacred service to God indirectly through an intermediate building? *Why*, when they are before the

15. How do the ancient earthly Jerusalem and the heavenly New Jerusalem compare as to having a temple building?

16. What about the location of the 144,000 underpriests makes unnecessary a temple building in the New Jerusalem, and how is Jehovah himself its temple?

very person of God and "see his face"? (Rev. 22:4) Jehovah God himself is the temple of the New Jerusalem. The heavenly New Jerusalem is not the temple. No, Jehovah God the Almighty is the temple. He fills the place, takes the place, of a temple for the heavenly city. Since he is there, not by spirit, but in very person, he does away with the need of a separate building through which the inhabitants of the New Jerusalem, the 144,000 underpriests, would be worshiping and serving him indirectly. So they render sacred service to him directly under the high priesthood of the Lamb, Jesus Christ.

¹⁷ That is why the Lamb shares with Jehovah in being the temple of the New Jerusalem. Just as Revelation 21:22 says: "Also the Lamb is." He is there in person in the Most Holy of Jehovah's spiritual temple. He has already offered to God directly the sin-atoning sacrifice of the antitypical Day of Atonement. As Jehovah's High Priest like Melchizedek, he is seated at God's right hand.

¹⁸ In spite of there then being no more a spirit-begotten condition of the 144,000 underpriests as typified by the Holy compartment of the temple, the earthly courtyards of Jehovah's great spiritual temple will continue. People on earth who will benefit from Jehovah's Day of Atonement will do so in those courtyards. This fits in happily with the fact that the sin offering of the Day of Atonement was offered not merely for the priestly family but for all the rest of the people who worshiped Jehovah at his temple.

¹⁹ When God's prophet Zechariah was

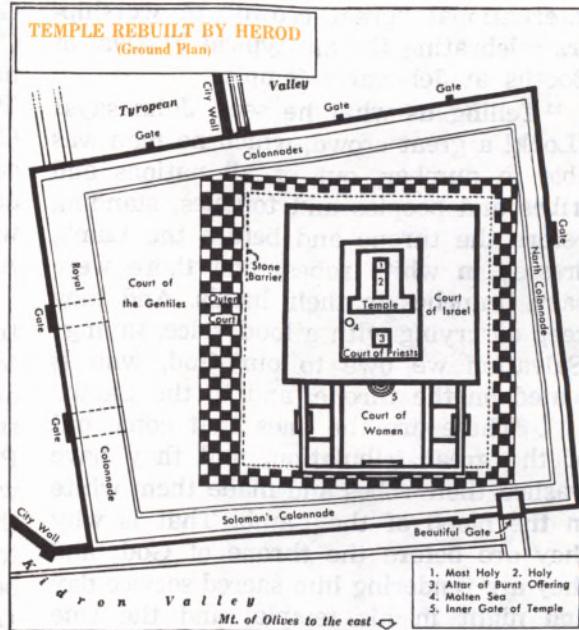
17. How is the Lamb also, with Jehovah God, the temple of the New Jerusalem?

18. In what area of Jehovah's spiritual temple will the people draw benefit from the Day of Atonement, and for whom were the Atonement Day sacrifices offered in order to indicate this?

19. (a) Who did the prophet Zechariah say would join themselves to Jehovah "in that day" and entreat his favor? (b) As if a provision for such a thing, what additional courtyard did Herod's temple at Jerusalem contain, and for what non-Israelites did Solomon pray when inaugurating the temple?

prophesying in connection with the rebuilding of the temple at Jerusalem in the sixth century before our Common Era, he was inspired to say: "And many nations shall join themselves to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee." "Yea, many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the favor of Jehovah." (Zech. 2:11; 8:22, *American Standard Version*) In harmony with that prophecy of the coming of non-Israelites to worship Jehovah at his temple, the temple that was built by King Herod, which replaced the temple that was built in the prophet Zechariah's day, contained, not only a priests' courtyard with its altar, and also the courtyard of Israel and the courtyard of the women, but additionally the courtyard of the Gentiles or non-Israelites. Even centuries before this, King Solomon, when inaugurating the first temple at Jerusalem, prayed for the foreigners who would come from distant lands to worship at Jehovah's temple.—1 Ki. 8:41-43; 2 Chron. 6:32, 33.

²⁰ The prophecy uttered long ago by Zechariah is already undergoing fulfillment in our day, particularly since the year 1935 C.E. That means a fulfillment while there is still a remnant of the spiritual underpriests on earth, who are serving in the Holy compartment of Jehovah's spiritual temple. For that reason the "great crowd" of foreigners that are streaming from all parts of the earth to the courtyards of Jehovah's one spiritual temple are having contact and association with these spiritual underpriests yet on earth. The date 1935 C.E. marks the year when that "great crowd"



PROPHETIC SIGNIFICANCE

MOST HOLY: Definite area of heaven where Jehovah thrones in person

HOLY: Spirit-begotten condition of Jesus Christ and 144,000 anointed Christians while they are still in the flesh

CURTAIN: The curtain as a divider between the Holy and the Most Holy represented the fleshly barrier that separates the priesthood on earth from access to God's presence in heaven

ALTAR: God's will as shown by his willingness to accept Jesus' perfect human sacrifice

COURTYARD OF PRIESTS: Righteous standing of Jesus Christ and God's spiritual underpriests as to their fleshly bodies

COURTYARD OF THE GENTILES: Righteous standing to which all mankind must come in order to worship God acceptably

of nonpriestly worshipers of Jehovah began to be noticed coming to the temple, because in that memorable year the prophecy of Revelation 7:9-17 concerning the "great multitude" or "great crowd" was explained according to the facts of the day. (See *The Watchtower* as of August 1 and 15, 1935.) As we look at the Revelation vision seen by the apostle John, it is as if we are seeing the

20. Since when, in particular, has that prophecy of Zechariah been undergoing fulfillment, and why do we see it from then on?

international "great crowd" of worshippers celebrating the antitypical Festival of Booths at Jehovah's temple.

²¹ Telling us what he sees, John says: "Look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes; and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' . . . These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. That is why they are before the throne of God; and they are rendering him sacred service day and night in his temple; and the One seated on the throne will spread his tent over them.' "—Rev. 7:9-15.

²² This beautiful vision presents the international "great crowd" as serving Jehovah in his temple, that is, in the earthly courtyards reserved for those who are not spiritual Israelites, as it were in the "courtyard of the Gentiles." Ah, yes, in the apostle John's vision, the great spiritual temple of Jehovah God has survived the "great tribulation" of these last days, for this "great crowd" has survived the "great tribulation" and they find themselves in Jehovah's temple, waving palm branches like the traditional festive palm branch (the *lulab*^{*}) that was waved by the people during the Festival of Booths. To Jehovah

* See *The Mishnah*, by Herbert Danby (of 1933), page 178, paragraphs 5, 6 and 7.

See *The Temple*, by Dr. A. Edersheim (of 1874), pages 238, 242.

See Volume 10 of *Cyclopaedia* by M'Clintock and Strong, page 148, the last paragraph under "Eist of Tishri."

21. How does John describe this "great crowd" in Revelation 7:9-15?

22. (a) With relation to God's spiritual temple, where is that "great crowd" serving Him day and night? (b) How does John's vision show that the spiritual temple has survived the "great tribulation," and what benefits do the "great crowd" there accept?

God and to his sacrificial Lamb, Jesus Christ, they attribute their salvation, and now they are on the way to an endless life of happiness and divine service in God's new order of things in a paradise earth. (Rev. 7:16, 17) They gratefully accept the benefits of the sin offering that was provided on Jehovah's great Day of Atonement.—Lev. 16:1-34.

²³ However, these survivors of the "great tribulation" with which this present system of things will end are not the only ones that will throng those courtyards of salvation. During the thousand-year High Priesthood of the Lamb Jesus Christ along with his 144,000 spiritual underpriests in the heavenly realm of Jehovah's spiritual temple, there will be a "resurrection of both the righteous and the unrighteous." (Acts 24:15; Rev. 20:4, 6, 11-14) All these must come to the courtyards of Jehovah's spiritual temple and join in serving him and also joyfully celebrating the great antitypical Festival of Booths. There is no salvation to life eternal in the earthly paradise by any other way. The last six verses of Zechariah's prophecy appear to indicate that. All the resurrected ones who desire eternal life on earth must come to the spiritual temple "to bow down to the King, Jehovah of armies," and to "celebrate the festival of the booths." What an unspeakably joyful time it will be for those who do so!—Zech. 14:17, 18.

²⁴ Blessed, too, is the outlook of all of us today who are in the courtyards of Jehovah's spiritual temple now, whether some of us are in the inner courtyard of the priests or the greater number of

23. (a) Why will that "great crowd" not be the only ones to throng the earthly courtyards of the spiritual temple during the millennial High Priesthood of Christ? (b) What will these have to join in observing in order to gain eternal life on earth?

24. (a) Which temple is it that Jehovah God recognizes, and to which temple must all come to gain life in God's new order? (b) What news is it now the privilege of those already in the courtyards to communicate to others?

us are in the courtyards of the nonpriestly worshipers of the Most High God, Jehovah of armies. This is the only temple that the God of salvation recognizes. It is the one and only temple to which people of all the nations must come in order to engage in pure worship and thereby gain eternal salvation in God's righteous new order. That temple is now open for the

ingathering of all seekers of the one living and true God. This is indeed great news that is associated with the events of our marvelous times. It is the grand privilege of all of us who are serving in the court-yards of Jehovah's spiritual temple to communicate that lifesaving good news to all others, before the coming "great tribulation."

WILL GREEDY ONES PERISH?

ALL of us have in some way suffered from the harmful effects of man's greed. Greed has been responsible for the ruthless deforestation of many hills and mountains, the devastation of vast land areas through strip-mining operations, the pollution of streams with sewage and wastes, and the transformation of cities and towns into places filled with smoke, grit and noise. Humans have also exploited fellow humans and enriched themselves at their expense. Will such greed ever end? Will greedy ones perish?

Yes, for greedy acts have not escaped the attention of One who hates greed and who is powerful enough to put an end to it. That One is the supreme Sovereign of the universe, Jehovah God. The historical example of his dealings with ancient Israel shows that greedy persons will not be tolerated indefinitely and that righteously disposed persons will be blessed.

AN EXAMPLE FROM ANCIENT HISTORY

In the seventh century B.C.E. many inhabitants of Jerusalem and the land of Judah were greedy. They had no concern for the Israelites that had been deprived

of their hereditary possession due to the Assyrian deportation in 740 B.C.E. and the Babylonian deportation in 617 B.C.E. The attitude of the greedy ones toward those exiles was: "Get far away from Jehovah. . . . the land has been given us as a thing to possess." (Ezek. 11:15) As brothers to the Israelites who were living as exiles in the Babylonian Empire, the inhabitants of Jerusalem and the land of Judah should have displayed the spirit of a repurchaser who would buy back a hereditary possession so that his landless brother could be reinstated on the God-given property. (Lev. 25:13-38) But these greedy ones were pleased to have their brothers forced to be as "far away from Jehovah" as possible, that is, from the land of Israel where Jehovah was understood to be. They wanted the land for themselves.

Jehovah God, however, felt quite differently about the matter. He was disposed to favor the repentant ones among the exiles, becoming a "sanctuary" to them "for a little while," or, "in a little way."

(Ezek. 11:16) For the "little while" of their exile Jehovah would be a sanctuary. He would be a holy place in which they could find safety and be preserved for his future good purposes. Then, too, Jehovah would be a sanctuary "in a little way," that is, in a limited way or extent. This is because he could not shield the exiles from *all* the deserved consequences of their bad conduct nor could he shorten the length of the foretold exile, set to run for seventy years after Jerusalem's fall.

Eventually, however, Jehovah purposed to restore them from exile. He promised: "I will also collect you from the peoples and gather you from the lands among which you have been scattered, and I will give you the soil of Israel." (Ezek. 11:17) This promise began to be fulfilled when, in 537 B.C.E., a repentant Jewish remnant returned to their homeland.

On the other hand, Jehovah did not put up indefinitely with the greedy inhabitants of Jerusalem and the land of Judah. He had warned: "As for those whose heart is walking in their disgusting things and their detestable things, upon their head I shall certainly bring their own way." (Ezek. 11:21) Accordingly, by means of the Babylonians, Jehovah brought upon those greedy Jews the fruitage of their disgusting, detestable way. The year 607 B.C.E. saw the destruction of Jerusalem, with the greedy ones either perishing or being forcibly ripped from the land and taken into exile.

A WARNING FOR TODAY

What happened back there in Jerusalem and the land of Judah nearly twenty-six centuries ago is no mere dead history. It proves that Jehovah God will see to it that those practicing greediness get their just deserts. This includes the greedy persons associated with the religious systems of Christendom. It should be remembered

that the inhabitants of Jerusalem and the land of Judah claimed to be servants of God. That claim, however, did not shield them from God's adverse judgment.

In the estimation of Jehovah God, false, hypocritical religious systems are all part of a great harlot organization referred to in the Holy Scriptures as "Babylon the Great." That harlot organization includes the hypocritical church systems of Christendom, which, like the rest of "Babylon the Great," have "lived in shameless luxury." (Rev. 18:7) Is it not true that the churches of Christendom have often sought to gain the favor of the rich and influential classes? Has this not led to oppression of the poor while providing religious leaders with a comfortable, yes, even luxurious life? Are not many religious edifices and the regalia of ecclesiastical dignitaries adorned with precious jewels, gold and silver? Has not much of this wealth poured into the coffers of church systems at the expense of the poor?

On account of such selfish greed, "Babylon the Great" will be destroyed. Bible prophecy indicates that Revelation 18:21 will be fulfilled within this generation: "A strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: 'Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again.'

This judgment does not mean the end for true religion and those practicing it. Why not? Because Jehovah God is favorably inclined toward those who have repently turned from the disgusting practices of "Babylon the Great." Such persons see that God's dealings with them parallel the experience of the repentant Jewish exiles who returned to Jerusalem and the land of Judah in 537 B.C.E.

Modern historical evidence shows that during the world war of 1914-1918 the dedicated, baptized anointed remnant of Je-

hovah's Christian witnesses were brought into Babylonish captivity. In the spring of 1919 C.E., however, they experienced a liberation. Since that time they have seen in their own case the fulfillment of Ezekiel 11:18-20:

"They will certainly come there [to the soil of Israel] and remove all its disgusting things and all its detestable things out of it. And I will give them one heart, and a new spirit I shall put inside them; and I shall certainly remove the heart of stone from their flesh and give them a heart of flesh, in order that they may walk in my own statutes and keep my own judicial decisions and actually carry them out; and they may really become my people and I myself may become their God."

Yes, the anointed spiritual Israelites came back to the symbolic "soil" of spiritual Israel. They left behind the detestable and disgusting things of Christendom and the rest of "Babylon the Great." Jehovah has given them a "heart of flesh," not hard like stone but one that moves them to observe his commandments because of love for him. He also put a "new spirit," that is, his holy spirit, inside them. Hence its fruitage—love, joy, peace, long-suffering, goodness, kindness, faith, mildness and self-control—is manifest in their lives. They have indeed become Jehovah's people and He has become their God.

The spiritual Israelites, however, are not the only ones today who are experiencing God's blessing. Back in the sixth century B.C.E. natural Israelites were not the only ones who returned from Babylonian exile. Among those returning were such non-Israelites as the Nethinim temple slaves. (Ezra 2:58) Similarly, since the year 1935 C.E. a constantly increasing "great crowd" of sheeplike persons have forsaken "Babylon the Great" and are now enjoying Jehovah's favor along with the restored remnant on the symbolic "soil" of spiritual Israel. Because of having taken up the pure, undefiled worship of Jehovah, they, along with the anointed

remnant, will be spared when greedy Christendom and the rest of "Babylon the Great" are destroyed.

NEED FOR WARNING

The destruction of Christendom and the rest of "Babylon the Great" is just as certain as the destruction that befell ancient Jerusalem in 607 B.C.E. How urgent it therefore is for someone to sound a warning about the coming calamity! The sounding of such a warning would be in imitation of what the prophet Ezekiel did. After Jehovah revealed to him in vision that the greedy ones of Jerusalem and the land of Judah would experience divine retribution, Ezekiel reports:

"A spirit itself lifted me up and finally brought me to Chaldea to the exiled people, in the vision by the spirit of God; and the vision that I had seen went ascending from upon me. And I began to speak to the exiled people all the things of Jehovah that he had caused me to see."—Ezek. 11:24, 25.

Upon coming out from under the visualizing power of inspiration Ezekiel became conscious that he was in the house of his exile and the older men of Judah were sitting before him. Immediately he began telling these men what he had seen and been commanded to say. He did not limit his speaking to them alone, but went out of his house to tell still others. This was a matter that concerned all the exiles.

If we today appreciate that soon Jehovah God will put an end to all greed as well as the greedy ones, we will imitate Ezekiel and tell others about it. This will provide them with an opportunity to change their ways and put themselves in a position where they might receive God's protection and blessing. Additionally, we will want to make it our determination to be found in a condition that will mean safety for us when the "great tribulation" brings this entire greedy system of things, including Christendom, to its end.

How Much

DO YOU CARE ABOUT PEOPLE?

AS YOU observe people around you, what do you see? People enslaved to harmful habits? Couples with serious marital problems? Parents whose children are rebellious? Youths who feel that life is empty and meaningless? Men and women who find it hard to get along with others? Doubtless you see and know people like these. Today there are millions of them. They need help in coping with their problems. Can you help them? Will you?

If you are a dedicated servant of Jehovah, you can aid them greatly. You have learned from your own experience that accurate knowledge of the Bible can help people to solve life's basic problems. The application of that knowledge has improved your own relationship with others. It has protected you from following a harmful way of life and has made your life purposeful. You have found that being a disciple of Jesus Christ and a devoted witness of Jehovah God means enjoying the best way of life now, and a bright, solid hope for the future.—1 Tim. 4:8.

But how does what you have learned reflect in your attitude and actions toward others? As you see the bad circumstances in which many find themselves, do you feel pity for them? Does your heart move you to do everything you can to acquaint them with God's Word? If so, you will be devoting as much time as possible in efforts to declare God's truth.

A TIME OF URGENCY

The time in which we are living makes it urgent for God's devoted servants to

share fully in the work of preaching and disciple-making. These are the "last days" of the present wicked system. (2 Tim. 3:1-5) Only persons having an acceptable standing before Jehovah God as genuine disciples of his Son will survive this system's end. (Rev. 7:14-17) Before that end comes, Jehovah's witnesses have the opportunity to share in a lifesaving warning and rescue work. However, the time left for this activity is reduced.—1 Cor. 7:29.

In all rescue work the amount of time available for accomplishing good is limited. During times of disaster, men and women who engage in rescue operations willingly adjust their routine to give precedence to the work. They do not watch the clock to see when they should stop but keep right on going as long as their physical strength holds up and people need help. Are you just as willing to forgo personal pleasures and desires to have the fullest share possible in the most important rescue operation today? Every devoted servant of God should feel impelled to do so. The eternal life, welfare and happiness of fellow humans are at stake.

One of the best ways to give personal aid to people is to call on them at their homes. Whenever and wherever possible, this is what we should want to do regularly. Our doing so demonstrates that our love is not partial, for everyone is given an opportunity to hear. Of course, we do not want to overlook other opportunities in our daily contacts with others to speak about God's Word. Deep concern for their

lasting welfare will impel us to try to make the best use of every opportunity. That is true even of Witnesses with physical limitations that prevent them from sharing in the door-to-door ministry. They, too, can find joy in using their opportunities to declare God's truth.

Our work, of course, is not simply one of preaching. It includes disciple-making. So when people manifest interest, our love for them should move us to return as soon as possible to build up their appreciation for God's Word. Even if they are not at home, we should put forth reasonable efforts to find them. Once a weekly home Bible study is established with interested ones, we should strive to teach them, not only what God's Word says, but also how they can conform their lives to it. In this way we will be building up in them a truly Christian personality.

DO NOT LET UNFAVORABLE RESPONSE SLOW YOU DOWN

When genuine concern for people motivates us to share in the preaching and disciple-making work, unfavorable response will not slow us down. Though people may not listen to us, this does not change the fact that they need help. Their life is in danger.

It should be remembered that when storm and flood warnings are issued, not all people respond. But this does not lessen the importance of such warnings. Similarly, rescue operations are not always successful. However, were those who engaged in them to think that their efforts will likely be in vain, they would not exert themselves to the full. Lives could be lost because time would not be used to the best advantage. Surely, then, in the lifesaving work of preaching and disciple-making there is no reason to be less determined to help people than if a natural disaster were impending or had occurred.

There are reasons why people act the way they do when Jehovah's witnesses call. Because of what they have experienced in life, they may be suspicious. They may have heard untruths about Jehovah's witnesses and believed these. Their willingness to accept falsehoods may be due in part to the fact that they, or their relatives or acquaintances, have been taken advantage of by greedy religionists. In view of today's religious confusion, they may think that Jehovah's witnesses are no different from members of Christendom's churches. Hence, our returning again and again to the same homes may eventually convince some that we have their interests at heart, that we *care* about people. Then, too, things may happen in their lives, or their circumstances may change, prompting them to want our help.

Even if people do not respond to our efforts, we have the satisfaction of knowing that *we have done God's will*. Then, when this system does end, the death of individuals cannot be charged to our account. Like the apostle Paul, we will be able to say: "I am clean from the blood of all men."—Acts 20:26.

JEHOVAH CAN USE YOU

Never should we slow down in our effort to help people because of feeling that others can do this much better. The Lord Jesus Christ commissioned all his followers to preach and make disciples. (Matt. 28:19, 20) So he and his Father can use any of us to help others to become doers of the divine will and begin enjoying the best way of life now. It was never Jehovah's purpose to use only the wisest and most eloquent men and women to minister to the needs of others. "Not many wise in a fleshly way were called," says God's Word.—1 Cor. 1:26.

So the love, concern and sincerity you reflect when speaking to others can ac-

complish much more than mere eloquent, polished speech. Since Jehovah God wants to use you to help others, you need not worry that your limitations will be a cause for stumbling others. As long as you strive to do your best and rely fully on Jehovah God to help you in aiding others, you will be a fine instrument in his hands. He can use even young children in his service, thereby furnishing praise "out of the mouth of babes and sucklings."—Matt. 21:16.

Jehovah God, in giving us the opportunity to be his "fellow workers" in helping humanity, shows that he trusts us, that he is confident we will do the assigned work. (1 Cor. 3:9) How so? Well, nowhere in his Word do we read about how much time we should set aside for the preaching and disciple-making work. This is evidently because Jehovah has always wanted his servants to express themselves fully from the heart. He knew that as a group their love for him and for their fellowmen would be strong enough to impel them to do their very best in helping people to find the way of salvation before it is too late. He knew that they would be willing to arrange their affairs, even change their circumstances, to accomplish this. (Ps. 110:3) Jehovah also knew that, in the event that some became neglectful, spiritually qualified men in the congregations of his people would be alert to build up heart appreciation for his service. (1 Pet. 5:2, 3) Does not this confidence of God in his people stir you to spend as much time as possible in the preaching and disciple-making work? Does it not just make you want to prove that as an individual you are deserving of that confidence?

GOD'S NAME IS INVOLVED

God's holy name is tied up with the preaching and disciple-making work. He

has promised not to execute judgment upon the present system until ample warning has been given. Jesus Christ said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) Accordingly, if we as his people were to fail in declaring the "good news" and fail in aiding others to take their stand for the Kingdom so as to survive the end of this system, we would be bringing reproach on God's name. This is because God could then be blamed for having left mankind without due warning. The position of Jehovah's Christian witnesses today is just like that of the prophet Ezekiel in ancient times. Ezekiel was told by God: "A watchman is what I have made you to the house of Israel, and you must hear from my mouth speech and you must *warn them from me.*"—Ezek. 3:17.

Just as Ezekiel of old did not fail in performing his duties as a watchman, Jehovah's witnesses as a body today will not fail to sound the warning. Individuals, however, may fail because of allowing their love for Jehovah and fellow humans to be crowded out by other affections. So it is important for everyone to consider seriously whether his heart is motivating him aright.

Perhaps you have spent many years in the preaching and disciple-making work. Then you have reason to be more zealous now than ever before. You have enjoyed a meaningful life. You have had precious association with fellow believers. You can see that the evidence is clearer than ever before that this system's end is at hand. How that should make you want to help others to put themselves in line for survival!

If you have just begun sharing in the preaching and disciple-making work, you also can see the need to exert yourself

vigorously. You well remember the problems you had not too long ago and how God's Word assisted you to begin enjoying the best way of life now. Appreciating the dangerous circumstances you were in so late in this time of the end, you have reason enough to want to help others.

On the other hand, you may just have begun to study God's Word. In that case

you may be starting to see the importance of becoming a true disciple of Jesus Christ. We encourage you to keep on putting forth efforts to this end.

May all of us prove that we care deeply about people and that we have genuine love for our God Jehovah by being whole-souled in the preaching and disciple-making work.

How Heavenly Headship Directs

AN EARTHLY CONGREGATION

AFTER Christ Jesus died, was resurrected and ascended to heaven, who took over leadership of the body of disciples on earth?

No one person did. Jesus had earlier told his disciples that they should not be called "leaders," for your Leader is one, the Christ." (Matt. 23:10) Yes, though "seated at the right hand of God in heavenly places," Christ Jesus has been made "head over all things to the congregation." "He is the head of the body, the congregation."—Eph. 1:20, 22; Col. 1:18.

But how could Christ Jesus exercise headship from heaven? Did he send messages on a regular basis by angels? If not, would he not need some man, such as Peter, to serve as his chief representative, a vicegerent (substitute manager), on earth?

The Bible record shows that, although angelic messengers did bear occasional instructions to the young Christian congregation, this was not the main means of Jesus' exercise of headship. And, though certain ones of Jesus' apostles and disciples were assigned to minister to their

brothers in a particular area, as were Paul, Peter and others, yet no one person was assigned to supervise the congregation on an earth-wide scale.

But did not Peter figure prominently in congregational affairs both before, during and after Pentecost of 33 C.E.? Yes, it was he who brought up the matter of a replacement for unfaithful Judas, advancing Scriptural reasons in favor of this before the assembled disciples. He was particularly prominent on Pentecost, and afterward he acted more than once as spokesman for the disciples (at times along with John) and apparently presided as chairman at certain assemblies. (Acts 1:15-22; 2:14, 37; 4:8-20; 5:1-9, 27-32) But did this make him the congregation's visible head? Were the other apostles and the disciples earth wide all subject to his assignment and control?

No, this was not the case. For example, it was not Peter who selected Judas' replacement for the body of apostles. The assembly selected two candidates, and Jehovah God then manifested his choice. (Acts 1:23-26) Money contributed was de-

posed, not with Peter, but "at the feet of the apostles." (Acts 4:34-37; 5:1, 2) When a serious problem threatened division within the congregation, the body of apostles made appointment of men to solve the difficulty. (Acts 6:1-6) And after Philip's evangelistic work in Samaria produced many disciples, the account at Acts 8:14, 15 tells us: "When the apostles in Jerusalem heard that Samaria had accepted the word of God, *they dispatched Peter and John to them*; and these went down and prayed for them to get holy spirit." Thus Peter did not act unilaterally, as a "prince of the apostles," but was himself subject to assignment and direction of the apostolic body. He served as their representative in such assignment.

HEADSHIP EXERCISED THROUGH HOLY SPIRIT AND GOD'S WORD

Christ Jesus had promised his disciples that he would send them a "helper." Was this some man? No, but it was God's holy spirit or active force, which would enable them to remember what he had said and done and would guide them into all truth. (John 14:16, 17, 26; 15:26; 16:13) It would empower them to accomplish their assigned ministry. (Acts 1:4, 5, 8) That promise was fulfilled, particularly from Pentecost of the year 33 C.E. onward. As the Overseer of the Christian congregation, Jesus employed God's spirit in a governmental way, guiding in the selection of men for special missions and for oversight in local congregations. (Acts 13:2-4; 20:28) By it he indicated to them where to concentrate their ministerial efforts in evangelizing, both moving them and restricting them. (Acts 16:6-10; 20:22) Was this all automatic with no effort on their part? No, although that spirit could be had by each one as "the free gift" of God, at Pentecost they had to get baptized and have the apostles lay their hands

upon them afterward. After a baptism with holy spirit, these anointed Christians wanted to bring forth the fruitage of the holy spirit. And so they could ask their heavenly Father for it, earnestly seeking it.—Acts 2:38; Luke 11:9-13.

But having Christ's direction through the holy spirit required something more. It required continual recognition of Jehovah God's sovereignty and submission to it. As the apostle Peter told the Jewish supreme court or Sanhedrin, God gives holy spirit only "to those obeying him as ruler." (Acts 5:32) This likewise calls for recognition of the headship of God's Anointed One, the Lord Jesus, as is seen in the case of certain Ephesian disciples who did not receive holy spirit until "baptized in the name of the Lord Jesus." (Acts 19:1-6) This also implied wholehearted adherence to God's Word, which Jesus had declared to his disciples and in which he had taught them to put implicit trust. To fail to let that Word rule in their lives and decisions would be to resist the holy spirit. (Acts 7:51-53; 1 Thess. 4:8) But by humbly and sincerely availing themselves of these divine provisions, God's spirit and his Word, the disciples would remain in union with the Head, Christ Jesus, and remain in his love.—John 17:6, 20, 21; 15:7, 10.

HEADSHIP EXPRESSED THROUGH A CONGREGATIONAL ARRANGEMENT

Jesus likened his individual disciples to branches joined to him as "the true vine." (John 15:1-5) Since it is true of Christians that "the head of every man is the Christ," does that mean that a Christian can maintain a separate and independent relationship with Christ Jesus as his Head, apart from the rest of Jesus' true disciples? (1 Cor. 11:3) Not at all. As the apostle Paul wrote: "Let the peace of the Christ control in your hearts, for you

were, in fact, called to it in *one body*." (Col. 3:15) We show our union with Christ Jesus by "earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace. One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all." (Eph. 4:3-6) So Christ Jesus expresses his headship to individuals through a bodylike congregational arrangement. To separate from it would mean rejection of his headship. It would indicate either that one doubted Christ's ability as Head to control the body or was discontented with the way he did so.

Even as God could speak of fleshly Israel, while faithful, as "my servant," so also spiritual Israel, the Christian congregation, became a composite "servant" class. (Isa. 41:8, 9; 43:10) Christ Jesus described it as his "faithful and discreet slave" or "steward." And while, at his second presence, individuals might prove "faithful over a few things," he promised that this servant class of anointed Christians would be appointed "over *all* his belongings." (Matt. 24:45-47; Luke 12:42; Matt. 25:21, 23) How would spiritual Israel carry out this stewardship over all Christ's earthly interests?

We can appreciate how this is done by remembering the way in which Christ's headship was exercised in the first-century Christian congregation. As has been seen, the apostles initially served as a governing body and they were later joined by others who qualified as "older men" or elders in the Jerusalem congregation. In the clearest picture we have of one of their meetings, the power of God's spirit and Word in guiding their decision is most notable. Though the meeting, held to discuss the question of circumcision, began with wide difference of opinion, those two

forces, God's spirit and Word, brought the disciples to a unanimous conclusion.

First, the apostle Peter told of the spirit's being granted to uncircumcised people of the nations. Then Paul and Barnabas gave testimony of the spirit's operations in their ministry among such persons. Finally James, the half brother of Jesus, his memory of the Scriptures doubtless aided by holy spirit, directed attention to the inspired prophecy foretelling that God's name would be called on people of the nations. It would have been easy for the disciples to go simply by the past, the 'way things had always been done,' as it were. But all the thrust or drive of God's spirit and Word pointed in one direction, calling for a readjustment of their thinking. When James presented a resolution to settle the issue, it was therefore adopted with full unanimity. Had Christ exercised headship through holy spirit? This body knew this was the case, and in their letter setting forth their decision they said: "For [first of all] the holy spirit and [second] we ourselves have favored adding no further burden to you, except these necessary things."—Acts 15:1-29.

This letter was then transmitted to Christian congregations in general by men representing the governing body at Jerusalem. The congregations appreciated and accepted this decision and thus manifested their sincere recognition of Christ Jesus' headship. This brought them rich blessings, firmness in the faith and increase.—Acts 15:22, 30, 31; 16:4, 5.

Are you benefiting from that headship of God's Son? What congregation today manifests the adherence to God's Word and submission to his spirit's guidance that demonstrates this headship? Why not investigate the evidence of this to be found among the Christian congregation of Jehovah's witnesses?

What YOUR ATTITUDE TOWARD YOUR PARENTS

Reveals



WHAT kind of a person are you? What kind of a person do you want to become? One way in which you can tell is by examining your attitude toward your parents.

What does that have to do with it? Well, what you say and do toward your parents reveals what is in your mind and heart. That tells a lot about the kind of person you are right now. It is also a clear indication of the kind of person you are likely to become in the future. This is because behavior patterns that you develop in the family become a part of you.

Some young people develop a negative attitude toward nearly everything their parents require. They feel that their parents never understand them, are hopelessly old-fashioned and cannot offer useful guidance in this changing world. But this produces rebelliousness and it becomes a habit if not curbed. It will reflect itself in dealings with other people of all ages outside the family circle. It can also give a person serious trouble in his willingness to obey laws designed for the benefit of human society as a whole.

Yet, there are other youths who do not feel that way. They grow up to view their parents with respect. These young persons know why the world is in such trouble and what the future holds for them. So they are not pressured into conform-

Helpful facts that young people want to know

ing to the negative attitudes that others have toward their parents. They know the value of the guidance their parents give. Why? Because such young persons have been brought up by parents who have respect for the highest principles of human behavior there are—those found in the inspired written Word of man's Creator, Jehovah God—and they have responded appreciatively to that training. (Eph. 6:4) Because of this training in the truths found

in God's Word, these youths appreciate their place in the family arrangement. So a good relationship exists in the home.

But what about young persons with parents who do not teach them Bible principles? Does this mean they do not have to give their parents respect and obedience? While it is true that parental guidance is bound to suffer as it gets away from God's standards, yet, this does not diminish the need for these youths to develop the right attitude toward their parents. Why not? There are several reasons.

For instance, have you ever thought deeply about what your parents have done for you? Having never been on your own, you may not fully appreciate this. But stop and think: since your birth, your father and mother have cared for you daily. They have fed you, provided clothing, a home to live in and have seen to your education.

If you had to hire a person to do what your parents have done for you since your birth, it would cost you a small fortune. Your parents, then, deserve respect for all that. Later, if you marry and become a parent, you will more fully appreciate just

how much your parents did for you. But why not show your appreciation now? Pay back some of the love you owe your parents by giving them respect and obedience. Then you will show that you are developing into a mature person, one who has good sense, one who values those who do him good.

This is not to say that your parents are perfect. Of course they make mistakes. But, then, so do you. Likely you make many more, since you do not have their experience in life. Are you intolerant of your parents' mistakes, yet demand that they be tolerant of yours? To be consistent, you must learn to overlook mistakes your parents make, just as they have to overlook many that you make. And since they have the far heavier responsibility, it is understandable that they may fall short sometimes.—Ps. 130:3; Jas. 2:13.

However, in some cases what you view as a parental mistake may simply be a view that differs from yours. When this is so, and your parents have taken a definite stand on the matter at issue, what should you do?

You need to keep in mind that the position of your parents is not the same as yours. A parent represents someone higher than you in God's arrangement of things. God has given your parents authority and responsibility that you do not as yet have. Hence, final decisions in matters affecting you belong to your parents. That is why God's Word counsels: "You children, be obedient to your parents in everything, for this is well-pleasing in the Lord." (Col. 3:20) Of course, this means obedience to everything your parents require that does not violate God's laws.

You see, there has to be order in human society. Without order, confusion, even anarchy, results. So, too, there has to be order in the family circle. And there

God has assigned the father as the head, with the mother cooperating closely. Both parents have been appointed as supervisors of their children. So when your parents place certain requirements on you, such as the time you must be indoors in the evening, whom you can associate with, the way you groom yourself, and so forth, and you obey them, then you are respecting God's arrangement. When you disobey your parents, you are disrespecting the arrangement of God. That means clashing head on with God! And you know who will be the loser there. Thus, how you respond to the direction of your parents reflects how you feel about the One who is higher than they are, Jehovah God.

That is why God's Word says: "The eye that holds a father in derision and that despises obedience to a mother—the ravens of the torrent valley will pick it out and the sons of the eagle will eat it up." (Prov. 30:17) Yes, the wrong attitude toward parents will cost youths their lives!

Someday, when you are of legal age and perhaps form a family of your own, would you not want your children to give you respect and obedience? But if you have not learned how to do that with your own parents, it is not likely that you will train your children very successfully in giving such respect. You reap what you sow, says the Bible. Learn how to cope with the subordinate position you are in now, and that will help you to cope with the greater responsibilities of adulthood, and perhaps parenthood, later on.

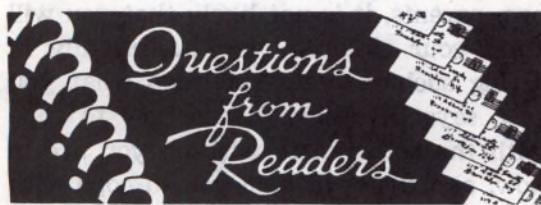
Also, if you develop a negative attitude toward your parents, it can show up in other things you do later. For instance, if you work for an employer, will you always resent his authority over you? When he gives you something to do, will you find it difficult to comply? Will you constantly complain about your work?

What about your attitude toward those with whom you may work? You may find yourself constantly complaining about them, never commanding them for the good things they may do for you. Or if you go to school to learn a trade, or are being trained on the job, you may begin to feel after a few weeks that you know more than your instructor. All these attitudes may cause you much grief later on in life. But they can be the fruitage of having developed the wrong attitude toward your parents.

Hence, accept the reality of family life among your brothers and sisters or those other adults who have been raised by your parents.

'Embarrassment if Jesus Called God'

● Writing in *The Expository Times*, Theologian Vincent Taylor acknowledges: "The Gospels clearly show that the knowledge of Jesus was limited, that He asked questions for the sake of information . . . that He challenged the rich ruler who addressed Him as 'Good Master' with the question, 'Why do you call me good? No one is good except God alone.' [Mark 10:18] These issues have constantly caused embarrassment and must continue to do so if without qualification Jesus is described as God." But they present no problem if one rejects the trinity dogma and believes what Jesus himself said, namely, that God, the Father, is greater than Jesus Christ.—John 14:28.



● Recently in the news was a court decision ruling that oral copulation by adults is no longer punishable by law in a certain state. Would such practice therefore be solely a matter for individual conscience if engaged in by a Christian couple within the marriage arrangement?—U.S.A.

It is not the purpose of this magazine to discuss all the intimate aspects of marital relations. Nonetheless, practices like those involved in this court case have become quite com-

mon and your position in it. Appreciate that it is God's way, and that his way is the very best.

But if you fail to accept your responsibilities as a minor in the family, then you are asking for trouble. Not only will it affect your relationship with your parents and others, as well as your later life; far more importantly, it will impair your standing with God. And he is the one who determines whether you will live forever in his new order, or pass out of existence when this wicked system of things is soon destroyed.—Prov. 3:1, 2.

[A series of short, faint horizontal lines follow this text.]

'Embarrassment if Jesus Called God'

● Writing in *The Expository Times*, Theologian Vincent Taylor acknowledges: "The Gospels clearly show that the knowledge of Jesus was limited, that He asked questions for the sake of information . . . that He challenged the rich ruler who addressed Him as 'Good Master' with the question, 'Why do you call me good? No one is good except God alone.' [Mark 10:18] These issues have constantly caused embarrassment and must continue to do so if without qualification Jesus is described as God." But they present no problem if one rejects the trinity dogma and believes what Jesus himself said, namely, that God, the Father, is greater than Jesus Christ.—John 14:28.

mon and have received considerable publicity. Even young children in certain schools are being informed of these things in sex education courses. We would therefore be remiss as regards our responsibility if we held back Scriptural counsel that could aid sincere Christians in their efforts to follow a course of purity calling forth the Creator's blessing. Unusual sexual practices were being carried on in the apostle Paul's day and he did not remain silent about them, as can be seen in reading Romans 1:18-27. We are therefore only following his good example in considering this question here.

In discussing sexual practices, the apostle provides us a principle that helps us to reach a right conclusion. He refers to "the natural use of the female," which some were abandoning in favor of what is "contrary to nature," thus satisfying "disgraceful sexual appetites" and "working what is obscene." The apostle

specifically deals with homosexual practices, condemning such. But the principle stated—that the satisfying of sexual desires can be "natural" or can be "contrary to nature"—applies just as well to the question under consideration.—See also Leviticus 18:22, 23.

The natural way for a married couple to have sexual relations is quite apparent from the very design given their respective organs by the Creator, and it should not be necessary to describe here how these organs complement each other in normal sexual copulation. We believe that, aside from those who have

been indoctrinated with the view that 'in marriage anything goes,' the vast majority of persons would normally reject as repugnant the practice of oral copulation, as also anal copulation. If these forms of intercourse are not "contrary to nature," then what is? That those practicing such acts do so by mutual consent as married persons would not thereby make these acts natural or not "obscene." Are we being 'narrow' or 'extreme' in taking such position?

No, as seen by the fact that several states of the United States have for long had laws against precisely such practices, classifying them as forms of "sodomy"—even though those engaging in them are married. Because of this legal usage, Webster's Third New International Dictionary includes in its definition of "sodomy" this: "carnal copulation with a member of the same sex or with an animal or unnatural carnal copulation with a member of the opposite sex; *specif.*: the penetration of the male organ into the mouth or anus of another." Of course, dictionaries and state laws differ; but our position is based primarily upon God's Word the Bible. Yet such worldly evidence serves a certain purpose, one corresponding in principle to what the apostle said at 1 Corinthians 5:1. There he showed that the sexual relations of one member in the Corinthian congregation were of a kind condemned even by people of the pagan nations. So, the application of the term "sodomy" in modern times to the mentioned forms of copulation shows that we are not unreasonable in saying they are not only "unnatural" but *grossly* so.

However, since marriage is of divine origin,

our conscientious stand on marital relations is not founded on or ruled by worldly views. Therefore the overruling of some state law and the declaring of oral copulation (or similar unnatural copulation) as 'legal' does not alter our Bible-based position. In a world of decaying morals we can expect that some law courts may succumb in varying degrees to the growing trend toward sexual perversion, just as some of the clergy and doctors have done.

It is not our purpose to attempt to draw a precise line as to where what is "natural" ends and what is "unnatural" begins.

But we believe Bible principles, a Christian should at least be able to discern what is *grossly* unnatural. In other areas, the Christian's individual conscience will have to guide, and this includes questions regarding caresses and 'love play' prior to intercourse. (Compare Proverbs 5:18, 19.) But even here the Christian who wants to produce the fruits of God's *holy* spirit will wisely avoid practices that approach, or could easily lead one to fall into, unnatural forms of copulation.

What if certain married couples in the congregation in the past or even in recent times have engaged in practices such as those just described, not appreciating till now the gravity of the wrong? Then they can seek God's forgiveness in prayer and prove their sincere repentance by desisting from such gross unnatural acts.

It is certainly not the responsibility of elders or any others in a Christian congregation to search into the private lives of married couples. Nevertheless, if future cases of gross unnatural conduct, such as the practice of oral or anal copulation, are brought to their attention, the elders should act to try to correct the situation before further harm results, as they would do with any other serious wrong. Their concern is, of course, to try to help those who go astray and are 'caught in the snare of the Devil.' (2 Tim. 2:26) But if persons willfully show disrespect for Jehovah God's marital arrangements, then it becomes necessary to remove them from the congregation as dangerous "leaven" that could contaminate others.—1 Cor. 5:6, 11-13.

THE NEXT ISSUE

- The Name in Which All Nations Are Choosing to Walk.
- How Deep Is Your Love?
- Do You Submit to Christ's Headship Today?

What of Christian women married to unbelievers and whose mates insist on their sharing in such grossly unnatural acts? Does the apostle's statement that "the wife does not exercise authority over her own body, but her husband does" give a wife the basis for submitting to these demands? (1 Cor. 7:4) No, for such husbandly authority is only *relative*. God's authority remains always supreme. (1 Cor. 11:3; Acts 5:29) The apostle, furthermore, was speaking of normal sexual relations, as the context indicates. True, refusal to engage in unholy acts may bring hardship or even persecution on a wife, but the situation is the same as if her husband demanded that she engage in some form of idolatry, in misuse of blood, dishonesty or other such wrong.

Millions of married couples throughout the earth, both in the past and in the present, have found that unselfish love brings joy and full satisfaction, for both partners, in marital relations, without resorting to perverted methods. Realizing that a corrupt world is soon to be wiped away, we can think on the words of the apostle Peter, who wrote: "Since all these

things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah." Yes, this is not the time to be slipping into, or letting others beguile or pressure us into, unholy practices just to satisfy selfish passion. Not if we truly cherish our hope of living in the fresh, clean new order now so near. (2 Pet. 3:11, 12; Jude 7) So, Christian married couples can keep 'the marriage bed without defilement,' not only by refraining from fornication and adultery, but also by avoiding defiling, unnatural practices.—Heb. 13:4.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 31: The One True Temple at Which to Worship. Page 709. Songs to Be Used: 102, 77.

January 7: The Gathering of All Nations to One Temple to Worship. Page 716. Songs to Be Used: 54, 99.