



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXIX

SEMIMONTHLY

No. 7

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OW.T.B. & T.S.

"YE ARE MY WITNESSES, SAITH JEHOVAH THAT I AM GOD" - Isa. 43:12.

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13*.

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"ALL NATIONS ADVANCE" TESTIMONY PERIOD

April is the last of the four-month *Watchtower* subscription campaign and it has been named "All Nations Advance" Testimony Period. This name agrees with the international effort that this campaign has been witnessing to secure at least 300,000 new subscriptions for *The Watchtower* in the sixteen languages in which it appears. The special campaign offer, of a year's subscription together with a premium of eight vital booklets issued by the Watch Tower Society, at the regular subscription rate of \$1 (American money), expires at the close of April. All *Watchtower* readers who want its contents to get to other hundreds of thousands should take advantage of this attractive inducement to subscribe by taking part in the campaign during the remaining time. Help make it an "all nations" participation by seeing that you are with us in the field presenting this offer in your respective nation. We have references and instructions for anyone writing in for them. Let us serve you. To know the scope of the "all nations" effort we ask each campaigner to turn in his report at the glorious end, April 30.

"WATCHTOWER" STUDIES

Week of May 9: "Are You Saved?"

¶ 1-21 inclusive, *The Watchtower* April 1, 1948.

Week of May 16: "Making Your Salvation Sure,"

¶ 1-22 inclusive, *The Watchtower* April 1, 1948.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. Subscription rates are shown above.

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ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX

APRIL 1, 1948

No. 7

ARE YOU SAVED?

"What must I do to be saved?"—Acts 16:30.

JEHOVAH has the answer to man's question, "What must I do to be saved?" He has the answer more than in just having the true and reliable information upon the question. He has the answer because he is the only One that can supply the means to solve the six-thousand-year-old problem of rescuing mankind from all the things that afflict us.

* The aims and efforts of righteously minded men and women show they desire to be saved to eternal life on earth under a new system of things where they will be free from sickness, pain, insecurity, accidents, death, warfare, shortages of life's necessities, false religions, selfish political governments of imperfect men, and devilish domination by mighty invisible demons. Otherwise said, they desire to be saved to a righteous new world, where they will enjoy being children of God the Creator, knowing him and understanding his laws and purposes, and loving and serving him under his Theocratic Government and living in peaceful relationship with man and beast. Jehovah God foreknew the desire of honest men and women for such salvation; and he determined upon it before ever a child was born to mankind's first parents, Adam and Eve.

* Jehovah God purposed this salvation for humankind not only to display his love and mercy but also to show that his purposes can never be defeated but that he holds the right to sovereignty over all the universe, including our earth, and that he has the full power to exercise his universal rulership. Hence, immediately after Adam and Eve took the wrong step by disobeying him and by going after God's adversary, Jehovah God said to the adversary: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) That declaration of Jehovah's purpose was good news; it was gospel. It pointed forward to final vindication of his universal rulership and also to the complete salvation of all obedient men and women from the death-dealing effects of Adam and Eve's sin against their Maker. The sin of these two was not

so insignificant as it seemed. It fastened upon all mankind the wicked, debasing rule of the great Serpent, Satan the Devil, and of all the mighty angels whose fall he caused. The sin also led to the condemnation to death of all their offspring that were yet to be born, and it was the tiny seed from which all the growth of sorrows and evils and wickednesses has sprung up and increased.

* Now, by all the signs predicted in God's Word and by world events that fulfill those predictions, the time has at last come for God to vindicate his sovereignty by fighting the universal war of Armageddon against the Devil's long-entrenched power and thus ridding our earth and all the universe of that wicked one's mighty organization. Therefore a glorious salvation awaits all those who now seek the Almighty God's mercy and favor. No vacuum will be left by destroying the Devil's organization that has wrought such wickedness throughout the universe and that has misruled and degraded humankind. God has purposed a perfect government, a kingdom of blessing, to supplant the Devil's misgovernment. The Seed of his "woman" who bruises the head of the great Serpent and who destroys all the wicked seed of the Serpent will rule as Jehovah's King in that superhuman government. He will vindicate Jehovah's universal rulership and will bring the salvation so sorely needed by all men of good-will.

THE BIG PERSONAL QUESTION

* In view of God's gospel purpose and in the face of the Armageddon of world-wide destruction just ahead, the big question that confronts each of us is, Am I saved? That is a question of most personal interest, although the thing of greatest importance is the vindication of Jehovah's universal rulership, because his rulership is the thing of importance to all the universe, of far vaster consequence than mere man on this pin-point globe of earth.

* If asked the question, "Are you saved?" what would you reply? There are hundreds of millions throughout Christendom whom her hundreds of religious systems have left in practical ignorance of

1. Who has the answer to "What must I do to be saved?"
2. From what and to what do right-minded men want to be saved?
3. Why did God purpose mankind's salvation, and how?

4. For what act has the time now come, and by what means?
5, 6. What is a big personal question? How would many pagans answer?

Jehovah the God of creation. Outside of Christendom there are yet more hundreds of millions of so-called "pagans" in "heathen" lands. If they were asked, "Are you saved?" and if they sincerely wanted real, effective salvation, they would doubtless ask the very question that a Greek pagan of nineteen centuries ago put to two messengers of salvation: "What must I do to be saved?" (Acts 16:30) This inquirer knew he must do something to be saved. He had just come alive through an earthquake that had unfastened all the prison doors and the bonds of all the prisoners under his supervision. Furthermore, if the prisoners had escaped under the circumstances he would have been held responsible for it by the authorities of the Roman Empire and he would have been punished with death. He felt life not worth living anymore because possibly his prisoners had escaped. He was about to commit suicide with his own sword, when the apostle Paul cried to him from the inner dungeon not to hurt himself, for the reason that all the prisoners were still there inside prison walls despite the effects of the earthquake.

⁷ Paul and his companion, Silas, had been put in prison under his care because they had expelled a demon from a slavegirl that kept following them and shouting to the people: "These men are the servants of the most high God, which shew unto us the way of salvation." Her owners had Paul and Silas put in prison for freeing the girl of demon obsession. Just before the earthquake jarred the prison Paul and Silas at midnight "sang praises unto God: and the prisoners heard them". Likely the prison-keeper heard these songs of Jehovah God's praises also. (Acts 16:16-30) This all brought to his attention the matter of salvation by the Most High God, and his escape from earthquake and from self-inflicted death now made him feel keenly the need of salvation. The men who had been imprisoned for preaching salvation and who had sung the songs of salvation and who had warned him in time not to harm himself out of fear were interested in his salvation. He had evidently been spared for salvation, and consistently he hurried to the inner dungeon. On bended knees he asked these unjustly imprisoned ministers of the gospel, "What must I do to be saved?" What, now, did they tell this pagan Greek prison-keeper of Philippi to do for his own salvation? By finding out we can get some information on what we must each do to get into a saved condition.

⁸ The account further tells us: "And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed

their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16:31-34, *Am. Stan. Ver.*) Just why did they tell him to believe on Jesus, whom they called *Lord* or *Master*? They did so because this Jesus their Lord and Master was the Seed of the "woman" whom God had foretold away back there in the garden of Eden, who would be bruised in the heel but would recover therefrom and bruise the wicked Serpent's head. Consequently this Seed of God's "woman" was Jehovah's means or agent for bringing to mankind salvation from the Serpent and all his wickedness. Belief in the Seed of God's "woman" was therefore necessary, for God will not save those who do not believe on the Seed, but will destroy all the Serpent's unbelieving, opposing seed or offspring.

⁹ The pagan Greek prison-keeper knew nothing of this, but was in all likelihood a believer in Plato's theory of the immortality of the human soul, and possibly a believer in the teachings of Pythagoras about the transmigration of immortal human souls from one body to another at death. Such pagan teachings of Plato and Pythagoras agreed with the religious teaching by the Serpent, Satan the Devil, when he said to Eve in Eden: "Ye shall not surely die: for God doth know that in the day ye eat thereof [of the forbidden fruit tree], then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:4,5) Such teachings on immortality were as untrue as Satan the Devil himself, and such teachings of pagan philosophers were mere unproved imaginations that really offered no hope or means of salvation. How, then, did the pagan prison-keeper learn what to do in order to be saved through the Seed of God's "woman"? The written account says that Paul and Silas told the prison-keeper and his household the Word of the Lord God Jehovah. They had to tell him what the written Word of Jehovah God said, for it was the only book that foretold God's Seed by His "woman"; it identified that Seed and foretold also what he would do. Hence the pagan prison-keeper and his household not only took up the belief in the Lord Jesus as the Seed of the "woman", but also believed in Jehovah God the Father of the Seed and the great Purposer of salvation through that Seed. Hence the account tells us that the prison-keeper and his household rejoiced greatly due to "having believed in God". Belief in the Lord Jesus does not cut out belief in Jehovah God, but is inseparably connected with it. Why, the very name "Jesus" means "salvation of Jehovah".

¹⁰ Their believing in God and in the Lord Jesus did not mean merely entertaining some ideas about God

7. Why did the prison-keeper seek Paul and Silas with his inquiry?
8. Why did they tell him to believe on the Lord Jesus?

9. Whose word was he told, and in whom did he and his believe?
10. What did believing mean, and how did they symbolize it?

and Jesus in their minds, as right ideas. Believing meant committing themselves or giving themselves over in full dedication to God through Jesus Christ. So, now, to symbolize or testify openly to this dedication or consecration of themselves to God through his Seed the Lord Jesus, the pagan convert and his household were baptized in water. Either the apostle Paul or Silas did the baptizing. (1 Cor. 1:13-17) Their immersion under water symbolized their death to themselves and to the pagan gods that they had worshiped before. Their being raised up out of the water to a new course of life pictured their being alive henceforth to the true and living God who had forgiven them their sins through the Seed of his "woman". In all this we see the steps that we who seek salvation today must take; namely, listening to the Word of Jehovah God, thereby learning about him and his Seed of salvation; then exercising faith or belief in God and in his provision of salvation through the Seed; and then symbolizing this faith or consecration to God by being baptized in water.

CALLING UPON THE DIVINE NAME

¹¹ The missionaries that Christendom sends to so-called "pagan" lands tell their converts to believe in the Lord Jesus and be saved. But in their teaching about Jesus they leave out the most important information, namely, that about Jehovah God and the vindication of his universal sovereignty by His Seed. To show that belief in Jehovah God is of foremost importance and is inseparable from the gospel, we refer to what another apostle said in answer to inquiries about salvation. This time the inquirers were not pagans, but Jews of that same first century of our common era. The day of inquiry was the day of the Jewish feast of weeks, the day of Pentecost, in Jerusalem. On that day the apostle Peter was the spokesman who is specially reported on in the Bible, and he said to the crowd of Jews and proselytes before him: "Save yourselves from this crooked generation." (Acts 2:40, *Am. Stan. Ver.*) What information had Peter and his fellow apostles preached to the crowd in order to obey that urgent appeal to save themselves? Did they preach only "Jesus, and him crucified"? Did they ignore Jehovah God? For the answer we go to Acts, chapter 2.

¹² What Peter and his fellow speakers said that day was under the power and guidance of Jehovah's spirit, because that spirit or active force from him had just been poured out upon them. That spirit did not come from Jesus; it came through Jesus, but came from Jehovah, and the apostles told their audience so. Under the energizing power of Jehovah's spirit or active force the apostles were speaking His message in languages all the foreigners in the audi-

ence could understand. To explain this miracle Peter told them it was the fulfillment of prophecy. Whose prophecy? Why, Jehovah's prophecy through his mouthpiece Joel. Joel's name means "Jehovah is God"; and the prophecy that Peter quoted, at Acts 2:16-21, is located at Joel, chapter 2, verses 28-32, where Joel says: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; . . . before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered." (Joel 2:28-32, *Am. Stan. Ver.*) Following his quotation of this prophecy, Peter went on to say: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up."—Acts 2:22-24, *Am. Stan. Ver.*

¹³ Thus Peter called notice first and mainly to Jehovah God and declared the Word of the Lord God Jehovah to them. After that he preached to them about Jesus the Nazarene, whom their rulers had killed fifty-two days previous. No; Peter and his fellow apostles did not ignore Jehovah. They could not, because, as Peter told them, it was Jehovah God that raised Jesus the Seed with the bruised heel out of death and exalted him to heaven to His right hand. There Jehovah God committed to Jesus this holy spirit or active force, and now on this day of Pentecost Jesus Christ had begun to pour this spiritual force out upon his faithful followers upon earth, thus baptizing them with this spirit. Peter said: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The LORD [Jehovah] said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."—Acts 2:25-36, *Am. Stan. Ver.*

¹⁴ Many of these Jews realized they had been tricked by the wily Serpent into acting as his wicked seed when they consented to the demand of their rulers that Jesus be killed, thereby bruising the heel of the Seed of God's "woman". If they continued consenting hardheartedly to the wicked killing of Jehovah's Seed of salvation it would simply fix God's wrath upon them and bring great punishment, destruction. Of all persons, they needed salvation.

11, 12. (a) Whom do Christendom's missionaries ignore in teaching converts? (b) How did Peter exalt him at Pentecost?

13. Why did Peter there not ignore Jehovah God?
14. How did Peter answer the question, "What shall we do?"

So we read: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" What, now, did Peter say was the way to be saved? "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation."—Acts 2: 37-40, *Am. Stan. Ver.*

¹⁵ See for yourselves that there was here no excluding of Jehovah God from the way of salvation. What was needed was more than baptism only in the name of Jesus Christ. Peter showed that the power of this way of salvation through Jesus Christ would not be possible at all without Jehovah God. Accordingly he pointed out how Jehovah had been the One to resurrect Jesus from death and to exalt him to His right hand in heaven to be our Lord and Christ. Properly Peter quoted Joel's prophecy: "Whosoever shall call on the name of Jehovah shall be delivered."—Acts 2: 21; Joel 2: 32, *Am. Stan. Ver.*

¹⁶ From Peter's inspired utterance we get a broader description of the way of salvation. We, no less than those Jews who backed up the cruel murder of Jesus Christ, are sinners against God. Hence Peter's calling to "repent" applies to us all. In repentance from our past course of conduct we must now turn to Jesus Christ, who has been preached to us by means of God's written Word. We cannot approach God except through Jesus Christ his Seed or Son, because this Son was bruised in the heel and died to vindicate God's universal sovereignty and to provide cleansing from our sins. So, we must be baptized "in the name of Jesus Christ". That means, with faith and reliance upon him as God's Seed for our deliverance. By faith in him whose heel was bruised we obtain from God the remission or forgiveness of sins. The baptism in water of about 3,000 souls that Pentecostal day did not itself procure forgiveness for them, but was a token of such forgiveness. The water baptism was in reality an open confession of their turning from enmity to God and his Seed and their dedicating or consecrating themselves to him through the Seed, whom they now named or confessed Jesus to be. Through him they called upon the name of Jehovah that they might be saved. This calling upon the name of Jehovah meant not merely crying out to Jehovah for help and rescue, but also publicly confessing him to others, preaching his gospel of salvation through Jesus, and so making others acquainted with Jehovah God.

15, 16. Why repent, be baptized and call upon God's name?

¹⁷ Since the death of Jacob, the founder of their nation through his twelve sons, Jehovah had been exclusively the God of the nation of Israel. But from now on the calling upon Him for salvation through his Seed was not to be limited to the natural members of the nation of Israel. Jehovah's own prophecy through Joel had said: "Whosoever shall call on the name of Jehovah shall be delivered." The broad expression "whosoever" opened the calling up to anyone of our race, Gentile as well as natural Jew; but now the calling by them all must be done through his Seed, Jesus the Nazarene, whom God exalted from death to his own right hand and made to be Lord and Christ. Neither the Jews nor the Gentiles could find acceptance with God, which means salvation, unless they recognized his Seed, Jesus Christ, whom he has appointed King of the new world.

FAITH IN THE SEED

¹⁸ Faith in Jehovah's Seed, namely, Jesus Christ, is necessary to salvation. Peter stated this fact still more strongly later on to the Jews, and hence also to all of us. Some days later at the temple in Jerusalem Peter healed a beggar lame from his mother's womb, saying: "In the name of Jesus Christ of Nazareth rise up and walk." To the crowd that gathered because of the miracle Peter said: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers [that is, Jehovah], hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Then Peter told them to repent and be converted that their sins might be blotted out. Also he declared Jesus Christ to be the promised Prophet who would be like Moses and also to be the Seed of Abraham, in whom all the families of the earth should be blessed.—Acts, chapter 3; Deut. 18: 15-18; Gen. 22: 18.

¹⁹ Arrested for preaching such things in the temple, Peter and his fellow apostle John were haled before the Jewish Supreme Court at Jerusalem. The court asked them the question, "By what power, or by what name, have ye done this?" Peter replied under the power of God's spirit. He said: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole [or, is saved]; be

17. To whom now was the privilege of calling opened up? By whom?

18. How did Peter later show faith in Jesus' name is necessary?

19. What did Peter tell the Jewish Sanhedrin about salvation?

it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:7-12) It was Jehovah God that made the name of Jesus Christ important, possessed of power for salvation. Jehovah did not link the name of any other creature with the name of his Seed, neither the name of Mary nor that of Mohammed. Peter said that under heaven there was no other name given by which to be saved; and it is contrary to Peter's words of inspiration to add other names as necessary to salvation. All those seeking eternal salvation must, therefore, call upon Jehovah and must do so through and in the name of his Seed, Jesus Christ.

²⁰ There is power of salvation in Jesus' name. In proof, the man whom Peter cured was *made whole* through faith in his name. Jesus' name could effect not only a physical cure of one's body but, better still, one's eternal salvation. The expression Peter used, *made whole*, referring to the physical cure, is the

20, 21. (a) How were those cured through Jesus spoken of? (b) Hence what do those bodily cures through his name illustrate?

same word in the original text of the Bible as he used when he said, "we must be saved." This is also true with respect to Jesus' cures. As to healing the woman that touched him to be relieved of her bloody flux of twelve years' lasting, we read: "Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole [or, hath saved thee]. And the woman was made whole [or, saved] from that hour."—Matt. 9:21, 22, *Am. Stan. Ver.*; also Mark 5:34; Luke 8:48; 18:42.

²¹ When Jesus went to raise Jairus' daughter who had just been pronounced dead, he said to Jairus: "Fear not: only believe, and she shall be made whole [or, saved]." (Luke 8:50, *Am. Stan. Ver.*) When he healed the ten lepers and the one that was a Samaritan returned to thank him, Jesus said: "Arise, and go thy way: thy faith hath made thee whole [or, hath saved thee]." (Luke 17:19, *Am. Stan. Ver.*) Through faith in Jesus as Jehovah's promised Seed these were relieved or saved from their affliction, from bloody flux, death, leprosy, and blindness. This performing of bodily cures through faith in Jesus illustrated how you may be saved to an eternal salvation through faith in the name of Jesus Christ as the name of Jehovah's Seed or Son.

MAKING YOUR SALVATION SURE

THERE are many religionists of Christendom that profess to believe in Jesus, but they have little regard for Jehovah God, who raised Jesus Christ from the dead and exalted him to heaven. If someone else should ask them, "Are you saved?" they would reply emphatically, "Yes!" and they would have the asker to understand that they are certain of heaven. Some religionists rely upon the saying, "Once saved, always saved." But is this what Jesus himself taught and what he taught through his apostles? No, indeed!

² From the foregoing article we have seen that to get into the way of salvation we must repent of our past sinful course, we must convert or turn from this worldly course, and we must do so because we have heard God's Word and because we believe his Word concerning the way of salvation through Jesus Christ. Then we dedicate or consecrate ourselves to him through Jesus Christ because of our believing thus, and we get baptized in water in order to confess openly our belief and consecration to Jehovah God.

³ Up to this point we have met Jehovah's requirements, but are we now completely saved beyond all possibility of losing out and being destroyed? No; no more than the people whom Jesus and his disciples cured or *saved* from their sickness and disease or

even death were saved to an eternal salvation. Those who have taken the afore-mentioned steps are, of course, in a saved condition, but their salvation is not complete. They must remain in that saved state until the final test in order to make their saved condition eternal. They must make their eternal salvation sure by continuing to meet God's requirements. If not, they will fall from their saved state in His favor and will be found fit only for destruction.

⁴ Let us hear Jesus' words about who is saved. A rich young ruler asked him what he must do to be saved, saying: "Master, what shall I do to inherit eternal life?" The young man confessed to having kept the Ten Commandments from his youth up. Thereupon our Lord said: "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." The young man's refusal to do so brought forth Jesus' remark: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Those listening now asked: "Who then can be saved?" Jesus answered: "The things which are impossible with men are possible with God." What the rich young ruler had refused to do Peter now confessed to doing, saying: "Lo, we have left all, and followed thee." Jesus replied: "Verily I say unto you, There is no man that

1. Who say, "Once saved, always saved"? and is it true?
2. To get into the way of salvation what must we do?
3. Why are we not yet saved beyond possible future failure?

4. By whom is salvation possible, and despite forsaking what?

hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

⁵ That meant not merely salvation to life in the new world, but salvation to a throne in the heavenly kingdom with Jesus Christ, which is something higher than eternal life on our earth in its future perfection under God's kingdom. Jesus' words here proved that merely getting into the saved condition now by taking the preliminary steps is not sufficient. Besides that, we must follow him, that is, keep following him, and by doing so we must demonstrate that we have indeed left all, even close dear relatives, houses, lands, and other earthly riches and possessions, to keep on following him till the "world to come" is reached.—Luke 18: 18-30.

⁶ There must be no turning back. Peter ignorantly tried to get Jesus to turn back from the course which led to his death on a torture stake outside of Jerusalem. But Jesus refused to turn back. It would have been turning back to destruction. So he said to Peter: "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." Then he showed the rule of action he was following when he said to his disciples: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life [or, soul] shall lose it: and whosoever shall lose his life [or, soul] for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life [or, soul]? or what shall a man give in exchange for his life [or, soul]?"—Matt. 16: 21-26, *Am. Stan. Ver.*

⁷ Doubtless thinking that Jesus' kingdom would be a visible earthly government, Peter tried to persuade Jesus to save his present earthly life. But Jesus knew Jehovah's course as marked out for him in the prophecies would lead to his death in full proof of his unbreakable devotion to God. He must be bruised in the heel as the Seed of God's "woman". Jesus knew that to try to save his human life which he came to lay down in death it would mean for him to lose his eternal future life. Shortly afterward, he hung upon the torture stake on Calvary, and the seed of the Serpent tried by ridicule to induce Jesus to save his earthly life or soul. Certain revilers said: "Save thyself. If thou be the Son of God, come down from the cross." The chief priests and religious rulers said: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." (Matt. 27: 39-42) The soldiers on duty there said: "If thou be the king

of the Jews, save thyself." And one of the malefactors impaled alongside him reviled him, saying: "If thou be Christ, save thyself and us." (Luke 23: 35-39) Despite these stinging taunts Jesus refused to come down from the torture stake. He had already declared his mission in coming to earth, saying: "The Son of man came not to be ministered unto, but to minister, and to give his life [or, soul] a ransom for many." (Matt. 20: 28) He held true to that mission, and poured out his soul to the bitter death.—Isa. 53: 12.

⁸ By doing so, Jesus saved his life, or soul, by proving worthy of Jehovah's reward for faithfulness. He refused to save himself, preferring to let God save him for his unbroken integrity to Him. Jehovah the Almighty God did save Jesus on the third day, by raising him up out of death to immortal spiritual life in the highest heavens. (Heb. 5: 7) In this, therefore, Jesus was an example to his followers. Having taken all the preliminary steps of repentance, conversion, consecration, and baptism, thereby denying ourselves, we must take up our stake of suffering reproach and pain for righteousness' sake and must follow him. That is, we must keep on following him to the finish, enduring as he did and not seeking to save our lives, or present earthly souls. If we try to save our lives, we are not denying ourselves, and we shall lose our future lives, or souls, in the new world governed by God's kingdom.

⁹ Giving further warning that a consecrated person might turn from the way of salvation, Jesus said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62) In proof that a believer who has been saved from his former condemned course of life in the world is not completely saved but may look back and give up before the test is all over, Jesus said: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10: 22) We must endure to the end of our earthly course in the way of salvation before we become finally saved, in the judgment of God. It is Satan the Deceiver that misleads Christians to think that once they have believed on the Lord Jesus and have been baptized and have stepped upon the pathway to life they are saved for all time without any possibility of losing eternal life by unfaithfulness.

¹⁰ Our need of steadfastness and endurance as we walk the path of salvation through this world becomes more pronounced at this end of the world. According to all three gospel accounts of Jesus' prophecy on the end of this world, he predicted the world-wide persecutions of his true followers at the hands of nations and peoples. In spite of all this, we must make our eternal salvation sure. To encourage

5. What did Jesus show is needed besides preliminary steps?

6. What did Jesus say to Peter's effort to persuade him to turn back?

7. How did Jesus under taunts refuse to save his life? Why?

8. In not saving his life how was Jesus our example?

9. The need to not look back but endure to the end shows what?

10. What are our souls that we need to possess? and how do so?

us to do this he said: "Ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls." (Luke 21:17-19) The term "souls" here refers to the future life in the new world of God's righteousness. We must yet acquire this future life, or soul, and the way to gain possession of it is to prove worthy of it by our patient endurance in God's service regardless of the hatred and persecution by all men and nations.

¹¹ The Christian's possessing his soul by patiently enduring for the sake of God's kingdom by Christ is what Jesus meant in the prophecy on the end of the world when he said: "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." (Mark 13:13; Matt. 24:13) We must maintain our faith to the end of our trial in this world; we must hold on to our faithfulness to God to the finish of our testing, if we would make sure of our salvation: "receiving the end of your faith, even the salvation of your souls." (1 Pet. 1:9) Certainly if we now hope to see the final end of this corrupt world of Satan in the approaching battle of Armageddon we must endure down to its end in order to prove worthy to be carried alive through the battle into the righteous new world that follows.

EXAMPLES FOR OUR ADMONITION

¹² Satan the Devil brought about the destruction of Adam and Eve by turning them off the path of perfect obedience to God that would have led to everlasting life in their earthly paradise. Satan seeks the destruction of all humankind descended from Adam and Eve rather than see them lovingly serve God and gain salvation through the Seed of Jehovah's "woman". Satan the Devil has all this world under his control. But to satisfy himself he desperately seeks to bring about the destruction of those who have repentantly forsaken this world and devoted themselves to God through faith in his promised Seed. Knowing Satan's wiliness and wicked designs, Jehovah in His written Word gives repeated warnings to those who have started in salvation's way. By religious and political agents Satan tries to destroy our faith in Jehovah God's way of salvation through Jesus Christ our Lord and King. Through his servant Jude, God warns us that it is possible for those who have experienced the opening features of salvation to be overreached by Satan's religious, political agents and to desert God and Christ, and that the penalty for such desertion will be destruction at God's hands.

¹³ The religious slogan, "Once saved, always saved," is deceptive. It leads a Christian to think he can take

it easy and grow careless, inactive and friendly with this world. To warn us, Jude, a disciple of Christ, writes: "I will therefore put you in remembrance, though ye once knew this, how that the Lord [Jehovah], having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 5) Because several million Israelites, together with a mixed multitude of good-will persons, left the land of Egypt and crossed through the Red sea, it was no sign that all this vast host would be saved into the Promised Land of Palestine. Of all those rescued from Egypt by Jehovah's miracles, how many entered the Promised Land forty years later? Of all those twenty years old and up when leaving Egypt, only Joshua and Caleb and high priest Eleazar, and possibly some other Levites, entered. (*The Watchtower*, December 15, 1943, page 382) They might all have entered in the second year after leaving Egypt, but they did not do so because they lacked faith and disbelieved Jehovah God. So, with the above exceptions the unbelieving, rebellious ones twenty years of age and older were destroyed in the wilderness south of the Promised Land, and that, mark you, after they had all been saved out of Egypt, which then dominated this world.

¹⁴ In declaring his decision to destroy them thus and his reason why, Jehovah God said to faithful Moses: "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it."—Num. 14:11, 22, 23.

¹⁵ The apostle Paul sounded out the warning to Christian congregations of his day against becoming deceived by the Devil and falling away through loss of faith and obedience toward Jehovah God. Paul knew that Judas Iscariot had been baptized and been made one of the twelve apostles of Jesus and was therefore saved to that extent and yet Judas fell away through selfishness by means of which Satan the Devil entered into him to make him betray Jesus. Judas fell away into everlasting destruction. Whether our readers agree that Paul took the place of Judas as the twelfth apostle or not, Paul was, all the same, an apostle of Jesus. He was in a saved condition, and he did not want to suffer Judas' fate. He knew that his final salvation for all eternity depended upon his continued faith and devotion to God. Paul's being an apostle did not, of itself,

11. Down to what must we endure, and with what qualities?

12. Whose destruction does Satan desperately seek, and how?

13. Of what does Jude remind us to warn against carelessness?

14. Why did Jehovah say he destroyed those Israelites?

15. Despite his apostleship, whose fate did Paul not want to suffer?

guarantee he would eventually be saved in spite of carelessness, any more than the apostleship guaranteed to Judas final salvation.

¹⁶ For this reason the apostle Paul saw it was needful for him to keep himself always under control, subject to God's Word and the operation of God's spirit, and not allowing his fleshly body and its selfish desires to overpower him. By God's grace, he tried to keep his body mastered in harmony with God's will and service, because if he did not do so he would become a castaway even though he had preached to so many and had written several books of the Bible. He remembered the warning example of the Israelites that had been saved out of Egypt, which is a symbol of this world. All those Israelites had passed together through the Red sea with God's protecting cloud overhead and the sea-walls on either side and they had all been baptized thereby into obedience to Moses, God's chosen visible leader for them. They all ate the same food provided by spiritual means, particularly the manna that fell miraculously during the forty years of wandering. "Food from heaven," "the bread of the mighty," Psalm 78: 24, 25 calls such manna. (*Am. Stan. Ver.*) Also, all those Israelites drank the same water, which was provided by spiritual means, Jehovah's power opening up a rock on two occasions at least, to cause life-giving waters to gush forth. The first time that God's power opened up a rock to provide water was at Rephidim, in the wilderness of Sin, in the second month after they left Egypt. The second time that water is reported as produced from a rock was at Kadesh, toward the end of their forty years of wandering; so that they had such spiritually provided drink from start to finish of their long journey.—Ex. 17: 6; Num. 20: 11.

¹⁷ But even if they did all share in common in such mercies from God that were for their salvation, did they all enter into the promised "land of milk and honey"? All having once been saved from the first world power, Egypt, were they all saved even as far as the Promised Land? Paul knew the Scriptural answer. He took the warning to himself and drew it to the notice of his brethren, lest, for lack of self-control, they fall to the same temptations as those Israelites did and in that way ruin their chance of eternal salvation. Paul writes:

¹⁸ "I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected. For I would not, brethren, have you ignorant, that our fathers were ALL under the cloud, and ALL passed through the sea; and were ALL baptized unto Moses

in the cloud and in the sea; and did ALL eat the same spiritual food; and did ALL drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. [But why were they overthrown after being saved from Egypt? What do their examples show to us who have been saved from antitypical Egypt, this world, under the Greater Moses, Jesus Christ?] Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 9: 26, 27; 10: 1-12, *Am. Stan. Ver.*

¹⁹ By all evidences in this world, the antitypical Egypt, we are at the ends of the systems of things which have marked this world. Hence the above-mentioned warning examples were written for the admonition of us particularly. We do well to remember that the hundreds of thousands under Moses that were saved from Egypt included a large "mixed multitude" of non-Israelites of good-will. On one occasion in the wilderness it was this mixed multitude that started the Israelites to faultfinding about the lack of flesh food, so that Jehovah provided great flocks of quail, for a month's supply at least. Consequently the warning of the examples recorded in Scripture is for the admonition of the present-day "great multitude" of persons of good-will as well as for the few remaining members of spiritual Israel.—Num. 11: 4.

²⁰ Together, both this spiritual remnant and the good-will multitude of mixed nationalities have now been saved from this world, "which spiritually is called . . . Egypt, where also our Lord was crucified." (Rev. 11: 8) In obedience to Jehovah God we have broken off from it, choosing to obey God rather than men. But bodily we are still in this world, although we are not of it. So the same temptations continue to befall us as befell the Israelites in the wilderness. What temptations? Those named by the apostle, namely: lust after evil things; idolatry, together with eating, drinking and playing; fornication; tempting or making trial of Jehovah God; and mur-

16. What did he try to control, mindful of whose experiences?

17, 18. (a) Did their common rescue from Egypt result finally in their common salvation into Palestine? (b) How were they examples?

19, 20. (a) For whose warning were those examples written down? (b) Why dare we not think we are steady beyond all falling?

muring. In this world of temptation a Christian should not think he is so steady in standing, but should always be on guard, keeping his self-control, lest he be overreached by Satan's world and fall into destruction and never realize the future blessings of the new world promised by Jehovah God.

THE SAVIOR SPECIALLY OF BELIEVERS

²¹ We are all humans, just plain men and women as the Israelites and mixed multitude of the wilderness journey were. Therefore we are reachable by the same temptations that Satan the Devil brought upon them. Surely, further temptations such as are common to all men, including those Israelites and mixed multitude, are ahead of us, and none of us can afford to become careless and indifferent. Yet we need not become discouraged and fear that we cannot come through the further trial period successfully. Paul, after sounding a warning about falling through self-confidence, adds: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. Wherefore, my beloved, flee from idolatry." (1 Cor. 10:13, 14, *Am. Stan. Ver.*) God's purpose in saving the Israelites and mixed multitude from Egypt was not just to destroy them in the wilderness; it was to deliver them into the promised rest in the "land of milk and honey". Likewise, his saving us from this world through Jesus Christ is not just to destroy us in his wrath after a while; it is that we may win the glorious final salvation in the righteous new world that is without end. Paul says:

21. Why need we not become discouraged by fears of failing?

"Let us, who are of the day, be sober, putting on . . . the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." "God hath from the beginning chosen you to salvation." (1 Thess. 5:8, 9; 2 Thess. 2:13) By winning eternal salvation we share in vindicating God's name.

²² If, now, the question is put to us, "Are you saved?" we can answer, "Thus far, yes!" We are in a saved condition, in the way of salvation. But we have yet to make our salvation sure for all eternity, by endurance in the way of salvation until the blessed prize is grasped. Our eternal salvation is conditional upon our continued faith, obedience and faithfulness toward God in the footsteps of Jesus Christ. What made the Israelites and mixed multitude once saved from Egypt lose out before reaching God's rest in the Promised Land was lack of faith in God. It was a failure to believe him all the way through the wilderness. Faith and belief meant obedience to him. Now with the prize so near at this end of the world, let us not lose out through disobedience and quitting due to not keeping on believing God until the prize of eternal salvation is gained. Let us hold on to our belief. In that belief in God and Christ, keep on obeying him and working and striving in His service, following the example of the apostle, who wrote: "For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe." (1 Tim. 4:10, *Am. Stan. Ver.*) We, now in a saved condition, will have God specially save us to the hoped-for eternal salvation, provided we prove our belief in him and in his Seed Jesus Christ to the end.

22. How will God be the Savior specially of the believers?

HAILING THE NEW WORLD'S KING

TO JOHN, then an aged servant of the anointed King Jesus Christ, was granted a vision pertaining to the kingdom of God. The King, by an angel, showed faithful John what must come to pass in our day, and John made a record thereof, which is called The Revelation or The Apocalypse. So says Revelation 1:1-3. John saw many symbolic things, but as a faithful witness of Jehovah God John pictured or represented Christ's faithful followers of our day who are the final remnant of the church of God. That vision from God by Christ disclosed to John that the church of God is made up of Jesus Christ the Head and 144,000 faithful and true followers. They are pictured as spiritual Israelites, at Revelation 7:4-8 and 14:1, 3. In the Revelation, chapters 1 to 3, Christ Jesus the High Priest is pictured at the temple of God, and in the fulfillment of the Revelation Christ Jesus began to gather the members of the church of God to himself after he arrived at the temple in 1918.

The vision then disclosed to John many other persons coming to the Lord God. John, discerning that these are not

spiritual Israelites, inquires as to who they are. The information is then given him that such ones picture a great multitude that are due to appear in God's own time and to join the spiritual Israelites in the worship of Jehovah God at his temple. John describes his vision this way: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." —Rev. 7:9.

Mark that point: that the great multitude comes from *all* nations and peoples, kindreds and tongues. Yet they are few as compared with the total population of all the nations. They are all of good-will toward God, and they see that religion of this world is the product of the Devil, employed by him to deceive and turn the people away from Jehovah and his kingdom. They see that salvation does not come to them by associating with any of Christendom's religious organizations, because 'salvation is of Jehovah'. (Ps. 3:8, *Am. Stan. Ver.*) These faithful ones turn to God and Christ

the King and serve them. Being clothed with white robes symbolically identifies them as lovers of that which is pure and as righteous. They are also pictured under the symbol of having palms in their hands, which they wave while they hail Jehovah's Anointed and say: "We hail Christ the King and the Vindicator of Jehovah!" All creation that loves and serves Jehovah God joins in the song of praise to His name. (Rev. 7: 10-12) That symbolic vision shows that the faithful servants of God today, like John of old, could not identify the great multitude until after the members of the remnant of the 144,000 had been gathered by the Lord to his temple and enlightened by him, thus coming to full unity in Christ. (Eph. 4: 12, 13) It was in the year 1935 that God's "faithful servant" class on earth was first permitted to identify the great multitude of Revelation 7.

That agreed with John's experience, who writes: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 13-17) Thus the "great multitude" is definitely identified as being composed of persons of good-will toward Jehovah God and as the "other sheep" of the Good Shepherd Jesus Christ. (John 10: 16) Appreciating the privilege of devoting themselves to Christ the King and serving him continuously to the praise of the Most High God, they have their tears of grief at the world's wickedness wiped away.

Since the multitude at the temple was great, and since they are pictured as waving palm branches while they hail Jehovah's anointed King, it draws our attention to the Jewish "feast of tabernacles". This was a seven-day feast that the Israelites were commanded to observe in the seventh month 'when they gathered their fruits of the field', for which reason it was also called the "feast of ingathering". (Ex. 23: 16; Lev. 23: 39) Other scriptures called it "the feast of Jehovah", and well so, for it foreshadowed a feast of rejoicing in the vindication of Jehovah's name. It being the feast of "ingathering", its fulfillment in our day takes place at the time that the Lord Jesus gathers his elect followers to the temple condition of unity, and then begins to gather to himself his "other sheep" forming the "great multitude". Thus the antitypical fulfillment of the feast of ingathering pictures the gathering of this "great multitude". This feast is now in course of fulfillment.

Nineteen centuries ago, it was at the feast of ingathering or "feast of tabernacles" that Jesus showed the clear distinction between Jewish religionists, who were on the side of the Devil their father, and Jews of honest heart that took the side of Jesus. (John 8: 43, 44) The religious Jews not only rejected Jesus, but sought to kill him. Many of the common people believed on him, and Jesus assured them that if they continued in the truth they should be made free.

(John 8: 31, 32, 36) By associating himself with the feast of ingathering Jesus proved conclusively that he fulfilled the type back there in a small-scale way, but, of course, its fulfillment in completeness begins now, while his remnant are on the earth and during the time that these are at the temple in a gathered condition due to the Lord. As the Chief Officer of his Father, Jesus boldly cried out to the people at the last of the feast of ingathering: "If any man thirst, let him come unto me, and drink." (John 7: 2, 14, 37) So now, the Lord Jesus is at the temple in spirit, and to those who would be of his "other sheep" he says: "But Jehovah is in his holy temple: let all the earth keep silence before him." —Hab. 2: 20, *Am. Stan. Ver.*

At the feast of ingathering the feasters waved palm branches and were required to dwell in booths, that is to say, in temporary dwellings reminding the feasters of those used by the Israelites in the forty-year trek through the wilderness. In symbol, this means that the people who are now gathered to the Lord, that is to say, Christ's "little flock" and his "other sheep", are not of this wicked world over which Satan exercises power, but are for God's kingdom and are temporarily dwelling in the present world-condition, waiting for the inbringing of the permanent new world. They do not bow down to men and man-made things and worship them, but their allegiance, worship and devotion are wholly to Jehovah God and his kingdom. They recognize Jehovah God and Christ Jesus as the "Higher Powers" to whom to be subject, and they refuse to compromise with any part of Satan's world organization.—Rom. 13: 1-4.

ASSOCIATION WITH HIS BRETHREN

In the wilderness the tabernacle of worship, built under Moses' direction and by men under God's command, had but one court to which all the people at definite times had access. (Lev. 1: 1-9) The same was true with the later temple at Jerusalem. After the destruction of that temple the prophet Ezekiel had a vision of a great temple, or organization, where all those assembling will worship Jehovah God after his establishment of the kingdom by Christ Jesus, hence from and after A.D. 1914. In that vision the multitudes of worshippers are pictured as in the "outer court". This court was trodden by both priests and people in general who worship Jehovah God. This is another prophetic picture of the "great multitude" assembled before the throne of God and worshiping him and his Christ, after Christ comes to the temple as Jehovah God's representative or messenger.—Ezek. 40: 17; 46: 3, 9, 21-24.

In a miniature fulfillment of Malachi's prophecy concerning the coming of Jehovah's messenger to the temple, Jesus Christ came to the temple of Jerusalem in the spring of A.D. 33. On his way thither Jesus rode on the back of an ass into the city of Jerusalem, presenting himself to the Jews as their King. God had foretold this by his prophet of old. (Zech. 9: 9; Matt. 21: 5) Great multitudes of the common people hailed Jesus as he rode along, waving palm branches and saying: "Blessed is he that cometh in the name of the Lord." (Matt. 21: 8, 9; Ps. 118: 26) In this event another prophetic picture was made, foretelling the coming of Christ Jesus the King into the active power of his kingdom, at which time he gathers to himself his "other sheep" forming the "great multitude". Accordingly, at Revelation

7: 9 above quoted, the great multitude are shown as waving palm branches and shouting the praises of Jehovah God and of Christ Jesus and attributing all protection and salvation to them.

This leads right into the fulfillment of Jesus' parable of the sheep and goats, a prophecy concerning the end of this world. In 1914 Christ Jesus was enthroned as king of the new world. (Matt. 24: 3-14) Three and one-half years thereafter (or, A.D. 1918) he appeared at the temple of Jehovah God and gathered to himself his faithful "little flock" and commissioned the remnant of them on earth and sent them forth to preach "this gospel of the kingdom". Thus is marked the beginning of the Lord's judgment of the nations, respecting which the parable says: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. 25: 31-33.

This discloses specifically two classes of persons. One class, being extremely selfish and oppressive toward others and persecuting those who serve God, are designated under the symbol of "goats". The other class, being kind to God's people and loving righteousness, are designated as "sheep". These do good to those who serve Jehovah as his witnesses. Such persons of good-will are the Good Shepherd's "other sheep", which he is now gathering to himself. The statement of Jesus concerning these two classes draws a strong contrast between the ultraselfish, cruel ones and the persons of good-will. The parable-prophecy is now in course of fulfillment and has been since the coming of Jehovah's Messenger to the temple in 1918. During this time the remnant of Christ's "little flock", the anointed witnesses of Jehovah, have been going about from place to place in obedience to His command, telling the people that the kingdom of heaven is here and that the only means of salvation and everlasting blessings is to be found by those who turn to Jehovah's King Jesus Christ and who faithfully support him. At the same time, in obedience to God's commandments, these witnesses give warning, too, of the impending disaster that shall fall upon this world at the battle of Armageddon. Therefore this is the time of great emergency, because Armageddon is very near.

All nations, and particularly the rulers thereof, see something terrible about to befall the world. Not knowing what it is and having no faith in God and in his Word, such rulers rush particularly to the Roman Catholic Hierarchy and its pope to seek his advice, that they may have consolation and that their fears may be allayed. This is particularly emphasized in recent times by the various public officials of many nations, statesmen, military men, relief administrators, editors and newsmen, judicial officers, etc., making a special stopover or pilgrimage at Vatican City. The Roman Catholic Hierarchy of Authority constitutes the leading religionists on the earth, and that Hierarchy is the bitter enemy of Jehovah's witnesses because these witnesses announce God's kingdom under Christ. The Hierarchy selfishly and wrongfully claim that the Papacy shall rule the world as the spiritual part of the arbitrary man-made gov-

ernments. Hence that religious organization is the Devil's chief representative on the earth. The Devil uses the Hierarchy and its allies to persecute the Lord as represented by his witnesses, and to abase his kingdom and all whoever support his kingdom. It is well known by all that the Roman Catholic Hierarchy and allies now bitterly persecute and oppose the true followers of Jesus Christ who are the witnesses of Jehovah and of his kingdom. The Hierarchy and allied religious organizations the Lord Jesus designates as "goats". His words of incrimination against the "goats" are: "I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink." "Verily I say unto you, Inasmuch as ye did it not to one of the least of these [my brethren], ye did it not to me." (Matt. 25: 42, 45) Thus Jesus declares that whatsoever is done to his faithful followers he counts as done to himself, and he takes note thereof accordingly.

However, the people of good-will now on earth desire to see right done, and all such refuse to have any longer anything to do with such persecution of Jehovah's witnesses. Many of such people are under the Roman Catholic Hierarchy because they have long been associated with that religious organization. Seeing the injustice heaped upon Jehovah's witnesses by the Hierarchy up in Quebec province, Canada, and elsewhere, those persons of good-will toward the Lord God turn away from that religio-political organization and seek him and his righteous service. They observe the wicked things done in the name of religion and patriotism; and, seeing that Jehovah's witnesses are harmless and doing good to the people as God has commanded and carrying the message of consolation to the hungry souls, those persons of good-will take advantage of every opportunity to do good to the true imitators of Christ Jesus, Jehovah's witnesses.

When those of the faithful remnant come to them with the Kingdom message, then such persons of good-will, whether they be Catholic, Protestant or outside of all religious organizations, treat the witnesses kindly and minister to their needs, and Jesus Christ the Judge designates such persons of good-will as "sheep". He says to them, according to the prophetic parable now in fulfillment: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." These righteously disposed "sheep" answer him, saying: "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 35-40) Thus it is that they have part in hailing the divinely appointed King of the new world. At the approaching battle of Armageddon the end of the "goats" will be destruction with Satan's organization, whereas the "sheep" of good-will are due to receive from the King protection through the battle and eternal salvation in the world to come.

And it shall be said in that day, Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation.

—Isaiah 25: 9, A.S.V.

FOR WHOM THE BIBLE WAS WRITTEN

PRIOR to the sixteenth century before Christ did any people have the Bible? No; because the prophet Moses who lived in that century began to write the first five books of the sacred Bible in 1513 B.C. and did so at the dictation of God, who disclosed himself to Moses under the name "Jehovah". Prior to that time God had communicated with his faithful men on earth by and through his angels from heaven. (See Genesis 18:1-33 and 19:1, 15.) But to Moses God spoke in a special way and gave him instruction on what he should do in order to lead the Israelites, Moses' people, out of the slave-land of Egypt. Just before the Israelites left Egypt Jehovah God made a covenant with them, and he used Moses as a spokesman and mediator for that purpose. In the third month from leaving Egypt the Israelites reached Mount Sinai in Arabia, and there God confirmed that covenant with them by special manifestations, notably by giving them his fundamental law including the Ten Commandments. He delivered to them through Moses his various statutes and ordinances. He commanded Moses what to write, and this prophet wrote as he was commanded. He inspired Moses to write all the history and laws contained in the Bible's first five books.

Moses' record shows that Jehovah God made man in his own image and likeness and that he made our earthly globe for man's habitation and that he instructed the first man what to do in order to keep his integrity toward God and thus keep his proper standing. But after man's creation the Devil came into existence by the rebellion of the mighty spirit creature the cherub Lucifer, who was followed by a host of other angelic creatures. This horde of wicked angels under Satan the Devil has since assaulted humankind to turn them all away from God and to destroy them. It is but reasonable that God would give to the obedient humans that withstood the Devil His own word, that these might be guided in the right way. This God did by his angels or heavenly messengers for a time. Then in his own due time he caused his faithful servants under inspiration to make and record His message to mankind. This written Record is called the Bible. God has since preserved it for the benefit of those who desire to know what is right. Moses was wholly devoted to the Lord God, and God chose him to write the five books called "the Pentateuch". Thereafter other faithful servants of God wrote portions of the Bible as God commanded and inspired them. David, one of such faithful servants, said of himself: "The spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23:2, *Am. Stan. Ver.*) Peter, one of the last writers of the Bible, wrote to say: "No prophecy ever came by the will of man: but men spake from God, being moved by the holy spirit." —2 Pet. 1:21, *Am. Stan. Ver.*

Some men say: "I do not believe there is an Almighty God, and so I don't believe the Bible." Such men cannot see and understand the truth and are entirely ignorant of man's relationship to God. The Devil has made many men mentally blind. He has done this lest God's truth should shine into their minds. (2 Cor. 4:4) A sane and reasonable man must, by merely looking about him and observing the things that exist, know that there is a great Creator, who made all things visible, and which great Creator is revealed as the Almighty God. A person that does not believe this Creator's Word could never understand the truth, but must

remain in darkness. The Bible was not written for him. In God's Word it is written: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) The man that says there is no personal Creator is a fool; and if he puts himself in the fool class, he shows he is completely under the Devil's control, for the Devil is a rebel and opposer to God.—Ps. 14:1.

God does not force humans to believe the truth of his Word. He puts the truth before them and permits each one to exercise his own desire and to accept it or not. God is light, figuratively speaking, and he it is that 'covers himself with light'. (1 John 1:5; Ps. 104:2) His light of truth is not given to those who serve the Devil. That is shown by the fact that the wicked angels are restrained in mental darkness. "Light is sown for the righteous." (Ps. 97:11) The man that delights himself in the law of God and that strives to walk righteously is a man who walks in the light and who is blessed.—Ps. 1:1, 2.

The Bible was not written for fools, nor is this magazine published for fools. The Bible, which this magazine discusses, was written and given to teachable men for their aid and guidance, that such men of good-will might be fully advised as to the right way to go and that they might stay on the side of God and refuse to serve the Devil. Paul, a writer of many Bible books, says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17) The sacred Scriptures contain the Word of God, and this same written Word is true and is the proper guide for persons who want to know and to do what is right. One of the writers of the Psalms says: "Thy word is a lamp unto my feet, and a light unto my path. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: but thy law do I love."—Ps. 119:105, 160, 162, 163.

When on earth Jesus, the Son of God, testified to God as concerning His Word written in the Bible, and said: "Thy word is truth." (John 17:17) Let no man imagine, however, that the mere possessing of the Bible or an occasional reading of verses of it is enough to enable him to be wise. Many persons say: "I have the Bible and know what it teaches." Yet they are, in fact, grossly ignorant of what it contains and what it means. The Bible is the greatest storehouse of knowledge and wisdom. A man who desires to know the truth must study the Bible and thus study to show himself approved of God, and must not be ashamed to acknowledge to everybody that all good things proceed from the Almighty God. (2 Tim. 2:15) A teachable person is one that has an honest desire to learn, and he will meekly take correction from God. If such a man applies himself in God's appointed way he is certain to learn; as it is written: "The meek will he guide in judgment: and the meek will he teach his way. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies."—Ps. 25:9, 10.

All religious clergymen, in one way or the other, deny the Bible by what they teach. And why so? Because they

are not in reality 'men of God', but are on the Devil's side and part of this world of his. All higher critics are in this class. Such men are wise in their own minds and desire to shine in the eyes of other men of this world and to have the honor and praises that properly belong to the Almighty God. They thus show themselves in the Devil's company. The wisdom they possess is worldly, and of the worthlessness of this wisdom we read: "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. 1: 19, 20, 25.

The opinion of a man is of no value whatsoever if that opinion as expressed is contrary to the Word of God. If people follow the teachings of men they are certain to remain in worldly darkness. By nature all men are imperfect, and honest men grow in knowledge and wisdom only

when they seek to know and to do the will of God. For that reason the man that denies the Bible as the inspired Word of God is a foolish person, whether that man be a clergyman or a garbage collector. To trust in the unsupported opinion of man is folly and leads to certain destruction. "Put not your trust in princes, nor in the son of man, in whom there is no help." (Ps. 146: 3) But to learn and trustfully follow God's direction leads to life and happiness in the approaching new world. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3: 5, 6) If a man desires to know the truth, then he must prove and support all things by God's Word, which is true, and he must hold fast what is in harmony with that word. (1 Thess. 5: 21) For him to do so the Bible was written, and that particularly at this end of the world: "Whatsoever things were written aforetime were written for our learning, . . . they are written for our admonition, upon whom the ends of the world are come."—Rom. 15: 4; 1 Cor. 10: 11.

JONAH FORESHADOWS JESUS AND HIS FOLLOWERS

JEHOVAH said to his Israelite prophet, the Zebulunite Jonah son of Amittai, in the ninth century before Christ, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." (Jonah 1: 1, 2; 2 Ki. 14: 25; Josh. 19: 10, 13) Jonah was shocked by this command. He thought: Go to that heathen nation! Why, they aren't even devoted to God, nor have they entered into a solemn agreement with God as we Israelites have. Why bother with them now? The Ninevites might consider my warning a threat from Israel and come over here and oppress us. And even if I should go and warn them, I know what a gracious God Jehovah is, how merciful and abounding in kindness he is! If I go and tell those Ninevites Jehovah is going to destroy them, and then he goes and has pity on them and relents and doesn't bring any evil on them, I'll be the laughingstock of that great city. Not I! I'll run down to Joppa and sail in the opposite direction, to Tarshish, beyond the Great Sea. That's what I'll do. I'll not make a fool of myself!—Jonah 4: 2.

Jonah went down to Joppa on the Mediterranean coast and found a ship going to Tarshish. He paid his fare and went aboard, to go with the crew to Tarshish. (Jonah 1: 3) After they put out to sea he felt tired, went below to his berth, and fell asleep. (Jonah 1: 5) The next thing he knew he was being awakened by the excited captain, who said: "What are you doing asleep? Get up and call upon your god! Perhaps he will give a thought to us and save us." (Jonah 1: 6, *Moffatt*) Jonah rubbed his eyes and blinked and got up, but when he tried to walk he almost fell because of the rolling and pitching of the boat. (Jonah 1: 4) When he came to where the crew was, he heard the sailors say to each other, "Come, let us cast lots, that we may know upon whose account this disaster has befallen us." (Jonah 1: 7, *An Amer. Trans.*) Jonah watched them cast lots; and the lot fell upon him. Then they asked him: "Tell us, now, for

what reason this disaster has befallen us. What is your business? Whence do you come? What is your country? And from what people are you?" (Jonah 1: 8, *An Amer. Trans.*) Then Jonah told them that he was a Hebrew; that he worshiped "Jehovah, the God of heaven, who hath made the sea and the dry land"; and that the disastrous storm had come upon them because he was fleeing to Tarshish from the presence of Jehovah God instead of obeying his command to take His message to Nineveh. (Jonah 1: 9, 10, *Am. Stan. Ver.*) They replied: "Whatever have you done? . . . 'What are we to do with you, to make the sea calm?' (for the seas were running higher and higher)." (Jonah 1: 10, 11, *Moffatt*) "Then he said to them, 'Pick me up, and cast me into the sea, so that the sea may be calm for you; for I know that this great storm is upon you because of me.'" (Jonah 1: 12, *An Amer. Trans.*) The men decided to try to bring the ship back to dry land; so they dug in their oars. But, seeing they were unsuccessful, for the sea was running higher and higher against them, they decided to throw Jonah into the sea. (Jonah 1: 13) He went up on deck with them. He noticed that the cargo that was piled up on the deck when he got on the boat was now all gone. (Jonah 1: 5) Before picking Jonah up, the men said: "We beseech thee, O Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Jehovah, hast done as it pleased thee." (Jonah 1: 14, *Am. Stan. Ver.*) Jonah held his breath as they picked him up and threw him overboard. (Jonah 1: 15) Jonah was still holding his breath as he hit the cold, tempestuous sea and plunged into it. As the water closed over him, he thought he was cast out of Jehovah's sight, and wondered how he could ever look again upon His holy temple. He prayed to Jehovah for help just as he was about to lose consciousness. Then he felt himself slipping along a warm, soft, slimy channel. He tried to breathe and found he could.

Then he slid into a larger cavity, also soft and warm. He felt much revived and started to unwrap the seaweed from his head. The fishy smell convinced him that he was in the belly of a huge fish. (Jonah 1:17) While in the fish's belly Jonah thought over his previous course and determined to carry out Jehovah's command to preach to Nineveh if he got out alive. Therefore he prayed to Jehovah, saying: "I called by reason of mine affliction unto Jehovah, and he answered me; out of the belly of Sheol cried I, and thou hearest my voice. For thou didst cast me into the depth, in the heart of the seas, and the flood was around about me; all thy waves and thy billows passed over me. And I said, I am cast out from before thine eyes; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with its bars closed upon me for ever: yet hast thou brought up my life from the pit, O Jehovah my God. When my soul fainted within me, I remembered Jehovah; and my prayer came in unto thee, into thy holy temple. They that regard lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of Jehovah." (Jonah 2:1-9, *Am. Stan. Ver.*) After thinking and praying and sleeping, he felt himself being forced back into the channel through which he had come and finally he was thrown out on dry land.—Jonah 2:10.

Jonah thanked God for his deliverance. "And the word of Jehovah came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3:1, 2, *Am. Stan. Ver.*) Jonah arose and started out toward Nineveh. (Jonah 3:3) He inquired of the first person he met what day it was and then realized that he had been in the fish's belly three days. (Jonah 1:17) He crossed the Euphrates at its great western bend, traveled east across northern Mesopotamia, and finally came to the Tigris river and Nineveh. Jonah went into Nineveh as Jehovah had commanded him and proclaimed that forty days more and Nineveh would fall. (Jonah 3:4) The next day he was surprised to see the Ninevites dressed in sackcloth, even the officials being so clothed. (Jonah 3:5) He was even more surprised to hear the heralds cry throughout Nineveh: "By order of the king and his nobles! Neither man nor beast, neither cattle nor sheep, shall taste anything, food or drink; they must put on sackcloth and call earnestly on God. Everyone must turn from his evil life and from the violence he has in hand. Who knows if God will not relent and turn from his hot anger, to save us?" (Jonah 3:7-9, *Moffatt*) Jonah also learned that when the news of his preaching "reached the king of Nineveh, he rose from his throne, doffed his royal robe, covered himself with sackcloth, and sat down in ashes", and then sent the heralds out with the royal proclamation.—Jonah 3:6, 7, *Moffatt*.

When Jonah found out that God, because of the faith and humility shown by the Ninevites, had relented and had "decided not to inflict the punishment he had said he would inflict upon them", Jonah was mightily vexed and very angry. (Jonah 3:10; 4:1, *Moffatt*) He thought that if Nineveh were not overthrown he would be made a laughingstock and would lose his reputation as a prophet; so "he

prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hastened to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil. Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live". (Jonah 4:2, 3, *Am. Stan. Ver.*) And Jehovah said, "Are you right to be angry?" (Jonah 4:4, *Moffatt*) With that Jonah stalked out of the city to the east and sat down under the shade of a gourd that had sprung up in a night. Jonah was very glad for the cool shade of the gourd.—Jonah 4:5, 6.

Next morning Jonah awoke at dawn and found that the gourd had started to wilt. Then a sweltering wind began to blow from the east. The sun rose higher and beat on Jonah's head till he fainted and longed to be dead. "Better death than life!" he cried. "Then God asked Jonah, 'Are you right to be angry over the gourd?' 'Yes,' said Jonah, 'mortally angry.'" (Jonah 4:7-9, *Moffatt*) So Jehovah said to him. "You had pity on the gourd, for which you have not labored, neither made it grow; which came up in a night, and perished in a night; and should I not spare Nineveh, that great city in which are more than 120,000 persons that cannot discern between their right and their left hand, and also much cattle?"—Jonah 4:10, 11.

Just as Jonah before had repented in the sea, so now he must have repented and lived to write the book which bears his name in the Bible. That the sailors "feared Jehovah exceedingly; and [that] they offered a sacrifice unto Jehovah, and made vows" Jonah could have learned by direct inspiration from Jehovah, or he could have learned of it from their own lips at a temple meeting or elsewhere.—Jonah 1:16, *Am. Stan. Ver.*

Jehovah used Jonah in the experiences narrated to foreshadow Jesus (Matt. 12:41) and his faithful followers; for example, when Jonah was in the belly of the fish three days and was then vomited up alive on shore, he pictured the Lord Jesus in the grave three days and then resurrected to life, which resurrection was a forerunner and guarantee of the resurrection of the repentant Ninevites and of all others in the graves. Jesus himself said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40) When Jonah was answering the Gentile sailors' questions he pictured Jesus' followers, Jehovah's witnesses, today, answering the questions of people of good-will toward God. Jonah's preaching to the Ninevites who heeded God's message through him and repented pictures Jehovah's witnesses' preaching to those in Christendom who are of good-will toward God and who give heed to God's message, which Jehovah's witnesses proclaim. God's purpose in sending Jonah to the inhabitants of heathenish Nineveh was evidently to show up the Jews as lacking in faith and humility. Jonah murmuring against God's pity on the repentant Ninevites foreshadows some who start out to serve the Lord and who then murmur and complain when God extends his favor to others also. Jehovah's witnesses rejoice today when they see thousands of people of good-will toward God show faith and humility and receive God's favor.