

The **WATCHTOWER**

MARCH 15, 1963

Semimonthly

INNER HARMONY
—PROOF OF THE BIBLE'S
DIVINE AUTHORSHIP

JEHOVAH'S CHANGE OF
INSTRUMENT

WHAT DOES THE "LORD'S PRAYER"
MEAN TO YOU?

RESISTING WICKED SPIRIT
FORCES

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

CONTENTS

"Men Will Be Lovers of Themselves"	163
What Does the "Lord's Prayer" Mean to You?	165
Inner Harmony—Proof of the Bible's Divine Authorship	168
Jehovah's Change of Instrument	176
Modern Bible Translation	179
"Jehovah Is My Shepherd. I Shall Lack Nothing"	180
Attack from the Invisible Realm	184
Resisting Wicked Spirit Forces	186
Catholics Recommend Witnesses' Zeal	190
Questions from Readers	191

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<i>AS</i> — American Standard Version	<i>JP</i> — Jewish Publication Soc.
<i>AT</i> — An American Translation	<i>Le</i> — Isaac Leeser's version
<i>AV</i> — Authorized Version (1611)	<i>Mo</i> — James Moffatt's version
<i>Da</i> — J. N. Darby's version	<i>Ro</i> — J. B. Rotherham's version
<i>Dy</i> — Catholic Douay version	<i>RS</i> — Revised Standard Version
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Announcing
Jehovah's
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"**B**UT know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves." Thus the inspired apostle Paul begins his prophecy that, without a shadow of doubt, finds its fulfillment in our day.—2 Tim. 3:1, 2.

Perhaps someone will ask, What is wrong with loving oneself? Does not God's Word tell us to love ourselves when it commands: "You must love your fellow as yourself"?—Lev. 19:18.

Yes, it does. We must have a love of self to be happy, and God purposed that we be happy, for he is a "happy God." Making oneself miserable in the name of piety finds no support in God's Word. According to it, "a severe treatment of the body" is a mere "appearance of wisdom" but it is "of no value in combating the satisfying of the flesh."—1 Tim. 1:11; Col. 2:23.

However, love of self, to be enlightened and wholesome, must be balanced with love of neighbor. Obviously, when Paul said that "men will be lovers of themselves" he meant that they would be so to the neglect of love of others. This is indicated by his foretelling that men also would be "having no natural affection."—2 Tim. 3:3.

**"Men will be
lovers of
themselves"**

Ever since Adam men have been "lovers of themselves." He was the first one who transgressed along this line, otherwise he would not have disobeyed God nor would he have blamed his wife for his sin, and

that with the words, "The woman whom you gave to be with me"—instead of, 'My dear wife'—"she gave me fruit from the tree and so I ate it." Not that Eve could complain—after all, she also showed herself to be a 'lover of self.'—Gen. 3:1-12.

Though being "lovers of themselves" has stamped most of the human race from Adam's day forward, today it has gone to extremes as never before. Therefore all who love God and what is right will do well to be on guard against its various forms. Many of those taking the lead in politics, commerce and worldly religion betray that they are lovers of themselves by their avid pursuit of power, wealth and fame. Men such as these are said to have *egocentric* personalities, for their thoughts, plans and actions all center about themselves, their ego. Such kind are schemers, domineering, unfeeling and unable to submit to the authority of another. They use their friends for their own advantage but drop them when they are no longer of use to them, thus showing themselves wholly lacking in affection.

Then, again, actors and actresses, on stage and screen, operatic prima donnas and suchlike often betray that they are lovers of themselves by the many and arbitrary demands they make, at the price they set for cooperation. Typical was the course of a certain ill-fated "star," of whom it was said that she showed "a stubborn indifference to others," and that she usually reported late for work anywhere from one to twenty-four hours; which selfishness added to the cost of producing a single picture as much as a million dollars. Other "stars," still in the land of the living, have even eclipsed her; their temperamental and maudling ways raising the cost of some motion pictures many millions of dollars.

A particularly gross form of love of self is the love of one's body, termed narcissism. It is named after Narcissus, "a beautiful youth of Greco-Roman mythology who fell in love with his own image, died of unrequited love and was turned into the flower narcissus." (Webster) It appears to be a trend in modern motion pictures, along with other unwholesome themes. Thus a certain actor is shown kissing his likeness in a mirror; another is depicted gazing in a mirror as he sings the song, "I Believe in You"; and an actress is seen admiring her reflections in three mirrors as she sings, "I Feel Pretty." Vanity regarding one's physical charms is a manifestation of this love of self. Most likely Absalom's conspiracy to wrest the kingship of Israel away from his father King David was due to his becoming enamored with his great physical beauty, this turning his head and heart.—2 Sam. 14:25; 15:4.

Not long ago a young husband said that he simply could not feel any affection for his beautiful and devoted young wife and that he felt like a hypocrite when he tried

to express affection for her. Apparently he was so much in love with himself that he could feel no natural affection for another regardless of her qualities, her needs or even God's command that he do so!—Eph. 5:25.

Not that this excessive love of self is limited to extreme cases. All have to combat this tendency. It manifests itself in a husband's blindness to opportunities to be helpful around the house, in a wife's constantly letting her husband wait on her, in just plain laziness, in refusing to put up with discomfort or annoyances, in manifesting sharp impatience at delays. Without doubt it is the chief cause of marital discord as well as broken marriages. Undue preoccupation with one's health, with one's diet, and so forth, are other manifestations of it.

This love of self can even creep into one's worship of God. A dedicated Christian may become so concerned with meeting his own ministerial requirements and goals that he is blind to his obligation to aid his family and those who are weak. And, unless careful, a full-time minister can become self-centered and demanding because of his added privileges, as though these gave him a spiritual status.

It is worthy of note that when Jesus was asked, "Which commandment is first of all?" he did not let the matter rest with answering, 'You must love God with your whole heart, soul, mind and strength.' No, but he felt called upon to observe that there was a second commandment that also was important: "You must love your neighbor as yourself." Let both of these great commandments serve to protect you against the perils of these days, when men are "lovers of themselves."

—Mark 12:28-31.

WHAT DOES THE “LORD’S PRAYER” MEAN TO YOU?

FOLLOWING
the United
States Supreme

Court decision last summer prohibiting the recital of prayers in public-school classrooms, there was much criticism of the Court for its ruling. Nevertheless, those who value the privilege of prayer continue to pray earnestly, both privately and in company with others when it is appropriate. But not only is it important to pray, it is also important to understand the meaning of prayer, for what value is there in just repeating words in a mechanical way? This calls attention to the oft-repeated “Lord’s Prayer,” or, as some call it, the Our Father Prayer. It is not a prayer that Jesus prayed, but one that he taught his disciples as a model.

How often children and adults alike pray that prayer! According to a modern translation, it reads: “Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth. Give us today our bread for this day; and forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the wicked one.” (Matt. 6:9-13) What is the meaning of the prayer? If your child, or someone unacquainted with Christianity, should ask: ‘Who is our Father? What is his name? Why should we pray for his kingdom, for his will to be done, and for our daily bread?’ could you give satisfactory answers? What does this prayer mean to you? Let us examine each expression in order to ascertain what it should mean to each one of us.

“Our Father in the heavens.”

With this introduction we humbly acknowledge our subjection and inferior position. God is addressed as Father, not

merely on the basis of his original creation of the first man and woman, but, rather, on the basis of the ransom sacrifice of His Son Jesus Christ, through which he will eventually become the Father of all obedient mankind. Are we as obedient to Him as we expect our children to be to us? When he speaks through his written Word, do we pay attention and endeavor to conform to his righteous requirements? Only if we do can we properly address God as “Our Father.”

“God is *in the heavens* but you are on the earth,” we are reminded by the prayer. (Eccl. 5:2) Yes, God is the superior, and he dwells in the invisible spirit realm, whereas we are earthly creatures and, as such, cannot enter there. (1 Cor. 15:50) Although men are inferior to God, they have the precious privilege of talking to him through prayer. Those that love God are proud of his name and reputation, so it is natural that they pray:

“Let *your name be sanctified*.” But what is God’s name that is to be sanctified, that is, set apart as holy or treated as something sacred? It is not Jesus, as some may wrongly conclude, for Jesus was speaking, and he said: “Let *your name be sanctified*,” not “my name.” God himself tells us his name: “I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images.”—Isa. 42:8.

The Bible sets that name Jehovah apart from and above all other names, using it well over 7,000 times. The sentiments of

those who pray the "Lord's Prayer" with appreciation of its meaning are well expressed in the psalmist's prayer: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." (Ps. 83:18) Because they long for God's name to be cleared of all reproach and set high above every other name, sons of God also pray for his kingdom.

"Let your kingdom come." Did you realize that this kingdom is a real government? Yes, it is a princely rule in the hands of the Prince of Peace, Christ Jesus. And the prophecy of Isaiah promises: "To the abundance of the princely rule and to peace there will be no end." (Isa. 9:6, 7) Christ Jesus in his exalted heavenly position will act in the name of his Father, sanctifying that holy name, by uprooting all wickedness from the earth and ushering in perfect peace.—Ps. 72:1-7.

Through the centuries and down to this day wicked earthly governments have not only proved incapable of carrying out this will of God, but they have dishonored and reproached Jehovah's name. Therefore, Christians pray for God's kingdom to come against them and destroy them, as Daniel prophesied it will: "And in the days of those kings the God of heaven will set up a kingdom . . . It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) Although God's kingdom has already been established in heaven, it has yet to "come" against Satan's world to wipe out all wickedness, in answer to the prayer of Christians today. By means of that kingdom the following request is also fulfilled.

"Let your will take place, as in heaven, also upon earth." By this petition one asks that God, by means of his kingdom, accomplish here on earth, as well as in heaven, what He wants done. With the

removal of Satan the Devil and his angels from heaven God's will is now being accomplished there. But what about the earth?—Rev. 12:7-12.

Certainly it is not God's will that men fight and kill one another in bloody wars. Neither is it his will that they suffer and eventually die from painful, crippling diseases. The fulfillment of the petition for God's will to be done on earth will therefore mean that eventually all earth's inhabitants "will have to beat their swords into plowshares" and never "learn war any more." And God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." Of what a glorious hope Christians are reminded by this prayer!—Isa. 2:4; Rev. 21:4.

After three petitions that deal directly with God's interests, the prayer next makes four requests in behalf of the individual personally. In this the prayer shows proper arrangement. It reminds one that God should always come first, and that a person's highest happiness comes in seeking His interests.

"Give us today our bread for this day." Notice that this personal request is not selfish, since it includes others, petitioning for "us," and it asks only for the material provisions for "*this day*." Luke rendered Jesus' expression: "Give us our bread for the day *according to the day's requirement*." (Luke 11:3) Thus a Christian is guarded against materialistic tendencies that cause so many of today's anxieties. In harmony with his prayer, he can in faith look to God to provide for his daily necessities. This does not mean, however, that one can sit back and expect God miraculously to supply his material needs. In keeping with his prayer, one must work for his food, drink and clothing, but, then, if he has 'sought first the kingdom and God's righteousness,' he can be confident

that 'these other things will be added to him.'—Matt. 6:19-34; 1 Tim. 6:6-8.

"Forgive us our debts, as we also have forgiven our debtors." Jesus leaves us in no doubt as to how this is to work, for immediately following this model prayer, he explains: "If you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15) One does well to ask himself, Could it be that the Father does not answer my prayers because I have not met the requirement of being forgiving toward others? How essential the understanding of this prayer is if we are to use it with benefit to ourselves and others!

"Do not bring us into temptation." This expression has puzzled many people. Does it mean God brings his people into temptation? That could not be, for James wrote: "When under trial, let no one say: 'I am being tried by God.' No; for with evil things God cannot be tried nor does he himself try anyone." (Jas. 1:13) Jehovah, however, does allow Satan the Devil to tempt his servants. Why does God allow this? Because of the Devil's boast that, if given the opportunity, he could turn all mankind away from God. How is it, then, that, in answer to this prayer, God does not bring his people into temptation?

Primarily it is in two ways: first, by strengthening them to endure the temptation. God does this by means of his Word of truth the Bible, his holy spirit and his organization of faithful servants. And, secondly, by forewarning them of the temptations and trials that lie ahead. Early Christians were thus forewarned, so that one of them could say: "We are not ignorant of [Satan's] designs." (2 Cor. 2:11) If a person acts in harmony with this prayer by availing himself of the

above-mentioned provisions of God, he will not be led into temptation. The temptation will not affect him detrimentally, but the Scriptural assurance will apply in his case: God "will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." —1 Cor. 10:13.

"But deliver us from the wicked one." Where a child proves himself loyal under trial, will not a loving earthly father rescue the child from a wicked assailant and oppressor? Yes; and so will the heavenly Father. He will deliver his children from the attacks of the wicked one, Satan the Devil. He will make the way out for them, leading them through the end of this system of things, when he will destroy Satan and his entire wicked organization, into a new world. There they will enjoy forever the blessings of God's long-prayed-for kingdom.—2 Pet. 3:13.

In the *Authorized Version* the words, "for thine is the kingdom, and the power, and the glory, for ever. Amen," are added at the end of Jesus' model prayer. These words, however, are not found in old manuscripts such as the Sinaiticus, Vatican 1209, Codex Bezae and the sixth-century Codex Palimpsestus Dublinensis. They are, therefore, evidently spurious and are left out of modern translations.

Jesus did not give this prayer to his followers for them to repeat it mechanically, without thought as to its meaning. He gave it to them for the purpose of centering their attentions on the most important things of life—God's name and kingdom. It was to serve as a deterrent to materialism, to encourage a loving, forgiving spirit and to be a protection against the temptations of the Devil. What a wealth of meaning is contained in the words of the "Lord's Prayer"!

INNER HARMONY

—PROOF OF THE BIBLE'S DIVINE AUTHORSHIP

MANY people in many lands know little or nothing of the Bible. This is often because they have never read it, not having been brought up in the Christian faith. Instead, they have their own religion, with its sacred writings, which they have been taught to accept as true. Hence, their knowledge and judgment of the Christian religion and its sacred writings, the Bible, are based on what they see and know of the conduct of those who claim to be Christian, whether the so-called Christian nations, or, perhaps, a Christian community in their own country. When they see how deeply divided Christendom is, when they see how warlike she is, when they see her practices and principles in matters of commerce and morals, no wonder they have little respect for the Christian religion and form a poor opinion of its book, the Bible. But is that the extent of the reproach, or the worst kind of reproach, that the Bible has to suffer?

² Many people in many churches of Christendom would begrudgingly acknowledge the bad impression given by Christendom in her various theaters of activity. They sadly shake their heads over the

"Let God be found true, though every man be found a liar, even as it is written: 'That you might be proved righteous in your words and might win when you are being judged.'" —Rom. 3:4.

ignorance of those who know nothing of the Bible, feeling conscious of the big advantage they enjoy in belonging to a Christian community. "Of course we believe in God," say they, "and we accept the Bible as God's Word and respect it accordingly." This magazine is not doubting their sincerity, but we think it is appropriate and well worthwhile to ask one or two questions as to their real opinion of the Bible.

³ Do such people really accept, without qualification, that God is in fact the Author and is fully responsible for all that is written in the sixty-six books comprising the true canon of the Bible, from Genesis to Revelation? Few, indeed, would go as far as that, or anywhere near that far. The great majority, following the general trend, make a distinction between what they call the Old Testament and the New Testament, pinning their faith almost entirely on the latter, but having little use for and still less trust in the former, except for its historical and literary interest. Many, brought up to attend Sunday school as children, were told the Bible stories of Adam and Eve in the garden of Eden, and other happenings and miracles

1. Why do many have little respect for the Christian religion and the Bible?
2. In what way do many in Christendom feel superior to others, and is this justified?

3. (a) How do the majority view the Bible, and what has caused this? (b) What weakness is apparent respecting this viewpoint?

of those ancient times. What happens when they grow up? Still following the general trend, they mentally put those things in the same category as their childhood fairy stories and dismiss them. But can they then say that they believe in what they call the New Testament, when its many quotations from the Hebrew Scriptures are always given as unquestionably true and authoritative, and when Jesus, the Son of God, said emphatically of those writings (the only part of the Bible then in existence): "Your word is truth"?—John 17:17.

⁴ This brings up the important question of the inspiration of the Bible. Most people in Christendom view the Bible as a good book, The Book, as far as religion is concerned, and to be treated with utmost respect because of its great age. And they often say it is inspired. But in what way? Only in the same way as poets and musicians are said to be inspired. They think of a Bible writer, say Isaiah, or David, as being like a talented poet, completely immersed and carried away by some grand theme, drawing on and exciting his creative abilities, so that, as it is said, he surpasses himself and is inspired to produce a monumental and immortal masterpiece.

⁵ This means in actual fact that many look upon the Bible as a collection of books written by devout men, rather than as a single, though composite, work written under the direction of a single, divine Author, by the inspiration of his holy spirit, or invisible active force. It is the latter view that the Bible itself claims, saying that "all Scripture is inspired of God," and that "prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Tim. 3:16; 2 Pet. 1:21)

4. How do many view the inspiration of the Scriptures?
5. How does the Bible's own claim to inspiration contrast with the general opinion respecting the Bible writers and their work?

But very few in Christendom would agree with such a claim. Rather, they say they think of the Old Testament writers as men who were groping after God, and hastily add that we have come a long way since then. No, they do not say we have come a long way since the days of Jesus and the apostles, but their attitude toward the Bible and their treatment of it amount to that. They certainly do not consider it as a modern guide for modern problems, but, rather, as something to use for its moral lessons and as an excellent source of apt quotations.

⁶ Thus, though probably possessing a Bible and freely speaking of it as God's Word, in reality these professed friends of the Bible are in a false position and, in effect, contradict themselves. This is well illustrated by the following quotation from a Roman Catholic publication.* Under the heading, "How Catholics Regard the Bible," we read: "Catholics . . . cherish the highest esteem and veneration for the Bible as the inspired Word of God, and regard it as a treasure of unique value." What finer expression of confidence could you want? But wait! The next sentence reads: "But they [Catholics] consider that the Bible was never intended to be the sole and adequate Rule of Faith, partly because it is not a sufficiently exhaustive account of all Christ's teaching, partly because its expressions of doctrine are not always clear and need authoritative interpretation." With your confidence in the Bible now undermined, you are then told that the authority of the Catholic church is the divinely provided means for preserving Christ's full teaching for all time. In other words, it is not the voice of God's Word, but, rather, the voice of the Catholic church that

* *What the Catholic Church Is and What She Teaches*, by E. R. Hull, S. J.

6. In what way do many put themselves in a false position, and how is this illustrated?

should be heeded as having full and final authority.

²⁸ ⁷ We have discussed this at some length so that our many readers might clearly appreciate the true position of so many who speak of the Bible as God's Word, yet, by their actual lack of faith and acceptance, cause more harm and reproach to come against the Bible than even on the part of those who are openly non-Christian or avowed atheists. This undermining influence is surely one of the main causes for the indifference that Jehovah's witnesses often encounter when endeavoring to arouse interest in mankind's only hope, the Bible message of God's kingdom, the one remedy for all the fierce problems of our day. This indifference stems from the lack of real confidence in that which is the sole basis and foundation of the Christian's faith, that is, God's true and righteous Word, the Bible.

⁸ We therefore propose to examine certain lines of evidence that give substantial proof of the divine inspiration of the Bible, pointing irresistibly to a single, divine Authorship. One of the main lines of evidence is the wonderful way in which hundreds of Bible prophecies have already been fulfilled and are being fulfilled before our very eyes in these "critical times hard to deal with." (2 Tim. 3:1) What is remarkable in this field of study is the fact that Jehovah foresaw and foretold so much, not only concerning his own people, those in harmony with him, but also concerning those out of harmony with him. This includes prophecies telling of the march of the world powers, their rise and fall.* Added to this is the fact that Jehovah has caused these prophecies to be

fulfilled without coercion, without interfering with the free will of even his enemies. Add to this the astounding accuracy of the various time features involved.

⁹ These things form what might be termed an objective study of God's Word, and time and again they have been the main subject of the articles in this magazine, and doubtless will continue to be so, if it is Jehovah's will. In this present discussion, however, we purpose to examine certain subjective evidence, that is, as found in the contents of the Bible itself. The big question is, Can we possibly say that the Bible is in reality no more than a collection of human documents, written under the influence of human inspiration? Is that theory tenable, does it hold water? Or shall we find, taking it to its logical conclusion, that such a theory is absolutely untenable, and no more capable of holding water than a night watchman's brazier filled with burning coals? In other words, can it be proved that there is an inner harmony throughout the entire Scriptures, a harmony and a conception of things so strong and beyond human originality as to defy the possibility of these writings being credited to mere men, however devout?

¹⁰ Before taking up our first line of evidence, we want to point out three important factors regarding the Scriptures. First, the time factor. Moses, the first of the inspired writers, started writing no later than 1513 B.C., and John, the last writer, completed the Bible canon about A.D. 98. Thus the Bible took about 1600 years to write. Keep that in mind. Secondly, there were more than thirty-five men, all Hebrews, who were used to write the collection of the Bible's sixty-six books.

* For proof read "*Your Will Be Done on Earth*," published by the Watch Tower Society in 1958.

7. What undermining influence is at work in Christendom, resulting in what?

8. How is the Bible's divine Authorship well substantiated, involving what aspects?

9. What other line of evidence can be considered, enabling us to meet what challenge?

10. (a) In the writing of the Scriptures, what important factors arise? (b) Can the Bible writers be properly accused of collusion?

Thirdly, much of their writing, especially when recording prophecy, was expressed in highly figurative and symbolic language, often beyond the comprehension of the writers themselves. As Daniel said on one occasion: "I heard, but I could not understand," and, on inquiry, was told: "The words are made secret and sealed up until the time of the end." What do we conclude from these three factors, namely, that it took about 1600 years for thirty-five men to complete their writings, often couched in figurative language? Why, this: that those men could not possibly have put their heads together so as to *make* it all fit in. There could have been no collusion, but, rather, every possibility of a collision, especially since, as we shall see, they did not all write from the same viewpoint.—Dan. 12:8, 9. (See also 1 Peter 1:10-12.)

THE FIRST PROPHECY—HOW KEPT ALIVE

¹¹ The first line of evidence we wish to examine is with regard to the way by which prophecy, especially the first one, was kept alive throughout the Bible. Remember, we are not so much looking at the fulfillment of prophecy as the way in which the Bible writers, from beginning to end, maintained their theme and conception of things, as related to God's purpose. The first prophecy is a short one and, by its very wording, it obviously holds a key position. It was given when Jehovah God pronounced judgment, following the willful disobedience of Adam and Eve when in Eden, at the instigation of the serpent, who was used as the mouth-piece of someone unseen. After expressing judgment on the serpent itself, God went on to say: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise

11. (a) From what angle is it proposed to examine Bible prophecy? (b) Relate the circumstances and wording of the first prophecy.

you in the head and you will bruise him in the heel."—Gen. 3:15.

¹² There are four characters mentioned in that prophecy, namely, (1) the serpent, (2) its seed, (3) the woman, and (4) her seed. Nothing was said as to how or when it would be fulfilled, or who would ultimately be identified as corresponding to those four characters. Now, if the Scriptures were of no more than human authorship, it would necessarily follow, without question, that the only way to keep that initial prophecy alive would be by succeeding Bible writers repeating it, and enlarging on it, until they could show how the whole thing was worked out. Surely we are agreed that such a conclusion is only logical.

¹³ Very well. Let us put that theory to the test. Where, either in the rest of Moses' writings or in those of the next Bible writer, or the next, do you find another prophecy mentioning those four characters? Search throughout the Hebrew Scriptures and you will not find such a prophecy. Continue searching through the Christian Greek Scriptures, and again you will not find one, no, not until you reach the last book, Revelation. There, in chapter twelve, we find a prophecy that clearly ties in with that first one given about sixteen hundred years previously. There we read about the serpent, now grown, as it were, into a "great fiery-colored dragon," though later in the same chapter identified with the "original serpent, the one called Devil and Satan." As we shall find, the seed of the serpent is also mentioned. There, too, most vividly described, is the woman of the Edenic prophecy, and, behold! she is actually seen giving birth

12. What characters were involved in that prophecy and, humanly speaking, how only could it be kept alive?

13. (a) What are seen as to the results, when putting such theory to the test? (b) In what ways does Revelation, chapter twelve, tie in with the prophecy at Genesis 3:15?

to the promised seed. The bruising of the serpent, in part, is also described, in his being violently "hurled down to the earth," and his angels with him. Finally, in the last verse (17), there is reference to the serpent's (or dragon's) determined effort to bruise, in a secondary way, the heel of the woman's seed.—Rev. 12:1-3, 5, 9, 17.

¹⁴ Now our attention is drawn to another remarkable thing. Though this vision matches closely the prophecy given in Eden, it cannot possibly be said that John, who recorded the vision, was deliberately showing how it was being worked out and giving the understanding thereof. How could that be, when this vision, like the rest of this book, is in highly symbolic language? As stated in the opening words, it was a revelation given by God to Jesus Christ, who "presented it in signs . . . to his slave John." (Rev. 1:1) If we took the theory of the Bible's human authorship to its logical conclusion, we would have to say that John must have thought to himself, 'Ah! that first prophecy has never been cleared up; I must have a vision about that!' Of course not. No suggestion could be more absurd.

¹⁵ The truth is, the Bible can well be likened in some ways to a detective story. You are probably familiar with the method frequently used in that kind of literature. The big problem is posed early, usually a crime by some unknown person; then, as you read, your mind is alert to every possible clue, true or false. At the conclusion the problem is solved and, through the medium of the detective, you are taken back, as it were, and shown all the clues that the author had carefully planted and skillfully hidden in the development of the plot. As a result you marvel at the ingenuity of the author in being able to con-

struct the entire framework, yet keeping the solution so well hidden until the end.

¹⁶ We can do the same with the Bible on this very theme we have been discussing. We can, so to speak, pick up some of the clues planted throughout the Bible, proving beyond a shadow of doubt that there could be only the one Mastermind behind all those sacred writings. We mention only a few at this time, but the more we study the evidence in detail, the more we marvel at the ingenious way by which the Author kept that first prophecy alive, though hidden from general view. Still more do we marvel at the wonderful and glorious outcome determined on for that first prophecy, calling forth our heartfelt appreciation and gratitude.

IDENTIFYING THE CHARACTERS

¹⁷ Of the four characters in that initial prophecy, it has been the seed of the woman that has received most attention. This is not surprising, since the Scriptures themselves give this the most prominence, also when we learn who the promised seed really is. Yes, he is none other than the promised Messiah, Jesus Christ. He is not only the foretold Seed of that Edenic prophecy, but is also the Seed promised to Abraham, through whom "all nations of the earth will certainly bless themselves." He is also the One foretold to come through David's line and inherit his throne and even a greater one, a heavenly throne. Jesus' actual genealogy is traced right back to Adam by the Gospel writer Luke, tracing it through Judah, to whom the promise was given that from him the "scepter [kingdom rule] will not turn aside . . . until Shiloh comes." The way that line was preserved and can be traced right

14. Can it be said that John himself was attempting to clear up the mystery of that first prophecy?

15. In what respects can the Scriptures be likened to a detective story?

16. How can such illustration be used regarding the Bible, leading to what results?

17. (a) Who is identified as the seed of the woman? (b) In what ways is this One further identified, resulting in what?

down to the coming of Jesus at his first advent and then, as shown at Revelation, chapter twelve, takes us on to the second advent for the major fulfillment of the Edenic prophecy forms one of the most fascinating studies of God's Word. It builds up confidence, too, in its glorious outcome, not only in the crushing out of all evil in heaven and earth, but in the certainty of that Kingdom rule, "a new heaven and a new earth," when all can bless themselves by learning how to render full obedience, and when even "death will be no more."—Gen. 22:18; 49:10; Luke 3:23-38; Acts 2:34-36; Gal. 3:16; Rev. 21:1-4.

¹⁸ The next two characters, the serpent and its seed, were not identified by name until more than four thousand years after God had pronounced judgment in Eden. That is a long time to keep a secret in suspension. It was Jesus himself who disclosed it. Some might say it was not difficult to surmise who was the one using the serpent as a mouthpiece, but who would have rightly guessed the identity of the serpent's seed? Jesus revealed this, not by guesswork, but by disclosing a very important principle on which God works. Men always reckon the family, or people, to which they belong as governed by actual descent through birth. They know of no other way. The Jews did this when their leaders, the Pharisees, were disputing what Jesus said, and claimed: "We are Abraham's offspring and never have we been slaves to anybody." Jesus replied: "I know that you are Abraham's offspring; but you are seeking to kill me." Pursuing the argument to its logical conclusion and showing that the heart attitude is the prime factor, Jesus finally said to them: "You are from your father the Devil, and you wish to do the desires of your

father. That one was a manslayer when he began [in Eden]."—John 8:33-44.

¹⁹ Having this knowledge, or clue, we can now go back through the Hebrew Scriptures and see how the Devil has, from the beginning, developed his seed, those whom he could use as his tools, with the spirit of murder in their hearts. The first one on earth was "Cain, who originated with the wicked one and slaughtered his brother." The development continued right on to those religious leaders of Jesus' day, and again carries right on to our own day, when the same spirit of murderous hostility is often shown by the same class toward those followers of Jesus who are obediently preaching the "good news of the kingdom." We must also appreciate that Satan the Devil built up his organization and developed his seed from among those angels in heaven who copied his example of disobedience. As Peter discloses: "God did not hold back from punishing the angels that sinned." These are the ones referred to at Revelation 12:9, who were hurled down to the earth with their leader, after the battle in heaven.—1 John 3:12; Matt. 24:9, 14; John 16:2; 2 Pet. 2:4.

²⁰ We pause here to take the lesson home to ourselves, that one's having God's favor does not depend on any accident of birth, or joining some earthly organization, even if claiming to be of the Christian religion. Jesus stated the simple rule: "He that has my commandments and observes them, that one is he who loves me. In turn he that loves me will be loved by my Father." John commented in line with this when he wrote: "The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God,

18. (a) Who first identified the serpent and its seed, and when? (b) What important principle was disclosed and applied at that time?

19. Following this principle, how does the Bible further help us to trace and identify the seed of the serpent?
20. In view of this principle, what vital lesson is there-by taught?

neither does he who does not love his brother."—John 14:21; 1 John 3:10.

THE WOMAN OF THE EDENIC PROPHECY

²¹ There is one more character to discuss in that original prophecy, namely, the woman, the mother of the promised seed. Who is she? Or, as the French say when a problem is posed involving some unknown person: "*Cherchez la femme*" (Find the woman). Humanly speaking, this is the most intriguing character to identify. There are no obvious clues. In fact, when judgment was pronounced there was only one woman in the picture in the earthly scene, and that was Eve herself. So, not surprisingly, though quite unworthily, she evidently thought she was the woman referred to, indicated by her words when she gave birth to her firstborn son, Cain: "I have acquired a man with the aid of Jehovah." But, no, we must look in another direction for a woman who is holy, whom Jehovah would be glad to use as a worthy means for such a sacred purpose.—Gen. 4:1.

²² Turning again to Revelation, chapter twelve, we find that this woman, though not named, is given a description that does indeed turn our attention in a different direction. Even in the first verse of that chapter, where she is seen 'arrayed with the sun, and the moon beneath her feet, and on her head a crown of twelve stars,' our minds are at once lifted far above any thought of an earthly woman of humankind, including Mary, the mother of the human babe Jesus. Further, the fifth verse indicates the time of the actual birth as being the time of the enthronement of the promised seed, which this magazine has often proved in its pages

took place in heaven in 1914 (A.D.). Additionally, verse seventeen of this chapter shows that this woman is also the mother of the "remaining ones of her seed," that is, the remnant of the true church yet on earth after the Devil and his angels are hurled out of heaven. This identification of the "remaining ones" is confirmed by Paul when he explains that the members of the true church are part of Abraham's seed, saying: "If you belong to Christ, you are really Abraham's seed." —Gal. 3:29.

²³ Are these true Christians spoken of as having a mother? Yes, and here is a vital clue. Shortly after making the above statement in his letter, Paul goes on to explain a "symbolic drama," involving two women and two covenants and two cities. You might think, The plot thickens! but when we once grasp Paul's analogy, we are well on the way to solving our problem. First, he mentions the servant girl Hagar, the mother of Abraham's son Ishmael. Hagar corresponds to the law covenant inaugurated at Mount Sinai, made with fleshly Israel, and which covenant 'brought forth children for slavery,' under its binding terms. Mount Sinai, Paul says, corresponds with the city of Jerusalem of his day, "in slavery with her children [the Jews]." In contrast, the other woman, "the free woman," is Sarah, the mother of Isaac. Sarah corresponds with the Abrahamic covenant, that produces the true church, spiritual Israel, the head of which is the Lord Jesus Christ. The church, which is the "body of Christ," began to be brought forth at Pentecost, as part of "Abraham's seed," by means of whom all nations of the earth will bless themselves. So Paul, writing as a member of Abraham's seed, says to his fellow members: "The Jerusalem above is free [like Sarah],

21. Who might we naturally think was the "woman" at Genesis 3:15, and how is this borne out?

22. In identifying the woman, what guidance is given at (a) Revelation 12:1, (b) Revelation 12:5, and (c) Revelation 12:17?

23. How does Paul's illustration and analogy at Galatians 4:21-31 help us, leading to what conclusion?

and she is our mother."—Gal. 3:16-18, 26-29; 4:21-31; Gen. 22:18.

²⁴ Did you notice that Paul linked those two women with two cities? This is important. When a woman is linked with a city in prophecy, it indicates that what is symbolized thereby is something far greater than a creature, either earthly or heavenly. It indicates an *organization*, for a city is an apt symbol of a people living together under a closely organized arrangement. This is particularly true when it is a capital city, as in the case of Jerusalem, or Zion, which was the national center of government and true worship, with the throne and temple situated there. Thus we can appreciate that the "Jerusalem above," the "Mount Zion and a city of the living God, heavenly Jerusalem," is in reality the theocratic, universal organization of Jehovah, which organization was also symbolized by the "woman" of the Edenic prophecy.—Heb. 12:22.

²⁵ Incidentally, and in strong confirmation of the above, the linking of a woman with a city is also used in the Bible to picture Satan's organization, when we read of a woman, described as the "great harlot," and who is named "Babylon the Great," and in the vision John is specifically told: "The woman whom you saw means the great city [Babylon]."
(Rev. 17:1, 18) However, Genesis 3:15 does not mention any woman for the Serpent.

²⁶ Though many of the references, or clues, are found in the Christian Greek Scriptures, they all have their roots in the Hebrew Scriptures. In proof of this, we find that Paul, after explaining the foregoing "symbolic drama," makes a supporting quotation from Isaiah's prophecy,

24. When a woman is linked with a city in prophecy, what is signified?

25. How is the same thing seen relative to Satan's organization?

26, 27. (a) What further helpful references are found in Isaiah's prophecy? (b) What important information is given therein, completing what picture?

which was written about 800 years before Paul's day. At Galatians 4:27, Paul says: "For it is written: 'Be glad, you barren woman who does not give birth; . . . for the children of the desolate woman are more numerous than those of her who has the husband.'" He is quoting from Isaiah 54:1. Looking at the context, we find that Isaiah, after telling how Zion would be set free and restored to Jehovah's favor, then likens that city to a woman who had been barren, but is called on to rejoice greatly, for she is promised many sons. Who is her husband, the father of these many sons? This is most important. The prophet is inspired to write: "For your grand Maker is your husbandly owner, Jehovah of armies being his name . . . For Jehovah called you as if you were a wife." Then the prophet again forges that same link, and likens that "woman afflicted" to a city whose "foundation" and "boundaries" are relaid with "glowing . . . delightsome stones," and he climaxes with the grand promise: "And all your sons will be persons taught by Jehovah, and the peace of your sons will be abundant."—Isa. 52:1, 2; 54:1-6, 11-13.

²⁷ Thus we now have before our mental vision a complete and fine picture of what was portrayed by the prophecy announced in Eden, with its four characters, and with the addition of the Holy One, Jehovah himself, who fulfills the role of husband in relation to the woman, the mother of the promised seed.

²⁸ Who is going to say that Isaiah, in writing as he did, was knowingly planting a hidden clue that would form a vital link in identifying one of the main characters of the Edenic prophecy when naming the "husbandly owner" of the woman, or city? In fact, we might ask, How many of those who think of the

28. What can now be said as to the Scriptures being merely human documents, and how can we answer Christendom's critics?

Scriptures as merely human documents written under human inspiration, at all realize the significance of the things we have been discussing? Of all the brilliant scholars and commentators of Christendom, is there even one who has been able to unravel this matter and identify that prophetic woman who gives birth to the promised seed? If not, then we need not be at all disturbed by the adverse criticisms and judgments expressed by Christendom's spokesmen as to the authenticity and divine origin of the Holy Bible. Fearlessly we can say: "Let God be found true," being supremely confident that he will be 'proved righteous in his words and will win when being judged.'

²⁹ Our understanding of these things is not due to ourselves. All the credit is due to Jehovah, through Christ Jesus. The apostle stresses this when he says to his Christian brothers: "Not many wise in a fleshly way were called, . . . but God

29. (a) To whom is all credit due for the understanding of the Bible? (b) Who are used by Jehovah to dispense spiritual truths, and how is this done?

chose the foolish things of the world, that he might put the wise men to shame . . . But it is due to him [God] that you are in union with Christ Jesus, who has become to us wisdom from God." As Jehovah, through the angel, promised Daniel, at the "time of the end . . . no wicked ones at all will understand; but the ones having insight will understand." In agreement with this, and acting as his Father's representative, Jesus promised in his prophecy concerning the "time of the end," that he would make manifest the "faithful and discreet slave," speaking collectively of the remnant of his true followers of the heavenly class, and that he would "appoint him over all his belongings." In other words, this faithful slave class, accepting without reservation the entire Bible as the inspired Word of God, and the members thereof themselves filled with God's spirit and guided by it, are used by God, acting through Christ Jesus, to dispense the spiritual truths, the "food at the proper time."—1 Cor. 1:26-31; Dan. 12:9, 10; Matt. 24:45-47.

Jehovah's CHANGE OF INSTRUMENT

I AM the Divine One and there is no other God, . . . the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel

will stand, and everything that is my delight I shall do.' " (Isa. 46:9, 10) Jehovah, with his perfect wisdom and foresight, with his unlimited power and resources, does not need to change his purpose when once it has been determined. No unforeseen emergency can arise, no crafty enemy

1. (a) How do we know that Jehovah's purpose will be carried out without fail? (b) Does this mean he cannot change the instrument he chooses to use?

can make a surprise move or attack, causing Jehovah to alter his purpose. That does not mean, however, that Jehovah may not change the instrument that he chooses to use in the outworking of his purpose. It is such a change that we wish to examine in our next line of evidence respecting the Bible's single, divine Authorship.

² As before, we will first look at the question from the human viewpoint. Presuming the Hebrew Scriptures were but the product of devout Hebrew writers, we ask, What was their conception of Jehovah's instrument? The answer is clear. Their writings unanimously declare that it was their own nation, God's chosen people, Israel. As the prophet Amos wrote, Jehovah said concerning them: "You people only have I known out of all the families of the ground."—Amos 3:2.

³ The Hebrew Scriptures build up a complete, harmonious pattern as to Israel's qualifications for being such a chosen instrument. Besides coming within the scope of the great Abrahamic covenant, with its promised seed, the Messiah, foretold to come through them, they also had their own law covenant. This was instituted at Mount Sinai, through their national leader Moses. This covenant specifically made them a nation separate from all others, Jehovah's "special property." Besides, they also had their own priesthood, with an unbroken line of high priests. They had their tabernacle, with its Ark representing Jehovah's presence, and later their temple, with all the prescribed sacrifices to be offered on its altar. In due time they had their line of kings, and though there had been no one of this line ruling over them from the time of going into captivity to Babylon in 607 B.C.,

2. What was the conception of Jehovah's instrument according to the writers of the Hebrew Scriptures?

3, 4. (a) How do those Scriptures show that Israel was fully qualified to be God's chosen instrument? (b) How might some argue as to the inspiration of the Hebrew Scriptures?

their Scriptures contained promises of an ultimate restoration. For instance, the prophet Ezekiel recorded that Jehovah said concerning Israel's throne and rulership: "It will certainly become no one's until he comes who has the legal right, and I must give it to him."—Ex. 19:5; Ezek. 21:27.

⁴ Many might argue that none of the foregoing would necessarily require divine intervention or divine inspiration to direct the theme of those Hebrew writings. Could it not have been just human inspiration prompting those men, all of them Hebrews, to write thus of their own people? Was it not the natural expression of their nationalistic spirit and fervor?

⁵ All right! Again we will put this theory to the test. We will not stop just now to give the various reasons, beyond those already mentioned that give strong evidence of divine direction, not only in their sacred writings, but in the actual outworking of Israel's history as a nation. Instead, we will pass straight on to that later and smaller group of writers of the Christian Greek Scriptures. First, please note that these Christian writers, all of them, were also Hebrews, or Jews. As such, they would naturally be expected to have the same nationalistic spirit and outlook as their predecessors. An outstanding example in proof of this is the apostle Paul, who described his original status and condition in these words: "A Hebrew born from Hebrews; as respects law, a Pharisee; as respects zeal, persecuting the congregation [of Christians]; as respects righteousness that is by means of law, one who proved himself blameless."—Phil. 3:5, 6.

⁶ Now comes the question, What was

5. What can be said of the writers of the Christian Greek Scriptures, and how can Paul be cited as an example?

6. (a) What change of instrument is shown by these Christian writers? (b) How is it evident that the disciples, while with Jesus, had no expectation of any such change?

the conception of these Christian writers as to Jehovah's instrument? Speaking humanly, we would have to say that they produced a completely new instrument for the outworking of the divine purpose. They showed a change of instrument; no longer fleshly Israel under their mediator, Moses, but instead, spiritual Israel, the Christian church, or congregation, under its Head and Mediator, Christ Jesus. How is this explained? Our friends will say, It was Jesus himself who, when on earth, was responsible for putting this new conception into the minds of his disciples. Ah! no, we say, that just is not true. The record discloses that not even his closest followers had the slightest expectation, or even a glimmering, that God was about to change his instrument. This is proved by two references. First, when Jesus, after his resurrection, appeared to the two disciples on their way to Emmaus, they said to him (not knowing who he was): "We were hoping that this man [Jesus] was the one destined to deliver Israel." Secondly, and more pointedly, on the last occasion when the resurrected Jesus appeared to his disciples, they asked him: "Lord, are you restoring the kingdom to Israel at this time?" Even then, Jesus did not tell them of a change of instrument, or that they needed to alter their conception of things. He simply said: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction." If anything, this would confirm their thought that God would still keep to the same instrument, but merely that the time for its restoration would be later than they had anticipated.—Luke 24:21; Acts 1:6, 7.

⁷ Are any of our readers tempted to think that, if they had been with Jesus

7. Comparing our position with that of those disciples, how is it seen that we cannot afford to boast in comparison to them?

during his earthly ministry, they would have gotten the idea that some change was imminent? We remind you that, though Jehovah's witnesses had made a clean break from many of Christendom's false doctrines ever since 1879, when this magazine was first published, it was not until 1932 that it was realized that we had been following a false trail with respect to the natural Jews. Like many others, we had expected them to return to Palestine and then be restored to God's favor and be used by him as an earthly part of his instrument in the millennial reign of Christ. It was only in 1932 that it began to be clearly seen that the true "Israel of God," the chosen instrument for the major fulfillment of the many Hebrew prophecies of restoration, would be composed, not of natural Jews circumcised in the flesh, but of spiritual Jews or Israelites, that is, spirit-begotten Christians. As Paul argues: "He is a Jew who is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code." We therefore have nothing to boast over any more than those early followers of Jesus.—Gal. 6:16; Rom. 2:28, 29.

⁸ Taking a closer look at this new instrument as described by the Christian writers, what do we find? The first remarkable thing we notice is how closely it follows the same pattern as fleshly Israel. But by no means can it be asserted that this latter group of Bible writers merely lifts the conception of God's instrument to a higher human level. Rather, we have to admit that in their writings the conception is lifted to a level the like of which had never before entered the mind of mortal man. In fact, to this day, as we shall show, this conception is not really appreciated, and certainly not duplicated or followed by men, not even by

8. What pattern does God's new instrument follow, but does this mean merely lifting it to a higher human level?

those of Christendom who reckon to accept the Bible as God's Word. How do we prove this?

⁹ Going back again to fleshly Israel, we saw that the first distinguishing feature in their case was that they were, in themselves, a separate nation, especially from the time of the law covenant at Mount Sinai. As Jehovah instructed Moses then to tell the Israelites: "If you will strictly obey my voice and will indeed keep my covenant, . . . you yourselves will become to me a kingdom of priests and a holy nation." (Ex. 19:5, 6) Of course, apart from that, they would still have been a separate nation. They met the fundamental requirements for the term "nation" to be used in their case. The Israelites were of a common stock, descending from Abraham, through Isaac and

^{9, 10.} (a) How was fleshly Israel specifically made a "holy nation"? (b) How was Israel otherwise qualified to be called a nation, leading to what question for further discussion?

Jacob, whose name was changed to Israel. (Gen. 32:28) They spoke the same language, Hebrew. Their institutions, customs and traditions were all held in common. They were all subject to the one government, with its set of laws. Even during their forty years' wandering in the wilderness, they never scattered, like nomads, but kept close together. They finally entered their promised inheritance, dwelling in their own land, with its well-defined boundaries—a nation in every accepted sense of the word.

¹⁰ It is not necessary for a people to comply with all the foregoing characteristics in order to be properly called a nation. Fleshly Israel, however, did indeed fulfill them all. But how does this apply in the case of the Christian church? Is this new instrument a properly constituted nation? We will examine this question in the next issue of *The Watchtower*.



Modern Bible Translation

A schoolgirl in Ohio tells this experience: "One day in English literature class, we read some parts from the King James Version Bible as an example of English style of writing. Our teacher asked several of us to bring in some modern translations of the Bible and compare them with the *King James Version*. So I brought the *New World Translation* and pointed out some of the differences between it and many other translations. I showed them that many times the *King James Version* uses unfamiliar words that make it hard to understand the Scriptures. I cited the word 'shambles' as an example (1 Cor. 10:25, AV), and I also explained about our Creator's name. My teacher seemed very interested, and the class listened very well. Later in the day a boy approached me saying he enjoyed my report. I showed him the *New World Translation*, and he asked if I could get one for him at a bookstore. So I placed one with him. I also showed it to a girl whom I had witnessed to before. She too wanted a copy. So I was able to place two Bibles and tell about Jehovah's name as a result of a classroom assignment."

"JEHOVAH IS MY SHEPHERD."

I shall lack nothing

As told
by Konrad Franke

ONE rainy summer day in 1920 my father invited me to accompany him to a meeting being held by the "Earnest Bible Students." He was especially impressed by the name of the meeting's sponsors. We lived in a small village at the edge of the Ore Mountains in Saxony, Germany, and it was about a two-hour walk to get to the neighboring town where the meeting was to be held.

Although only ten years old, I had already been introduced to the serious side of life. World War I, fought in the name of God, had left its mark upon our family. Would the "Earnest Bible Students" be able to give a satisfying answer to the often-asked question, Why has humanity suffered so much grief and misery?

What we heard was truly good news. We both made up our minds to share in bringing this good news of God's kingdom to others who were in a similar state of hopelessness. From that day on, I felt a desire to devote my energy to the service of God, who had proved to be so good to man. Some weeks later an opportunity presented itself. The outstanding public meeting campaign featuring the talk "The World Has Ended, Millions Now Living Will Never Die" had reached into our neighborhood. What a joy it was to invite people to attend this lecture!

At the meetings I was permitted to sit with the grown-ups, and I continued to

take in more and more knowledge about Jehovah's purposes. In 1922 I decided to symbolize my dedication by water immersion, but the others in the congregation told me to wait until I was a little older. Finally, in 1924, I was baptized.

ANSWERING THE CALL

Soon my childhood years were over. I had learned a profession, but it failed to satisfy me. I kept thinking of all the preaching work still to be done. I often spoke to others of my own age, who likewise had no Scriptural responsibilities to hold them back, about the rousing call for full-time pioneer ministers contained in the *Bulletin* (now known as *Kingdom Ministry*). No, there was no valid reason for me not to heed the call. So I now made a decision that ranked second only to my dedication to Jehovah in its effects upon my life. I entered the pioneer ministry with the fervent desire that it would not be just for a time, but that it would truly be forever. Would it not have been a sign of ungratefulness and a lack of goodwill toward Jehovah to have ignored and pushed aside his friendly invitation to enter wholeheartedly and completely into his service?

I learned that it is a continual fight to retain this privilege of full-time service. Satan is always thinking up new methods and ways to force pioneers to give up their service privileges. At first my problems were general in nature: putting up with religious intolerance, traveling long distances in hilly country by bicycle and, finally, maintaining complete confidence in Jehovah, who had given assurance of the necessary things in the way of clothing, shelter and food. Suddenly a new problem arose. I wanted to get married. Would this be reason to give up the full-

time ministry? It need not be, not if my future partner would have the same attitude toward this service privilege and appreciation for it that I had.

She did!

DOORS OF LIONS' PIT OPEN

Soon after our marriage the political horizon in Germany began to darken. Several years previously *The Watchtower* had called our attention to the possibility of persecution, in the articles on "Esther and Mordecai." Fortunately, we had made full use of every opportunity to study, both privately and with our Christian brothers at meetings, so as to anchor this important information in our minds. In times of trouble it would certainly help us keep well in mind the assurance of Jehovah's protection.

Came 1933 and Hitler's seizure of power. What effects would this have upon our full-time ministry? Was it not our desire to serve Jehovah with our entire strength, not only in good times, but also in bad times? We put complete trust in him.

In view of the possibility that the government might suddenly ban our work, we made extensive arrangements for putting out the Scriptural booklet *Crisis* from April 8 to 16, 1933. Everyone had the feeling that it was just a matter of days before the work would be suppressed. This stimulated the Kingdom publishers to even greater activity. Our congregation distributed 6,000 booklets within the first three days. Similar results were reported throughout the country. This proved too much for the new rulers. That same week steps were taken to ban the work, resulting in the arrest of several of us. After a thorough search was made of our homes we were released that same day, but bans followed in one German state after another.

That same year I was privileged to attend the memorable convention held in Berlin, where it was resolved that a declaration unanimously adopted there should be sent to all German government officials. After returning home I sent over fifty copies to the highest officials in our territory. They answered by having me arrested and detained in a concentration camp for three weeks. Many Germans were still unaware of the existence of such camps.

Before long appropriate means were borrowed from the "Dark Ages" to make prisoners "toe the line." This shocking method worked very well and most were brought into line very rapidly, able to do nothing more than mumble: "What the Führer commands, that we will do." Jehovah's witnesses did not join in that expression, however.

After being released, I continued to look for the "other sheep," calling from house to house using just the Bible. An additional responsibility was given me to supply brothers in one section of the country with spiritual food. What a blessing our conscientiousness in paying attention to the instructions received earlier now proved to be! With communications to headquarters broken, each individual Witness was often required to make difficult decisions calling for strong faith, decisions that could mean loss of freedom or even loss of life itself.

FEARLESS

October 7, 1934, was a day to be remembered. I had long realized that my mail was being intercepted by the Gestapo and my home watched. Nevertheless, since no other convenient place was available, arrangements were made to have a meeting in our small home that morning at nine o'clock. Similar gatherings were being held throughout the city and the rest of

Germany. The evening before, under rather peculiar circumstances, I received a letter containing information about the following day's meeting. There was little doubt that the Gestapo knew what we had planned. Would they come?

In view of the seriousness of the situation, we began the meeting with a discussion of Deuteronomy 20:8: "Who is the man that is fearful and fainthearted? Let him go and return to his house, that he may not cause the hearts of his brothers to melt as his own heart." It was touching to see how everyone present, including women with opposing husbands and children to care for, declared their willingness to stay. A resolution was then enthusiastically adopted. It declared, in part, that we would obey God's commandments at any cost, that we would meet together for the study of his Word, and that we would worship and serve him as he has commanded. If Hitler's government or officers should do violence to us because we were obeying God, then our blood would be upon them and they would have to answer to Almighty God. While this resolution was being adopted, our brothers from other countries were sending thousands of protest telegrams to Hitler warning him to refrain from persecuting Jehovah's witnesses, or God would destroy him and his national party.

Two hours after the meeting was over, the Gestapo came. Two weeks later I was thrown into a concentration camp once more, this time for two months. Upon being set free, I immediately began pioneering again. Meanwhile, my field of activity had become larger. I now served as a district overseer with a large territory to look after. Although having to report to the police every other day, I was able to fulfill all my ministerial duties, often doing so at night.

In 1935 I spent another three weeks in prison. However, the worst wave of persecution that we had known up until then came in 1936. A few days before the Lucerne (Switzerland) convention, I was arrested for the fifth time, not to return for nine long years.

Those nine years proved to be a real test of my integrity. At times when, from a human standpoint, the situation seemed unbearable, the well-known "declaration" was laid before me as it was before all the other brothers. If we would sign this declaration renouncing Jehovah's organization forever we were promised immediate release. Since I did not want to buy my freedom and lose eternal life for a "mess of pottage," I placed complete confidence in Jehovah, convinced that if it was his will he would release me at his appointed time, even as he had delivered Daniel from the lions' pit.

When that deliverance came, how impressive it proved to be! As you can imagine, my health was none too good. My wife had been in prison for many years, and for over a year I had heard nothing at all from her. In spite of this, I was determined to return to my old territory as fast as possible and continue in the pioneer service.

REUNION

On the way I tried to locate some of my relatives. Were they still alive? One day, walking down a main street of the large bombed-out industrial city where my wife's parents lived, I suddenly stood face to face with my wife! Can you imagine how I felt?

A few days later I found my father. He, too, had just returned from nine years of imprisonment in a concentration camp. I will never forget my joy over the realization that they too had maintained their integrity to Jehovah.—Psalm 124.

After spending a month there, my wife and I left for our old territory over three hundred miles to the west. When we were about halfway, after two weeks of difficult travel, we met a sister who told us that bombs had destroyed our home just a few weeks before the war's end. I thought once again about Job's experiences, as I had often done between 1933 and 1945. As always, this proved a great source of strength. The next day we set out on our difficult journey anew.

It was September, 1945. We had no place to live, my health was certainly not what it should have been and, due to lack of anything else, I was still wearing my striped prison clothing. But I saw

no reason to delay in taking up the pioneer ministry again. While the brothers in charge of the work were fighting to regain possession of the Society's property in Magdeburg, I was given the job of reorganizing the congregations in Western Germany. The wants and privations that now arose were as nothing compared to what we had already been through. We could put full trust in Jehovah, comforted by the realization of his guidance.

RECONSTRUCTION

After arriving back in our territory, we moved into a small room that belonged to an absent tenant. Located in the same building was a small store that I had rented shortly before. Our little room became our first Bethel home and the little store our first branch office here in Wiesbaden. A little over a year later, due to my being a victim of Nazi persecution, I was permitted to move into a small two-room apartment. We were able to rent a third larger room in the same building,

and this we used as an office. It was our second Bethel home. Here Brothers Knorr, Henschel and Covington visited us in 1947. Legal arrangements were then made with Wiesbaden officials for leasing a ruined building that we ourselves were prepared to rebuild.

From year to year it became necessary to increase the size of our home. Finally, all available space in the building had been rebuilt and incorporated into the Bethel home. A factory was set up and this necessitated an addition to the building in 1952. Even this soon proved inadequate and in 1958 a much larger building was put up. At present we have room for over 100 Bethel workers, plus 28

brothers who attend the Kingdom Ministry School for overseers.

How gratifying it is to have experienced all this! How often I have felt Jehovah's help and protection! Time and again I have stared death in the face, but I can join the psalmist in saying: "Jehovah is my shepherd. I shall lack nothing." He has cared for me and fed me during all the thirty-eight years and more than I have been in his service. In harmony with his promise, clothing, food and shelter have always been provided. Even when I was "in the valley of deep shadow," he proved to be my rod and my staff, comforting me. Along with all his people, he has led me to grassy pastures and to well-watered resting-places and has bestowed upon me many rich privileges of service as an expression of his undeserved kindness.

Truly, Jehovah blesses us beyond what we can ever ask or comprehend when we answer his call and wholeheartedly take up the ministry as his witnesses.

ARTICLES IN THE NEXT ISSUE

- God's Hidden Wisdom—A Sacred Secret.
- The Dynamic Personality of the Bible's Author.
- Commemorating Christ's Death.
- On What Foundation Is the True Church Built?

ATTACK from the INVISIBLE REALM

vicinity of the earth and whose existence means "woe." No product of the imagination are the "wicked one's burning missiles."—Rev. 12:9, 12; Eph. 6:16.

A STUDY was made some years ago of 25,000 people in various countries to find out if, "while they were awake and in a good state of health, they had at any time heard a voice, seen a form, or felt any touch which could not be explained by material means." The results of this widespread inquiry were regarded as amazing, since the proportion of mentally sound people who, in England alone, had received such clear-cut impressions was one in ten.¹

Was this attack from the invisible realm? "Nonsense," say many of today's psychologists, who like to use the word "hallucination." On the other hand, psychical researchers, the parapsychologists, are not so skeptical; they have found too much that science cannot explain, such as extrasensory perception.

Moreover, many are the reported attacks from the invisible realm. Often there are reliable witnesses. Furthermore, the worldly psychologist who puts no faith in God's Word, the Holy Bible, is a most dubious authority for Christians. Those who read their Bible know that the inspired Scriptures tell of the existence of wicked spirit creatures and "woe for the earth" in our day. Why? Because "the one called Devil and Satan . . . was hurled down to the earth, and his angels were hurled down with him." Thus man must face up to the fact that the Devil and his angels are invisible forces confined to the

vicinity of the earth and whose existence means "woe." No product of the imagination are the "wicked one's burning missiles."—Rev. 12:9, 12; Eph. 6:16.

One of the many ways Satan's invisible forces bring woe to mankind is by harassing persons while they are trying to sleep. Individuals sometimes report invisible hands pulling at the bedcovers, harassing them also by touches that keep them awake. The bed may even be lifted, shaken or moved about. A skeptic, a British artist, heard of such a disturbance and went to live in a house at Poling at Sussex. He is no longer a skeptic. He reported: "I had not been asleep in the room long when I awoke with a start, feeling that someone had lifted up my bed beneath me. I thought it might be someone who had hidden there to frighten me. I made a search but found nothing. Later my bed was violently shaken and I was twisted around like a top. When I had time to collect my wits I found that I was lying crosswise on the bed and most of the bed clothes were on the floor."²

One of the most impressive cases said to have come to the attention of parapsychologist J. B. Rhine was that of a fourteen-year-old boy, often assaulted in the bedroom. When the boy went to a minister's home to sleep, the bed shook so violently he had to get up and try to sleep in a heavy armchair. While the clergyman stood over him, the heavy chair tilted to one side and fell over, throwing the boy to the floor. The minister, trying the same posture in the armchair, could not even tilt it.³

In another case, in Runcorn, Cheshire, England, the newspaper told how invisible

hands "kept throwing a boy out of bed at night."⁴ Clergymen who have witnessed and reported such assaults have often failed to stop them, and even get attacked themselves. In fact, the spirit in the Runcorn case, according to the Spiritualistic publication *The Psychic News*, badly treated Methodist cleric W. H. Stevens by hurling a Bible at him.⁵

The assaults thus are often of such a nature that it is utterly impossible to attribute them to dreams or imagination. For instance, a London newspaper tells of a man and wife at Epsom, in which the wife experienced bedroom disturbances. It was not the wife's imagination, since the husband stated:

"One night Betty was sitting up in bed when something began pulling at her shoulders. It dragged her towards the window. It lifted her body so that only her legs and thighs were touching the bed. She cried for help. I grabbed her by the legs. But whatever it was had great strength. At first I couldn't hold it. I felt myself going towards the window too. Then quite suddenly it seemed to lose its power and Betty fell."⁶

From all over the world come reports of these harmful assaults. The Panama City *Herald* told of an eighteen-year-old girl harassed by spirits. While in the presence of city officials and a doctor she was attacked. "Clarita's hand was bitten while I was holding it," said a city official. Explained the doctor: "I always thought of this world as a visible thing, but here is something unknown, a force unseen yet felt."⁷ A group of houses in a Malay kampung in Jelutong, Penang, was the scene of attacks on children. Said a Singapore newspaper: "The spirit is said to have attacked young girls and children, sometimes stripping them naked, and often causing them to groan in agony."⁸ Such assaults are similar to those made on the hapless exorcists of which the Bible says the man in whom the wicked spirit was

"leaped upon them, got the mastery of one after the other, and prevailed against them, so that they fled naked and wounded out of that house."—Acts 19:16.

A recent book, *Evidence of Satan in the Modern World*,⁹ tells of many factual accounts, not only of demon assaults, but also of angry conversations between attempting exorcists and the wicked spirits.

In many cases the demons harass people by talking to them; such persons report hearing "voices." This is called "clairaudience" in spiritistic circles, and spiritists have written a number of books at the dictation of demon voices. But these voices harass many persons, inducing them to violence, murder and suicide. A Singapore man heard a spirit voice for four days telling him to commit suicide. He did. His wife said that her husband had told her of the spirit's commands, but she treated it as a huge joke.¹⁰

Scores of examples of harmful attacks from the invisible realm are given in the booklet, published by the Watch Tower Society and now out of print, called "Can the Living Talk with the Dead?" For example, it reported:

"The Chicago *News* made an investigation of spirit phenomena and reached the following conclusions: 'As to the voices that so many are bending ear to catch, I have learned that they are more likely to suggest evil than good. . . . Once a communication is established it takes a positive thought to fight off these "voices" or forces of evil. . . . It is never safe to yield your will, your soul or individuality, into the keeping of these unearthly powers. . . . I found one woman who was led by the "voices" to kill her little girl by drowning her in a bath tub. . . . I found a man who said the voices told him to strike a young man that he met coming out of a restaurant. He did so. . . . There are hundreds of similar instances.'"

Before the flood of Noah's day "the earth became filled with violence" because of demon activity. (Gen. 6:1-11) Today

much violence is stirred up by the demons who induce men to attack other men. Much "woe," then, is the result of attack from the invisible realm. Christians must be prepared for spiritual warfare, realizing they are a special target of the "wicked one's burning missiles."

RESISTING

GOD'S Word emphasizes the need for Christians to resist the demon powers that are harassing and misleading mankind. Counsels the Christian apostle Paul: "We have a fight, not against blood and flesh, but . . . against the world rulers of this darkness, against the wicked spirit forces in the heavenly places." This means that every Christian must "take up the complete suit of armor from God, that [he] may be able to resist in the wicked day."—Eph. 6:11-13.

In these wicked days of the "time of the end" the demons appear to be intensifying their attacks against Christians and against those who are just beginning to learn God's truth. What, then, if a person who wants to do God's will finds that demon powers are pressing an attack against him, trying to wear him down physically and mentally by disturbing his sleep? What if one is hearing "voices" that pretend to be "good spirits"? What if "voices" try to turn one away from God's kingdom and his Kingdom witnesses?

When wicked spirits assault one, the sedatives and tranquilizers and drugs that are useful in nervous and mental disorders are not able to bring relief, since the cause

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WICKED SPIRIT FORCES

WHAT SHOULD ONE DO WHO IS HARASSED BY DEMON ASSAULTS? WHAT IS THE KEY TO VICTORY?

of the trouble is attack from demon powers. Only God provides the remedy for resisting successfully in this wicked day. This is "the complete suit of armor from God." Hence the "fine soldier of Christ Jesus" will put on this armor and fight, resisting demon forces in this wicked day.—2 Tim. 2:3.

SHUNNING SPIRITISM, OMENS AND "VOICES"

Any person who believes that he is under attack from wicked spirit forces should calmly, not in hysteria, prepare for a counteroffensive. First, one might scrutinize all his practices, to make certain that he is free from all forms of spiritism, which is demonism. One can hardly resist demon forces if he is dabbling in occult and magical practices.

What one should do, then, is make a searching examination of all his activities. Does one, for instance, use a ouija board or planchette or even have such an instrument in the house? Is one giving in to hypnotism in any degree? Is one going into any self-induced trance, perhaps through

so-called concentration exercises and postures peculiar to demon religion? Is one, in his desire to be free of some illness, going to a practitioner that is using psychic or clairvoyant diagnosing and healing methods?

The demons sometimes ensnare persons by inducing them to become interested in dreams or in omens, so that one seeks omens for guidance in life. A person so deceived may then look at a bird or animal or object as an omen, indicating some course he should pursue. Reject such suggestions! Refuse to look for omens. Rely on God's Word for guidance, keeping in mind that Almighty God condemns "anyone who looks for omens."

One should likewise be certain he is free of any kind of divination, whether it be for lost objects, water, minerals or anything else, perhaps with the use of a pendulum or a divining rod. One should also be certain he is not consulting professional foretellers of events, whether they be crystal-ball gazers, astrologers (and their horoscopes) or extrasensory perceivers.

—Deut. 18:10, 11.

One of the most common ways demons both ensnare and harass persons is by "voices." The invisible voices pretend to be departed relatives or good spirits, spirits sent from God. But this is falsehood, deception! No matter what the "voices" claim to be, they are wicked spirits, misleading men under the guise of being good spirits. God's Word foretold for our day that some men "will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons." (1 Tim. 4:1) So shun any thoughts that God is dealing with one in a special way, giving such a person direct counsel from a spirit. Jehovah is dealing with his people through his Word and his organization. (Matt. 24:45-47) Beware, then, of any "voice" or "voices" pretending to be

sent by God. The demons are misleading, lying spirits, masters at deception. They are responsible for what the Bible calls "lying signs and portents." (2 Thess. 2:9) Give no ear to voices from the invisible realm. Resist every suggestion, appealing to God to give you victory over the deceptive spirits.

SURROUNDINGS AND ASSOCIATION

Suppose a person is being harassed by "voices" or by unexplainable bedroom disturbances, such as movements that keep one from sleeping. If such a person has scrutinized his activities and found them free from spiritism of any kind, then he should next examine his surroundings and associations. It may be that the person is living in a house with someone who is a medium for the demons, such as a voodooist, ouija-board or psychic medium. Is there any mystic or practitioner of occult things in the dwelling in which the afflicted person lives? If so, a wise measure would be to find living quarters free from close proximity of any spiritist.

Serious thought should also be given to one's associates. It may be that the harassed person is associating with someone under demon influence who is acting as a medium in some way. This associate may be dabbling in black magic, witchcraft, sorcery or be trying to attain so-called "self-realization" by cultivating psychic powers. It is often true that there is some individual in close contact with the afflicted person whom the demons use. This sometimes unknown, unsuspected individual may be used as a medium by which the demons prey upon the body of the victim. Therefore, break off bad associations, heeding the divine warning that "bad associations spoil useful habits." (1 Cor. 15:33) Seek friends and associates among true Christians.

One troubled by demon attacks should also be aware of objects or articles that may have been given him about the time such attacks began. Practitioners of witchcraft sometimes cast spells on persons by having an object or article brought into the victim's presence. This brings the victim into contact with the demons. In one case a garment was sent by a voodooist to a victim, and as long as the victim had that garment and wore it, it resulted in demon attacks and movements, especially at night. The removal of this garment resulted in relief. Hence, there may be some article or some individual who is in close contact with the oppressed person, one whom such a person would have to detect as being the channel through whom the demons are trying to take control of him, by reducing him to a state of exhaustion, nervously, mentally and physically.

Hence, it would be most appropriate for one troubled with demon harassment to make an investigation of his surroundings and his local contacts or associates, asking for divine guidance as he does so.

PUTTING ON THE SUIT OF ARMOR FROM GOD

Positive action must also be taken to make certain that one is living according to God's Word. Since the Christian's warfare is not against flesh and blood but against wicked spirit forces, successful resistance calls for putting on the "complete suit of armor from God." The apostle Paul at Ephesians 6:11-18 describes the pieces of this armor, such as the girdle of truth and "the breastplate of righteousness." When one denies God's truth, indulges in unrighteousness and disobeys Jehovah, he is depriving himself of the protection of such spiritual armor. Keep in mind Samuel's words to King Saul: "To obey is better than a sacrifice, to pay attention than the fat of rams; for rebelliousness is the same as the sin of divination, and pushing

ahead presumptuously the same as using uncanny power." (1 Sam. 15:22, 23) Because King Saul disobeyed Jehovah, holy spirit was removed from him, and the demons were able to move in and fill the vacancy. King Saul's case shows that if one's life is not filled with Jehovah's spirit, it is likely to be taken over by a demon spirit.

Obedience to God, then, is of paramount importance in resisting wicked spirits. One who rebels against Jehovah's commandments is depriving himself of holy spirit and divine protection. One professing Christian married an unbeliever, in defiance of 1 Corinthians 7:39 and 2 Corinthians 6:14, which clearly state God's will about a Christian's not yoking himself to an unbeliever. This person's unbelieving marriage mate had a close relative that practiced demonism and who cast a spell on the professing Christian, with lamentable physical damage.

By rebelling against Jehovah's commandments and by pushing ahead out of self-will, one is ignoring the power of Jehovah God and is in God's eyes like one "using uncanny power" supplied by the demons; hence, in effect, such a person is not resisting demons but is cooperating with wicked spirits and with spiritists. How, then, could such a rebellious one expect divine protection? Obedience to God is vital for resisting in this wicked day.

If a professing Christian, then, comes under demon attack, it may be that he is not using all the spiritual armor God has provided. The command is to "accept the helmet of salvation, and the sword of the spirit, that is, God's word." One may not be building up his Christian hope by Bible study, thus he may leave his mind open to attack. Read and study God's Word regularly; use the Bible-study aids that Jehovah has so bountifully provided to fortify one's mind against demon assault. One

harassed by demons may not only be neglecting Bible study but he may also be filling his mind with that which is contrary to divine principles, contrary to the rule stated by the apostle Paul: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Eph. 6:17; Phil. 4:8, 9.

God also provides equipment for one's feet—"the good news of peace." (Eph. 6: 15) So use the "sword of the spirit, that is, God's word," to bring to others the good news of God's kingdom, which brings true peace of mind. When one is beginning to learn God's truth or is abandoning some form of spiritism, the demons often assault this person to turn him back to false worship. Reject, then, any "voices" that turn one away from Jehovah's kingdom and his Kingdom witnesses. The demons sometimes like to wear one down physically by keeping him awake all night so that the next day he might feel too weary to use his feet to preach the "good news of peace." No matter how weary one might become fighting wicked spirit forces, he should never give up his Christian ministry. Resist by preaching the Kingdom good news, the truth, which Jesus said "will set you free," and this will aid in overcoming demon assaults.—John 8:32.

FAITH AND PRAYER

Moreover, "take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles." (Eph. 6:16) Put real faith in Jehovah God. It would be a lack of faith for one to go to agents of the Devil, spiritists, to get relief from assaults of wicked spirits. Such a course would make one

indebted to the Devil for relief and would bring Jehovah's disfavor. Look to Jehovah God for help, trusting that he is able to break the power of demons, as he has done in innumerable cases. Put fear aside. Have faith that Jehovah is the Protector of his servants against demonism. Keep in mind what the Scriptures encouragingly say regarding God's people, namely: "There is no unlucky spell against Jacob, nor any divination against Israel."—Num. 23:23.

So by having real faith, by keeping busy in God's service and by unceasing prayer one can break the enemy's power and fortify oneself to resist further assaults. Yes, use God's Word, study it, "while with every form of prayer and supplication you carry on prayer on every occasion in spirit." When under demon assault pray to God, using his divine name, since "the name of Jehovah is a strong tower. Into it the righteous runs and is given protection." If demon voices harass you, pray to Jehovah out loud, relying on Him for help, "and the peace of God that excels all thought will guard your hearts and your mental powers."—Eph. 6:18; Prov. 18:10; Phil. 4:7.

If demon assault comes at night, light may be helpful. Under no circumstances give way to hysteria and panic, which might induce a nervous breakdown—just what the demons want to bring about. Pray. Study God's Word, such as Psalm 119. Realize that Job and Jesus Christ were under assault from the Devil; they resisted successfully, and so can you.

Furthermore, do not try to fight the battle against wicked spirit forces alone. Do not be a Don Quixote or an isolationist. Christians need the help of fellow soldiers of Jesus Christ. The apostle Paul, though fully armed spiritually, asked for the prayers of his brothers. (Eph. 6:19, 20) So

elicit the prayers, help and guidance that mature Christians can provide, and stick close to God's people, not missing meetings.

If wicked spirit forces assault, realize that the key to victory is to resist; yes, RESIST! Never tire of resisting. Keep on fighting, never for a moment relinquishing your Christian privileges under demon pressure. "Oppose the Devil, and he will flee from you." (Jas. 4:7) Keep on opposing the Devil by seeking Jehovah, and he

will deliver all those whose hearts are pure and clean and complete toward him with unselfish devotion and an undivided fear toward him. Keep your heart and mind upon the Word, will and work of Jehovah God. Keep on your spiritual armor, "that you may be able to stand firm against the machinations of the Devil," resisting successfully till God's kingdom stands triumphant over all wicked spirit forces.

—Eph. 6:11.

Catholics Recommend Witnesses' Zeal

THE apostle Paul said that Christians should "be aglow with the spirit," and "do the work of evangelizers, fully accomplishing their ministry." (Rom. 12:11; 2 Tim. 4:5) Catholic priests and laymen have observed that the zealous ministerial activity of Jehovah's witnesses is in keeping with Scriptural example. Albert Muller wrote in the Catholic magazine *America* recently (June 24, 1961) that "the Witnesses can truly boast of their intense activity." "Their enormous zeal," he said, "is their great strength."

"It is the rare American who is unaware of a group of people commonly called Jehovah's Witnesses," observed Catholic priest J. S. Kennedy in the June 3, 1962, issue of *Our Sunday Visitor*. "In cities and towns up and down the land, some of them are regularly seen selling the publications of their peculiar religious sect. Their door-to-door canvass in pursuit of converts is intensive and never stops. . . . their zeal and self-sacrifice should give us pause."

In answer to the question, "Why would a Catholic turn to this sect?" Kennedy pointed to the "bulletin of a Catholic church in Paris [which] gave the following answer, 'Three factors contribute—the discovery of warm and brotherly communities; the discovery of the Bible; the discovery of lively preaching, easily understood. If they had found these things here, they would not have looked elsewhere.'"

Catholic priest John A. O'Brien recommended to some 200 priests at St. Joseph's Seminary in New York in 1961 the apostolic

house-to-house preaching method employed by Jehovah's witnesses. "In recruiting converts and reclaiming lapsed members, nothing beats personal contact," he said. "This is achieved by the tactful, courteous, well trained doorbell apostle. The secret of the phenomenal success of St. Paul was his tireless use of the house-to-house method of recruiting converts. It is ironic that this apostolic method is now used by non-Catholic sects, especially Jehovah's Witnesses, whose numerous converts put us Catholics to shame."

In the May 6, 1962, Canadian issue of *Our Sunday Visitor* Catholic priest Richard Griffin pointed to Jehovah's witnesses as one of the world's fastest-growing religions, while noting that "too many Catholic laymen seem to be half-ashamed of the fact that they are Catholics." Griffin asked whether the Witnesses make "this fantastic progress by adopting the 'let George do it' attitude of so many Catholics." "I think not," he answered. "On an average each Witness will log 10 to 12 hours a month going from door to door distributing literature to interest prospective converts. Last year the sect reported one convert for each nine members; in the U.S.A. it took 279 Catholics to win one convert to the Church."

"This alarming disparity is due in no small measure to the apathy of 'Mr. and Mrs. Average Catholic' right back at the parish level," Griffin asserted. "You cannot win the world for Christ or even save your own soul by sitting back in front of your TV and leaving

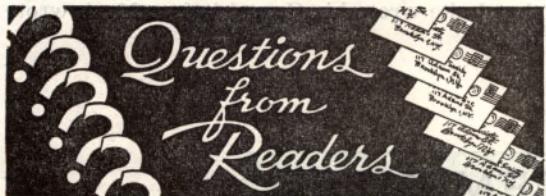
the extension of Christ's Kingdom to the "faithful few."

William J. Whalen also recommended the zealous ministerial activity of Jehovah's witnesses as something for Catholics to learn from. Writing in the February 24, 1962, issue of the Catholic magazine *Ave Maria*, he said: "Last year the Witnesses put in an amazing total of 131 million hours in such door-to-door preaching. They are bound to impress some of the people on whom they call. They show an interest in serving their God, become articulate and confident in their presentations, display an amazing knowledge of the Bible, and are willing to spend any amount of time studying with an interested householder."

Drawing from these facts, Whalen concluded: "Lesson One for Catholics. We must

seriously re-examine the mission techniques of the past and present. The Witnesses have discovered what many of us know as well: Few unchurched people nowadays leave their homes to attend missions, novenas, revivals and the like. If they are to be reached at all they must be reached personally and in their own living rooms or front porches."

Will Catholics respond to this admonition to learn a lesson from Jehovah's witnesses and carry their religion to the homes of the people? People usually follow the example of their leaders, and since the pope, cardinals, bishops and priests in general do not follow the example of preaching from house to house set by Jesus and his apostles, can one expect the Catholic people to do so?



• What is the evidence for holding that Luke wrote his Gospel before Mark did his, as noted in the Appendix of the *New World Translation*, Revised Edition?—N. W., United States.

Many theologians of Christendom theorize that Mark's Gospel and another source of information designated "Q," standing for the German word *Quelle*, and meaning "source," were the basis for Matthew's and Luke's Gospels and that therefore Mark and "Q" must have come first. The reason for many holding this is that they endeavor to account for the similarity of the Gospels, since they do not accept them as inspired. But all such faithless theories must fall when brought head on with the facts, such as the incontrovertible testimony of the early church overseers that Matthew was the first to put his Gospel into writing. Said Origen (A.D. 185-254): "The first Gospel was written by Matthew."

Then who came next, Mark or Luke? Christian Bible students for long held that Mark came before Luke, but further consideration makes it appear that Luke most likely wrote his Gospel before Mark wrote his. Throwing light on this question is the record at Acts

24:27 to 27:1, which shows that Paul's imprisonment of two years at Caesarea ended shortly after Porcius Festus succeeded Antonius Felix when Festus sent Paul to Rome because of his appeal to Caesar. And when was this?

While there is some question as to the exact years, the weight of opinion is that Festus succeeded the renegade Felix in A.D. 58. Thus *A New Standard Bible Dictionary* states: "On the whole, 58 A.D. seems the most probable date on which his [Festus'] procuratorship began." This is also the date given by Young's exhaustive Bible concordance and is supported by *The Encyclopædia Britannica*, 1959 edition, Vol. 3, page 528, which in its article on Bible chronology states, among other things: "The balance of the two lines of argument suggest the year 58 for the recall of Felix and arrival of Festus. If St. Paul was arrested in 56, and appealed to Caesar on the arrival of Festus in 58, then, as he reached Rome in the early part of the year following, and remained there in prison for two full years, we are brought down to the early spring of 61 for the close of the period recorded in the Acts."—Acts 27:1-28:1, 11-16, 30.

It follows that Acts must have been written then, for had it been written later it is reasonable to conclude that Luke would have given us further information regarding Paul. Now at the beginning of Acts Luke tells his friend Theophilus that he had previously written his Gospel. So his Gospel must have been written before 61. But just when? While Luke was in Rome with Paul? Hardly, for there he would

not have had access to the many 'compilations of statements' that he mentions, nor would he have been able to interview any personally, as he no doubt did, such as the surviving members of Jesus' family and the other disciples and apostles. (Luke 1:1-4) So it is reasonable to conclude that he did this before Paul's imprisonment in Rome and most likely while Paul was in prison in Caesarea, which was during 56 to 58.

As for Mark's Gospel, there can be no doubt that it was written in Rome and for Romans by reason of its style, Latinisms and explanatory remarks, even as is the testimony of the early church overseers. (See *The Watchtower*, November 1, 1961, pages 664, 665.) But just when? We read of Mark's leaving Paul and Barnabas and later of Paul's separating from Barnabas over Mark, Barnabas taking Mark with him to Cyprus. (Acts 12:12; 13:13; 15:37-39) But then for many years we hear nothing of Mark until Paul tells us of his being with

him in Rome. (Col. 4:10, 11; Philem. 24) It appears that when Paul was released Mark left Rome, for at 2 Timothy 4:11, written when Paul was again in Rome, Paul requests Timothy to come as soon as possible and to bring Mark along with him. This would seem to argue that only Paul's presence in Rome brought Mark there each time and that therefore it was only after Paul was imprisoned that Mark wrote his Gospel for the Romans.

Mark without a doubt got his information from Peter and it is apparent that he must have spent some time with Peter for Peter to refer to him as "Mark my son." This most likely was after Mark's separation from Paul and between Paul's first and second imprisonments, when it appears that Peter wrote his first if not also his second letter.—1 Pet. 5:13.

Thus by reasoning upon the Scriptural testimony we can see why it is reasonable to hold that Luke wrote his Gospel before Mark wrote his.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's witnesses, as followers of the "Lion of the Tribe of Judah," display lionlike courage in carrying out their commission to preach the Kingdom good news in the face of intense opposition from wicked men. As they share in this preaching work during March they will offer a year's subscription for *The Watchtower*, with three Bible-study booklets, for \$1.

MEMORIAL

"Do this in remembrance of me," said Jesus as he instituted the evening meal memorializing his death. This year the date to observe the Memorial is Monday, April 8, after 6 p.m., Standard Time. On this evening all of Jehovah's witnesses, both those of the anointed remnant and the "other sheep," will assemble at their places of meeting to hear a stimulating discourse appropriate to the occasion, following which the emblems, the bread and the wine, will be passed separately after Jehovah's blessing has been asked upon each. In conclusion those present will be encouraged to arrange their affairs to have a share in making known

to others the good news of God's kingdom through Christ. All persons of goodwill are invited and encouraged to attend. If you do not know where the nearest Kingdom Hall is located, write the publishers of this magazine for information.

READING WITH A PURPOSE

For many centuries sincere men have looked to God's Word for their answers to life's problems. Yet today, in a world where God's Word, the Bible, has had its widest circulation, comparatively few men read the Bible with any serious purpose. Do you? The *New World Translation of the Holy Scriptures* is a modern-English version that provides the best in Bible reading because it enables you to read with understanding. Obtain your copy for \$1. You will be glad you did.

"WATCHTOWER" STUDIES FOR THE WEEKS
 April 28: Inner Harmony—Proof of the Bible's Divine Authorship. ¶1-20. Page 168.
 May 5: Inner Harmony—Proof of the Bible's Divine Authorship, ¶21-29, also Jehovah's Change of Instrument. Page 174.