



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXX

SEMIMONTHLY

No. 20

OCTOBER 15, 1949

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OWEN & SONS

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

# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

## OFFICERS

N. H. KNORE, *President*

GRANT SUITER, *Secretary*

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

## THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

## "RAISING THE SIGNAL" TESTIMONY PERIOD

The first of the Testimony Periods of the new service year is entitled "Raising the Signal", during October. We rejoice that God has disclosed that the Signal is his now reigning King Jesus Christ and that we can have a part in lifting up this glorious Signal by giving the widest publicity and greatest conspicuousness to him and his kingdom. We have the means to do it, and taking advantage of these means we are, during October, offering all people on all occasions a year's subscription for the *Awake!* magazine, at the regular rate of \$1.00. This 32-page uncensored magazine will aid many to see the truth. Here lies a blessed opportunity for our *Watchtower* readers. Let all of them join us in raising the Signal during this special Testimony Period. Our aid to do so is assured to all who may need it in the way of instructions, territory, supplies, and associates in the work. Drop us your request by card. At the end of October report what you have done, on our report form, that yours may be combined with the reports of all other Signal raisers for a world-wide total report.

## "WATCHTOWER" STUDIES

Week of November 20: "The Taunt-Song Against Satan the Devil,"  
¶ 1-19 inclusive, *The Watchtower* October 15, 1949.

Week of November 27: "A Sensation in Hell,"  
¶ 1-19 inclusive, *The Watchtower* October 15, 1949.

## ITS MISSION

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

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

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

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

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## "AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is \$1, American money; individual copy, 5c; mailed anywhere.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX

OCTOBER 15, 1949

No. 20

### THE TAUNT-SONG AGAINST SATAN THE DEVIL

*"How hast thou fallen from the heavens, O shining one, son of the dawn! Thou hast been cut down to earth, O weakener of nations."—Isa. 14: 12, Young.*

JEHOVAH has provided a song to be sung now against his arch-enemy, Satan the Devil. It taunts that foe of all righteousness. It is an advance notice of the humiliation and disgrace that is shortly to come upon him. He has had his day. He has passed the summit of his climb and is now on the descent. He has every reason to know it, but if he does not care to admit it and chooses to fight against the inevitable in bitter chagrin, Jehovah God gives him a reminder. The words of the taunt-song which God caused to be composed under inspiration over twenty-six centuries ago, he makes plain today. Irresistibly he moves his singers to voice the words during these last days of Satan's world organization. It is not for that wicked one's benefit that the taunt-song is sung. It is a known fact that he will never reform. The singing is for the benefit of all those who have long been the victims of Satan the Devil and his terrible organization and who want to get out from under its power and control. The song, mournful to Satan, is a melody of deliverance to them. Its taunting words sound a defiance and denote a victory over the long-time oppressor. The singers of the song could not themselves sing it with such courage and conviction in the very midst of Satan's world organization unless the divine Composer of the song had first given them a victory over the oppressor and a release from his power. Those who want to experience a similar victory and deliverance must now believe the song and come over to the side of the Composer and his singers in defiance of the taunted oppressor.

<sup>2</sup> Those who are singing the song and who have the courage to do so are few. The majority of mankind are groaning and complaining under the series of woes that Satan the Devil is bringing upon earth and sea. Vast numbers of people scoff unbelievably at the idea that such a personality as Satan the Devil exists. In this way they stupidly blind themselves to the one really responsible for their troubles. So they cannot find out how to get loose from his toils. But Jehovah God takes the Devil seriously and his written Word exposes that wicked one to us. Not only

that, but it also reveals to us the ambition the Devil has ever pursued. Best of all, it assures us that his dread career is now near its end. The taunt-song specializes on this. Because of its prophetic nature it must be sung aloud for devils and men to hear. The prophecy itself foretold that the singing would take place at a time when a great deliverance had been effected by Jehovah for his people and a large measure of release had been gained for them from Satan's world organization. Deliverance and release have come! Jehovah's witnesses can testify to that. So on with the song in a continual crescendo, that more and more people may hear the message which tells of the fuller and complete deliverance and release so near at hand for all men of good-will! That we may sing the song with better understanding, let us consider its words as set down for us in Jehovah's prophecy through Isaiah, chapter fourteen.

<sup>3</sup> The preceding chapter was considered in our last preceding issue of *The Watchtower*. It foretold the destruction of the ancient world power, Babylon, and the destruction of the antitypical Babylon of modern times, the Devil's world-organization. The Almighty God, who destroys that evil organization, tells why he brings this about. It is because his name is involved, and the people who are called by his name and who are devoted to his worship are also involved. For many centuries before the so-called "Christian era" his name-people were the twelve tribes that descended from Jacob. The Bible called them, not "Jacobites", but "Israelites", because the name of their forefather was changed by God to "Israel". In the prophecy, however, the Bible many times speaks of the whole nation under both names of its forefather, now as *Jacob* and now as *Israel*, both names having a parallel meaning.

<sup>4</sup> In harmony with his covenant promises to the nation's faithful forefathers Abraham, Isaac and Jacob, Jehovah God mercifully chose it as his people, to be called by his holy name. In further fulfillment of his covenant with their forefathers, he gave the Israelites the Promised Land, Palestine, and

1. What song has God now provided? To be sung for whose benefit?  
2. Why must the song be sung now?

3. What great organization does God destroy, and mainly why?  
4. What ancient city did he sanctify, and how?

set up the center of his worship there in the temple at Jerusalem. The royal mountain in the city was Mount Zion, where the king's palace stood, and so the city was also called "Zion" or "Mount Zion". The king of the tribe of Judah was only a visible representative of the real King of Israel, Jehovah God. The city was therefore called the "city of the great King", meaning its great invisible Ruler Jehovah. His temple of worship sanctified and beautified the city. His pure and holy worship glorified it and made it a joy to all on earth who worshiped the true and living God. So with great rapture the Levite sons of Korah sang at the temple these words: "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God hath made himself known in her palaces for a refuge." (Ps. 48: 1, 3, *Am. Stan. Ver.*) So Jehovah's name was on this nation.

\* Satan the Devil envied Jehovah's fame in connection with Jerusalem. As a rival to Jerusalem with its divine worship Satan built up the city of Babylon to a world power and made it the glory of the Gentile kingdoms of ancient times. He organized there the worship of himself as god under the name of "Merodach". Just as the king of Jerusalem had to be the patron of Jehovah's worship, so Jehovah's opposer made the heathen king of Babylon the chief patron of the worship of Satan the Devil. This was specially true of Nebuchadnezzar, who brought Babylon to the apex of its world dominion. His long name meant "Nebo is the protector against misfortune". Though this great conqueror bore the name of the lesser god Nebo, yet he made Merodach almost exclusively the object of his religious worship. He spoke and wrote of Merodach as "his lord (Bel)", "his great lord," "the joy of his heart," "the great lord who has appointed him to the empire of the world, and has confided to his care the far-spread people of the earth." While allowing some godhood to the other deities of Babylonia, Nebuchadnezzar insisted that his empire was really the monarchy of Bel-Merodach. Hence he addressed him as "the supreme chief of the gods", "the most ancient," "the king of the heavens and the earth," and he regarded Jehovah of the Israelites as just an inferior foreign god. In this manner Babylon's king worshiped Jehovah's great rival, Satan the Devil. He served the Devil and was his main representative on earth. The use the Devil made of him shows that the Devil was ambitious for world domination in defiant opposition to the true and living God. Fittingly God's Word uses the king of Babylon as a symbol of the Devil himself. Under cover of this symbol God directs the taunt-song and other prophecies against the Devil.

5. How did Satan establish a rival city and worship?

#### THE TIME AND SETTING FOR THE SONG

\* It was to serve the Devil's high ambition that Nebuchadnezzar destroyed Jerusalem in 607 B.C. and carried away most of the surviving Jews to locations in Babylonia to the north. Nebuchadnezzar gave the credit for this extension of the Babylonian empire to his god Satan the Devil under the guise of Merodach. But it was in reality Jehovah God who let the Devil's servant do this blasphemous work. He not only let the Devil betray his selfish ambition against Jehovah, but also showed his chosen people the sad results that come from forsaking the worship and service of the living and true God. The proud boast of the king of Babylon that Satan the Devil *alias* Bel-Merodach had given him the empire of the world was proved a false claim when Jehovah God used the Medes and Persians to overturn the Babylonian empire and restored His captive people to Mount Zion in the Promised Land. This deliverance of his people from the dominant part of the Devil's visible organization was miraculous. Two centuries before its occurrence Jehovah's prophet Isaiah referred to it in the following words:

"For Jehovah will have compassion on Jacob, and will yet choose Israel, and set them in their own land: and the sojourner shall join himself with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place; and the house of Israel shall possess them in the land of Jehovah for servants and for handmaids: and they shall take them captive whose captives they were; and they shall rule over their oppressors." —Isa. 14: 1, 2, *Am. Stan. Ver.*

\* But on whom and how does this prophecy have its final and complete fulfillment? How does its fulfillment since A.D. 1914 provide the stage setting for the singing of the taunt-song here and now? In this way: Jehovah had his name-people in ancient times, the natural Israelites, and they had the obligation to be His witnesses. In the first century of the Christian era Jehovah sent the long-promised Messiah in the person of Jesus Christ, the rightful heir of King David of Jerusalem. God anointed Jesus with his holy spirit. He likewise anointed Jesus' followers who upheld him as the Messiah, and these anointed Christians Jehovah took over as a Christian Israel, a spiritual Israel. At the same time he dropped natural Israel as his name-people thenceforth. In these years since 1914 there is only a small remnant of such spiritual Israelites on earth, and they are loyally trying to carry out their obligation as Jehovah's witnesses. But a serious interruption to this witness work of theirs occurred during the years of World War I, from 1914 to 1918. Modern history shows that then these spiritual Israelites went into

6, 7. How did God have mercy on Israel and set them in their land?  
8. How did spiritual Israel arise and come to need such mercy?

captivity to the great antitypical Babylon, Satan's world-organization, not willingly, but under the heavy pressures, the fears, and the confused understandings of those years. The religious, political and military powers of this world maliciously placed great restraints upon them. They hindered and limited their activities in publishing God's name and kingdom and their worshiping of him according to their consciences. They were thus displaced, being forcibly taken from Jehovah's place of service for them and being held away from his worship and service under the hostile organization of this world.

<sup>9</sup> But look at Jehovah's witnesses today! Certainly He must have had mercy on spiritual Israel, spiritual Jacob, for since the end of World War I in November, 1918, this anointed remnant are freely and boldly serving him in the open, world-wide. They are back "in their own land" again, "in the land of Jehovah," for they are again organized as his people, more strongly than ever before. They are active again in service as his witnesses and worshipers. And the number of "sojourners" of good-will who are coming to this Theocratic organization and associating themselves with it as Jehovah's approved organization is increasing by the thousands yearly in all the earth. These are helping the small remnant of spiritual Israelites in their educational work and are placing themselves at the disposal of the Theocratic organization under Christ Jesus the spiritual Head. That is how the spiritual "house of Israel" is possessing these helpful people in the land of Jehovah as servants and handmaids. Formerly many of these belonged to nations that took the remnant of spiritual Israel captives during World War I. But now the tables are turned. Those who were once captors of the remnant in this Babylonish world-organization have surrendered themselves to the King Christ Jesus. Thus they have become captives of him and of his organization of spiritual Israel. No longer do they oppress the spiritual remnant, but gladly submit to the Theocratic rule of Jesus Christ, becoming the "other sheep" of him as their Good Shepherd. —John 10: 16.

<sup>10</sup> It is to this remnant of spiritual Israel, restored to their proper place in the "land of Jehovah" since 1918, that Isaiah's next words are directed. This way we know who are the ones commanded to take up the taunt-song against Satan, "the god of this world," the king of antitypical Babylon. The prophetic words of command read: "And it shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon, and say, How hath the oppressor ceased! the golden city

ceased!" (Isa. 14: 3, 4, *Am. Stan. Ver.*) Jehovah's mention of sorrow, trouble, and hard service refers to the agony, misery, turmoil and slavery that the spiritual Israelites had to endure while debarred from his joyful free service and while held in cruel restraint under the lash of fear by the official powers of Satan's world-organization.

<sup>11</sup> Read the issues of *The Watchtower* particularly from the end of 1916 into the spring of 1919 to get some sidelights on this sad period of spiritual Israel. How well this was foreshadowed by ancient Jerusalem's seventy-year desolation and natural Israel's mournful captivity in Babylon! But now the situation is completely reversed, just as much as when old Babylon was knocked from its throne of world domination by the allies, King Darius the Mede and King Cyrus the Persian, in 539 B.C., and then the faithful remnant of Israel was restored to Palestine two years later by King Cyrus. So Jehovah has given relief from the recent oppressed, captive state of his anointed witnesses, the spiritual Israelites.

<sup>12</sup> But how can this be? The terrible king of antitypical Babylon, Satan the Devil, yet lives. This heartless oppressor has not yet ceased. Everywhere his activities are visible on the earth. His organization still functions, that "golden city", or, as some translators of Hebrew call her, "the exactress of gold," "the gold-seeker." (*Leeser; Fenton*; at Isaiah 14: 4) How, then, can Jehovah's witnesses take up the "parable" or "taunt-song" to the effect that the tyrannical oppressor has ceased and the world organization that is greedy for money has ceased with him? It is because we are at the beginning of the complete fulfillment of these things and since A.D. 1914 much has already been accomplished to that end. The world war beginning that year dragged in its wake famine, pestilence, earthquakes, persecution and captivity of Jehovah's witnesses, and continual woe and distress and fear of the nations. This was a visible evidence that the "seven times" of Gentile domination had ended and God's kingdom had been born in the heavens. Those uninterrupted "seven times" of Gentile rule of earth started at Babylon's desolation of Jerusalem and Judea in 607 B.C. and ended at the birth of God's kingdom A.D. 1914. Then the Universal Sovereign Jehovah God took his great power to reign and he set his Son Jesus Christ as earth's rightful King on the heavenly Mount Zion. By this coup Almighty God set up his capital organization for the government of the new world of righteousness. The birth of this kingdom is pictured at Revelation 12: 1-5.

<sup>13</sup> Two thousand five hundred and twenty years previously Nebuchadnezzar was permitted to dethrone King Zedekiah and destroy the capital city of

9. Whom do they now possess as servants and also as captives?  
10, 11. From what has God given them rest? To compare with what?

12. Why do we already sing, "How hath the oppressor ceased!"?  
13. When and why was there "war in heaven"? With what result?

Jerusalem. But in 1914 the Devil, the king of the Greater Babylon, was powerless to prevent the seating of Jehovah's King on the heavenly throne and the establishment of the new capital organization of the universe. Till then the Devil and his demon angels had been permitted access to those upper heavens, but they were unable to prevent the enthroning of the new world's Ruler or to swallow up his newly begun government. Talk about World War I on earth A.D. 1914-1918! Why, there was "war in heaven" at the same time, between the newborn Kingdom and the Devil's invisible organization. The Kingdom, backed by Almighty God, won. The opposer, the king of Greater Babylon, lost. He and his invisible demon hosts were forced down to this earth where he had started his rebellion against God and had become Satan the Devil. No more will place be found in the holy expanse of heaven for the wicked oppressor and his angels. The time comes, too, when no more place will be found for him and his crowd at this earth. The release of Jehovah's witnesses in 1919 for their witness activities argues that by then, at least, the ousting of Satan and his angels from heaven and their confinement to our earth had been brought about. The procedure which there began toward making the oppressor Satan and his gold-greedy city cease will not halt till they both lie hushed and quiet in destruction after the battle of Armageddon.

#### HAVE THEY BEGUN SINGING?

<sup>14</sup> But have the restored remnant of Jehovah's witnesses had the courage to take up the taunt-song against the king of Greater Babylon? Have they recognized their freedom to sing it? Have they braved the persecution this would mean for them amidst the fallen "golden city"? Yes, and by this course they have shown how far already the oppressor and the golden city have ceased for them. They no longer confess themselves captives of the king of Greater Babylon. They boldly act the part of servants of Jehovah's King on Mount Zion, Christ Jesus. No longer do they act on the Babylonish claim that the "golden city" stands as the "higher powers" ordained of God and to whom every Christian soul must be subject without conscientious objection. No, but now they openly own and acknowledge Jehovah God and his King Christ Jesus as "The Higher Powers" to whom to be subject. So for them the "golden city" has ceased to exist as the "higher powers", and they refuse to bow in fear of her and to carry out her commands which conflict with God's righteous laws. (Rom. 13:1-4) Now they fearlessly move forward in carrying out His commands, and one of these is to preach "the day of vengeance of our God". (Isa. 61:2) That vengeance is against the

king of Greater Babylon and all his wicked organization. It will be executed in full at the battle of Armageddon. In the year 1925 the scripture at Revelation, chapter twelve, was opened to their understanding revealing that the Kingdom was born A.D. 1914 and Satan and his demon hosts were right afterward driven out by "war in heaven" and cast down to this earth. (See *The Watchtower*, March 1, 1925, under the heading "Birth of The Nation".) Forthwith Jehovah's witnesses published that news to all the nations.

<sup>15</sup> Three years later, in 1928, there came a direct pronouncement by them against the wicked oppressor and his "golden city". This began at Detroit, Michigan, U.S.A., where 12,000 were gathered in convention in the great Coliseum July 30 to August 6, inclusive. On Sunday, August 5, 1928, before that great visible audience, and also by a network of more than 100 radio stations to a still larger invisible audience, the then president of the Watch Tower Bible & Tract Society delivered a public address on the subject "Ruler for the People". But before launching off on this speech the Watch Tower president read to his audience a resolution entitled "Declaration Against Satan and for Jehovah". He moved adoption of this resolution and then delivered his speech in explanation and support of it. The speech finished, the resolution was unanimously adopted by the convention. Promptly five million copies of the speech and the Declaration against Satan and for Jehovah were printed in English, besides other millions of copies in foreign languages. These were distributed free inside and outside of Christendom by Jehovah's witnesses. Because of the vital contents of that Declaration and as one of the indisputable proofs that His restored remnant have obeyed him in taking up the taunt-song against the king of Greater Babylon we publish this Declaration in the footnote.\*

15, 16. What in 1923 and 1929 proves they took up the taunt-song?

#### \* DECLARATION AGAINST SATAN AND FOR JEHOVAH

THE Bible Students in international convention assembled do declare themselves against Satan and wholly for Jehovah of hosts, and emphatically announce further these vital truths, to wit:

First: That the peoples of earth organized into forms of government and under the control of a superior and invisible ruler constitute the world;

Second: That Jehovah is the only true and Almighty God and the source of all just authority; that he is the King Eternal, the God of justice, wisdom, love and power and the true friend and benefactor of all creation;

Third: That Jehovah delegated to his son Lucifer the authority to be the overseer of man; that Lucifer became disloyal, rebelled against God and caused man to fall away from righteousness, and since that rebellion Lucifer has been known by the titles Dragon, Serpent, Satan and Devil; that Satan the Devil has caused strife amongst the nations and is responsible for all the cruel wars, wicked murders, all heinous crimes and other corrupt acts that have been committed; that until now Jehovah has not restrained Satan from the exercise of power and influence over man, to the end that mankind might learn the baneful results of evil doing; that for many centuries Satan has been the invisible ruler of the

14. How has the "golden city" ceased for Jehovah's witnesses?



<sup>14</sup> Less than a year later, in the *Watchtower* issues of June 1 and 15, 1929, a further declaration of independence from Satan was published in the two-part article "The Higher Powers", denying his visible organization as being such and proving by the Scriptures that Jehovah God and his reigning King Jesus Christ are really such.

<sup>15</sup> Seeing what has already come upon Satan and his organization and what is finally to come, it is in a taunting way that the "parable" or simile proceeds: "How hath the oppressor ceased! the golden city ceased! Jehovah hath broken the staff of the wicked [ones], the sceptre of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid low, no hewer is come up against us."—Isa. 14:4-8, *Am. Stan. Ver.*

<sup>16</sup> The Babylonian empire extended itself far in

17, 18 Whom has Satan ruled? How, and with persecution of whom?

world, constantly defaming the name of Jehovah God and working great injury to men and nations;

Fourth: That Jehovah promised that in his due time he would restrain Satan and establish a righteous government in the earth that men might have an opportunity for life everlasting in happiness; and to that end he anointed his beloved Son Jesus to be the redeemer and invisible ruler of the world;

Fifth: That Jehovah's due time has come to fulfil his promise and to clear his reputation in the minds of all creation; that Christ Jesus has taken his high office as the executive of Jehovah and the great issue now is, Who is God and who shall rule the peoples and nations?

Sixth: That because Satan will not surrender his wicked rule over the nations and peoples of the earth, Jehovah of hosts with his anointed executive officer Christ Jesus will press the conflict against Satan and all of his forces of evil, and henceforth our battle-cry shall be, THE SWORD OF JEHOVAH AND OF HIS ANOINTED; that the great battle of Armageddon soon to begin will result in the full restraint of Satan and the complete overthrow of his evil organization, and that Jehovah will establish righteousness in the earth by and through Christ the new ruler and will emancipate mankind from evil and bring everlasting blessings to all the nations of the earth;

Seventh: Therefore the due time has come for all who love righteousness to take their stand on the side of Jehovah and obey and serve him with a pure heart, that they may receive the boundless blessings which the Almighty God has in reservation for them.

ancient times. So those taunting verses well describe the career of its emperor and his religious, political, commercial and military officials. But they describe in a complete global way the harsh and greedy course of Satan and his oppressive system for these thousands of years. Their course especially since the "war in heaven" and the kicking of them down to the earth only corroborates further the accuracy of the prophecy. All nations and peoples, ancient and modern, have felt the crushing burden and the bestial rule of the tyrannical "god of this world" and his seen and unseen organization of wickedness. More than any others Jehovah's witnesses have felt the persecution that went on unrestrained and that has been intensified in these last days. To this day there has been no letup of it. For groaning humankind there would be no way out from under it were it not for the living and true God, Jehovah, who has already shown his complete power over Satan and his organization by pitching him and his demons out of heaven.

<sup>19</sup> Not yet is the whole earth at rest and quiet from peace-disturbers. Not yet do all those permitted to inhabit it burst out irrepressibly into a song of praise to the Creator and his "Prince of Peace". Satan still acts toward the best specimens of mankind as the ancient king of Babylon did who seized the regions of Mount Lebanon and wantonly cut down its magnificent fir trees, cypresses and cedars for his building works at Babylon. Satan has succeeded in cutting down many who were "trees of righteousness" in the pure organization of Jehovah God and has transported them from their proper place there to adorn the Devil's organization and to serve his proud purposes. (Isa. 37:24; 61:3) But Armageddon will lay him low by the blows of Jehovah's battle-ax, Christ Jesus the Greater Cyrus. Then, during the millennial reign of Christ that follows, all who try to grow up as trees of righteousness in the new world will not be assaulted by Satan the Devil and his wicked woodmen before they have attained the full height of perfection. (Jer. 51:20-24) All lovers of righteousness will then sing in relief.

19. How have "trees of righteousness" fared? How will they fare?

## A SENSATION IN HELL

THE religionists of Christendom think that the human soul is immortal and that Satan the Devil, who has existed all these thousands of years, is likewise immortal. The death state will never claim him, they think. The words *Sheol* and *Hades* in the original Bible they translate by the old English word *hell*. They interpret it to mean a place of eternal fiery torment for conscious human souls,

and they teach that Satan has all the time been in Sheol or Hades to supervise this fiendish place of torture. But the taunt-song addressed to the king of Babylon shows that the Devil has never been there, but that when he dies it will cause a stir and a sensation. The "parable" or taunt-song says to Babylon's king as he is laid low: "Sheol beneath hath been troubled at thee, to meet thy coming in, it is waking up for thee Rephaim, all chief ones of earth, it hath

1. What does the taunt-song show as to Satan's being in hell?

raised up from their thrones all kings of nations. All of them answer and say unto thee, Even thou hast become weak like us! Unto us thou hast become like! Brought down to Sheol hath been thine excellency, the noise of thy psalttery, under thee spread out hath been the worm, yea, covering thee is the worm."—Isa. 14:9-11, *Young; An Amer. Trans.; Am. Stan. Ver.*

<sup>2</sup> That inspired taunt-song does not sound like the theology of Christendom which teaches that hell (Sheol, Hades) is a place to torment immortal human souls, all in motion as they writhe in agony and all making the place noisy with shrieks of pain. Such teaching is inspired by the Devil. But the taunt-song is inspired by the spirit of God and it describes hell (Sheol, Hades) as a place of quiet, inactivity and sleep, where maggots wriggle and worms slither along. All quiet up till then, it is the arrival of such an unusual personage as the "king of Babylon" that sets hell (Sheol, Hades) all astir. Hell has been a bed of sleep for all the chief ones, heroes, and goat-like leaders of earth, but now at the unheard-of event hell wakes them up from their sleep to note what is happening. "It is waking up for thee Rephaim." Certain translations render this Hebrew word "Rephaim" as "the dead" (*Auth. Ver.; Am. Stan. Ver.; Luther; Hebrew Pub. Co.*) or as "the departed" (*Leeser*). It is borrowing from pagan mythology to render the word "ghosts" or "shades". (*Moffatt; An Amer. Trans.; Rotherham*) A word like it in form means "giants". (*Douay; LXX*) But according to the *Hebrew and Chaldee Lexicon* by Benj. Davies, the Hebrew word "Rephaim" at Isaiah 14:9 means "relaxed or feeble ones, departed or dead men". In the resurrection the earth will cast them out, says Isaiah 26:19. Since those in Sheol are dead, it is no wonder that the *Authorized Version* Bible renders "Sheol" as "the grave" at Isaiah 14:11, though it renders the very same word "Sheol" at verses 9, 15 as "hell". Anyway, it shows hell (Sheol, Hades) means graveyard.

<sup>3</sup> Some Bible students will remark that persons in hell (Sheol, Hades) can get out by a resurrection of the dead, and how is it, then, that the Devil goes to hell (Sheol, Hades)? Is he to have a resurrection? Does not Revelation 20:1-3, 10, 14 show he is to be restrained in the abyss for the thousand years of Christ's reign? After that is he not loosed for a short while and then cast, not into hell (Hades), but into the lake of fire and brimstone, which symbolizes the "second death"? We answer that the Bible does not contradict itself in its teaching on the destiny of the Devil.

<sup>4</sup> We must remember that this taunt-song of Isaiah,

chapter 14, is a "parable", simile, or likeness (verse 4). It is addressed, not to Satan the Devil himself, but directly to his servant the "king of Babylon", who was a man. Therefore the parabolic taunt-song speaks in terms that apply to the human king of Babylon. In the first or miniature fulfillment of the song Babylon's king (or the succession of men who filled that office) did go to the Bible hell, the grave of mankind. But that is not saying that Satan the Devil will go to hell, Sheol, Hades, or an earthly grave with its maggots and worms. No; but the prophecy and its ancient fulfillment upon the literal human king of Babylon is used as a parable, simile, or likeness of what is to befall the invisible king of the Greater Babylon, Satan the Devil. He, too, is to be brought down at last to the death-state, though not in our earthly hell, mankind's grave, with wriggling maggots spread out under him and worms forming a coverlet for him. It is because the taunt-song is a parable, in which symbols are sometimes used instead of realities, that the dead kings of the nations are pictured as sitting upon their thrones in their burial vaults and coming to life and saying to the newly arrived king of Babylon: "So you too have become weak as we are, have been made like us!" (*An Amer. Trans.; Moffatt*) The dead in the Bible hell are weak and cannot take their kingdoms with them. So, too, Satan the Devil will become weak in death and will not be able to take with him the power of his Babylonish organization. To bring Satan at last to destruction Jesus Christ suffered death as a man: "that through death he might destroy him that had the power of death, that is, the devil."—Heb. 2:14.

#### WHAT A FALL!

<sup>5</sup> The parable next taunts Babylon's king with the disgraceful failure of his pet scheme, his lofty ambition: "How hast thou fallen from heaven, O Shining One—Son of the Dawn! Hewn down to the earth, O crusher of nations! Yet thou didst say in thy heart—The heavens will I ascend, above the stars of God will I lift up my throne,—that I may sit in the Mount of Assembly in the Recesses of the North: I will mount on the hills of the clouds, I will match the Most High!"—Isa. 14:12-14, *Rotherham; Young*.

<sup>6</sup> The king of Babylon was never a part of Jehovah's organization but destroyed Jerusalem in 607 B.C., and yet the taunt-song calls him "Shining One—Son of the Dawn". It was not in Jehovah's Theocratic organization that the king of Babylon was or became such. How did he become such, and where? By crushing other nations, and especially Jehovah's nation of Israel. In pursuit of his ambition for world domination Babylon's king, especially in the person of Nebuchadnezzar, used his military

2. What does waking up the Rephaim show about hell?

3. What questions arise concerning Satan the Devil and hell?

4. What will kings in hell say to him, and how so?

5, 6. How and where did Babylon's king become the "shining one"?



might to crush one nation after another. Jeremiah's prophecy, chapter 25, describes the nations Nebuchadnezzar crushed in his career of conquest. Jehovah was using Nebuchadnezzar without his knowing it, yet the king of Babylon really went after these conquests to serve his god, Satan, and carried out Satan's ambition. By thus rising to the crowning position on earth Babylon's king became like the morning star Venus, which next to the sun and moon is the brightest body in our heavens. In the eyes of the nations of earth Babylon's king became the "shining one—son of the dawn". He reigned in his "golden city", Babylon, which he made to be the "glory of kingdoms, the beauty of the Chaldees' excellency". (Isa. 13: 19) He felt most highly exalted, on top of the world.

<sup>7</sup> In the original Hebrew Bible the word translated "shining one" is "Heylél".\* In the oldest Bible translation, the Greek *Septuagint Version* (LXX) of the third century B.C., "Heylél" is translated "Heosphóros", meaning "bringer of dawn" (or, "Phosphóros," meaning "bringer of light"), which name was applied to the major planet Venus. Doubtless, for this reason some translations of Isaiah 14:12 read: "How art thou fallen from heaven, O day-star, son of the morning!" "How art thou fallen from heaven, O morning-star, son of the dawn!" (*Am. Stan. Ver.; Leeser*) It is the Latin *Vulgate Version* that translated the Hebrew word as "Lucifer" (meaning "Lightbearer"), and from this the name has been taken into some English translations. In Bible interpretations from the third century onward this name "Lucifer" has been applied to the Devil. It does apply to him as he is symbolized by Babylon's king. We have seen above how the name came to be applied to the human king of Babylon. So how did it come to apply to Satan the Devil?

<sup>8</sup> After the global flood of Noah's day Satan the Devil used the mighty hunter Nimrod to set up the first human kingdom, with its capital at Babel or Babylon. (Gen. 10: 8-10) Many centuries later David, the king of the Israelites, captured the city of Jerusalem in the Promised Land and made it the royal capital, both for himself and for Jehovah God. He built his own palace upon Mount Zion. He brought Jehovah's holy ark of the covenant there and arranged for his son Solomon to build a temple for it on a swell of ground northward from Mount Zion. Satan the Devil's ambition was to be the god of every part of the earth. Naturally he envied Jerusalem or Zion as the center of Jehovah's worship.

\* The very same word occurs at Ezekiel 21:12, but is there the imperative form of the verb "howl". So some argue it means "howl" at Isaiah 14:12.

7. How is "Heylél" variously translated? To whom does it apply?  
8, 9. What was the "Mount of Assembly" on which he wanted to sit? Why?

So he determined to wipe it out. Since Jehovah had chosen to put His name there, then if Satan destroyed the city of Jehovah's name and worship, this would seem to prove him equal to Jehovah God or, rather, more powerful. It would also bring infinite reproach on Jehovah's name. The mount on which the temple stood was the mount of meeting, or the elevated place where Jehovah the Most High met with his chosen people, through his intermediary the high priest of Israel. The temple singers sang of the city, saying: "Beautiful in elevation, the joy of all the land, is Mount Zion, in the recesses of the north, the city of a great king." (Ps. 48: 2, *Rotherham*) Hence it was an attack against templed Jerusalem that Satan meant when he spoke through the ambitious king of Babylon and said: "The heavens will I ascend, above the stars of God will I lift up my throne,—that I may sit in the Mount of Assembly in the Recesses of the North: I will mount on the hills of the clouds, I will match the Most High!"—Isa. 14: 13, 14, *Rotherham*.

<sup>9</sup> Of course, the assault and desolation of Jerusalem and its temple was only a symbol of Satan's loftier ambition against Jehovah God and his heavenly residence itself. The destruction of Jerusalem was a broad steppingstone in that direction.

<sup>10</sup> In the Bible a "star" is a symbol of a glorious prince, as when the prophet Balaam said: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." (Num. 24: 17) The kings of Jerusalem, beginning with David, sat on the "throne of Jehovah" as representatives of the Most High, and hence they were like "stars of God". (1 Chron. 29: 23, *Am. Stan. Ver.*) But such kings of David's line were merely forerunners of Jehovah's great King, Jesus Christ the Son of David. When resurrected from the dead and glorified in heaven, Jesus said: "I am the root and the offspring of David, and the bright and morning star." He promised to make his faithful anointed followers like the morning star of God's kingdom, saying to them: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: . . . and I will give him the morning star." (Rev. 22: 16; 2: 26-28) So when Babylon's king, who symbolized his god Satan the Devil, captured the king of David's line and destroyed the capital city Jerusalem, he felt he had ascended heaven in an assault against Jehovah. He felt he had elevated his throne above the stars of God. He felt he had foiled Jehovah's purpose to bring forth Messiah, the real "Star out of Jacob", and all his star associates. He had also overrun the temple-mount, Jehovah's typical Mount of Assembly in the sides of the north. He had defied Jehovah God and shown himself a match for Him. In this way, in 607 B.C., Jehovah's typical Theocracy over the

10. How did Babylon's king exalt his throne above stars of God?

Israelites was overturned as an independent kingdom, and there the "seven times" of Gentile global domination began.

<sup>11</sup> Overthrowing Jerusalem's king and destroying that city and its temple enhanced the prestige of the king of Babylon in the eyes of all the Gentile nations. He had exalted himself, as it were, to heaven, "above the heights of the clouds." But he did so only to be abased down to hell (Sheol, Hades) for such nefarious conduct. Just as Jesus said of the Galilean city which had been favored so highly by him in his work: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell [Hades]." (Matt. 11: 23) In this highly exalted place Babylon's king shone with worldly glory like the morning star, the "Shining One—Son of the Dawn". But in all this the earthly king of Babylon reflected his god, Satan the invisible king of Greater Babylon. By letting Jerusalem be destroyed, Jehovah God was really executing his own judgment upon unfaithful Israel; but the Devil took the credit for the destruction and boasted against Jehovah God with great glee. Just how far Satan's seeming victory over Jehovah's typical Theocratic organization affected the holy angels of heaven we do not know, but he thus showed himself a mighty god to his own organization, visible and invisible. By using Nebuchadnezzar to overturn Jerusalem and its king Satan the Devil made himself the "god of this world". Jesus also called him "the prince of this world". (2 Cor. 4: 4; John 12: 31) How like a star he shines in his world!

<sup>12</sup> This triumph over the Theocratic kingdom of Israel was a greater exaltation for Satan, but it was not the limit of his ambition. To carry out the full meaning of his heart's ambition as voiced at Isaiah 14: 12-14, he must go farther than overturning Jehovah's typical earthly Theocracy. Why? Because after seventy years' desolation Jerusalem and her temple were rebuilt, and Jehovah's worship was revived there. Also, six hundred years later, Jesus appeared and proclaimed the future establishment of the real Theocracy, the kingdom of God by his Messiah. Satan the Serpent bruised the "heel" of Jesus, the woman's Seed, by having him killed. God healed the wound by raising Jesus to immortal life in the spirit and Jesus ascended to heaven to receive the Kingdom. So, to fulfill his ambition completely, Satan must swallow up the kingdom of Jesus Christ "the bright and morning star" as soon as that government should be born. "Seven times," or 2,520 years, from when Satan's king of Babylon desolated Jerusalem and Judea the time came for the birth of the Kingdom. A.D. 1914 Jehovah God enthroned Christ Jesus upon the heavenly Mount Zion, the heavenly throne-place. By this King and High Priest on Mount Zion

Jehovah God will meet with mankind to restore them to his favor and to bless them during Christ's thousand-year reign. At once the watchful Satan tried to scale this heavenly Mount Zion and, like a dragon, swallow up the newborn Government. By this he would exalt his own throne above the "stars of God" and match Jehovah God. Satan would thus maintain his sovereignty as the "god of this world".

#### DOWN TO HELL WITH HIM!

<sup>13</sup> "War in heaven" followed, as Jehovah's new Theocratic Government under Christ Jesus went into action against Satan the Devil and his wicked angels. Would it now be up or down for Satan? Only down, of course! So Jehovah's King and his angels pushed the rebel and his angels down to the earth, never to return above to the heavenly heights again. The triumphant cry rang out: "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death." (Rev. 12: 1-11, *Rev. Stan. Ver.*) With that ousting of Satan and his hosts from heaven the time came for the accused but victorious brethren of Christ on earth to take up the taunt-song against the king of Greater Babylon and to say: "How hast thou fallen from the heavens, O shining one, son of the dawn!" (Isa. 14: 12, *Young*) From 1919 forward, after their release from Babylon's power, they did so.

<sup>14</sup> Satan's try at climbing still higher in heavenly power and dominion at the end of the "seven times" of Gentile dominion A.D. 1914 ended in failure. He had gotten as high up in the universe as he was permitted to go. His being forced down to the earth was not the full limit of his fall. At this earth he is still very active in his invisible and visible organization. He has not yet been fully hewn down like a mighty towering tree. He is still wanting to have the earthly nations ruined, weakened, crushed for one last suicidal try at realizing his heart's ambition. In answer to his evident ambition the taunt-song tells him of the full depth of his fall yet to be reached, saying: "Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. They that see thee shall gaze at thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home? All the kings of the nations, all of them, sleep in glory [in Sheol, hell], every one in his own house[burial vault]. But thou art cast forth away from thy sepulchre like an

<sup>11</sup> When and how did Satan make himself the "god of this world"?  
<sup>12</sup> To reach the limit of his ambition what must and did he do?

<sup>13</sup> After what event, therefore, did we take up the taunt-song?  
<sup>14</sup> Has Satan yet reached the full depth of his fall? Why?

abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever.”—Isa. 14:15-20, *Am. Stan. Ver.*; *Young*.

<sup>15</sup> Some Bible readers have foolishly taken this to mean that Satan will materialize in flesh as a man before or at the battle of Armageddon and, while thus materialized, he will be killed and lie exposed like a human corpse. But keep in mind that the taunt-song is a “parable” and is directed first at Babylon’s king, using him as a symbol of Satan. Then you will see that the fulfillment of this prophecy does not require at all that Satan or any of his demons materialize. When Darius the Mede and his ally Cyrus the Persian overthrew Babylon in 539 B.C. and killed her king Belshazzar, the words of the taunt-song may well have been chanted over Belshazzar or the office of king of Babylon that he once occupied.

<sup>16</sup> But the force of the taunt-song in these verses is to show that Satan’s fall from his heaven-high place will not be complete until he has hit the depths of the condition corresponding to Sheol, namely, the death-state, weak, helpless impotence and inactivity. This corresponds with the “abyss” of Revelation 20:3. Oh, what disgrace will be heaped upon him in that condition for his course in all past history! Jesus said Satan “was a murderer from the beginning”, leading man into disobedience to God which brought death, and inciting Cain to murder Abel. (John 8:44) But must we look back at the history of ancient Babylon? Look at the woe Satan the Devil has brought upon earth and sea since he was ousted from heaven! By this we know and feel how he has made earthly society tremble, shaken kingdoms, made vast parts of the habitable earth like a wilderness, overthrown its cities with most diabolical means including atomic warfare. Ancient Babylon’s king did not loose his Israelite prisoners to go home; King Cyrus the conqueror was the one that let them return to Jerusalem. Not Satan the king of Greater Babylon, but Christ Jesus the Greater Cyrus let the loyal remnant of spiritual Israel go free in 1919, but only after toppling Satan and his Babylonish organization down from heaven.

<sup>17</sup> No honorable burial, no memorial services, no respectable sepulcher, await this king of Greater Babylon after Jehovah’s King executes that detestable one at the battle of Armageddon. Many of the kings of the nations of Satan’s world may sleep in worldly glory in their death-houses, but Satan will not be united with them in a glorified death-state.

15. Does Isaiah 14:16 prove Satan will materialize? Why?

16. (a) Where does he reach the full depth of his fall? (b) What crimes does he yet commit? What prisoners did he not loose?

17. How will his lifeless remains be treated?

Because of his loathsomeness he will be, not as a man put in a grave-pit upon whom they pile up stones, but as an unwanted child untimely born. He will be cast out tombless, like blood-stained garments of dead soldiers, like a corpse under a heap of dead bodies executed with the sword, like a contemptible cadaver to be trampled in the dust. The Seed of God’s “woman”, Christ Jesus, will crush the head of this detestable Serpent. Satan will no more be named with any honor, but all who become aware of his disgraceful end will comment on his great fall and will speak reproachfully of him as the taunt-song predicts.

<sup>18</sup> In the garden of Eden God declared he would put enmity between His “woman” and the Serpent and between her Seed and the Serpent’s seed. (Gen. 3:15) And no better end than that of the Serpent awaits his seed, the offspring that the king of Greater Babylon has spawned. With this seed and “golden city” of Satan’s organization in mind, the inspired taunt-song ends with the words: “Prepare ye slaughter for his children for the iniquity of their fathers, that they rise not up, and possess the earth, and fill the face of the world with cities.” (Isa. 14:21, *Am. Stan. Ver.*) That “golden city” and its dependent organizations will never be restored on earth. Satan’s seed who maintained and operated such will all be slaughtered and be unable to carry on the traditions and practices of Satan their father and their predecessors in his service. They will never be named with any honor in the righteous new world!

<sup>19</sup> Fulfillment of the taunt-song is certain. Jehovah’s witnesses may now sing it forth with full conviction. Almighty God, who inspired the song, guarantees its fulfillment to the minutest detail against Greater Babylon and its king and all his seed. “And I will rise up against them, saith Jehovah of hosts, and cut off from Babylon name and remnant, and son and son’s son, saith Jehovah. I will also make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction, saith Jehovah of hosts.” (Isa. 14:21-23, *Am. Stan. Ver.*) With the broom of Armageddon’s destruction Jehovah God will sweep the universe clean of Greater Babylon, the Devil’s organization invisible and visible. What a slaughter it will be! In the new world nothing will bear Babylonish names. Not even a remnant of her wicked seed will survive Armageddon into that world. None will produce her kind, nor will any be born of such kind. Utter extinction awaits her, and eternal desolation will be her destiny. Then the taunt-song will ring out in a grand finale at the song’s complete fulfillment to the glorious vindication of Jehovah God and to the everlasting blessing of men of good-will by His kingdom under Christ Jesus.

18. How does the taunt-song show the Serpent’s seed will fare?

19. How will Jehovah cut off from Babylon name, remnant, son’s son?

## WHO BENEFITS BY THE RANSOM SACRIFICE?

**T**HERE is nothing in the sacred Scriptures that foretells or foreshadows that the Most High God provides a ransom or redemption for all human creatures down to and including the willfully wicked individuals. The conclusion must therefore be that during the thousand-year reign of Jesus Christ, now near at hand, the willfully wicked will not be brought back from death by a resurrection. We know that it has long been held by many Bible students that the Scriptures guarantee that "all must come back from the dead" at Christ's return and during his millennial rule over our earth. (*Studies in the Scriptures*, Volume 5, pages 478-486) However, that conclusion does not have support in reason or in God's Word.

No one will receive the benefit of the ransom sacrifice of Jesus Christ unless that one willingly avails himself of such privilege. It appears, then, that God would bring back from the dead only those who could and possibly would avail themselves of the ransom when they come to a knowledge of the truth, because the ransom is available only for such, and not for those who have no desire to be reformed or saved. The gift of God is not forced upon unwilling creatures.—Rom. 6: 23.

In the redemption of mankind by the ransoming blood of Jesus Christ the attribute of divine justice is not involved. If God's rule of justice alone is called into action and applied, then the entire human race would have to perish because of sin and imperfection. Rather, it is the attribute of divine love that is involved. Mercy is the result of the exercise of God's loving-kindness. From the viewpoint of justice He is under no obligation whatever to ransom sinful men, nor is God obligated to extend his mercy to every creature regardless of whether that creature wants and seeks mercy. That God reserves to himself the right to decide who is to receive his mercy according to his loving-kindness is shown in his dealings with the twins Esau and Jacob. With these two sons of the patriarch Isaac a prophetic picture was made to show God's foreknowledge of a class of humans who seek the way of righteousness and life and also of another class that takes exactly the opposite course. At Romans 9:13 we read: "It is written, Jacob have I loved, but Esau have I hated." Here Jacob represents that class which seeks the Lord God and finds him and then faithfully serves him. Such class God loves. Esau represents the unfaithful class which does not regard God's gracious provision for mankind. Such class God hates.

God foreknew those two classes, and so he foretold the same, because he foreknows everything pertaining to his own purposes and works. Says he: "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isa. 46: 9, 10) Surely God foreknew those humans who would spurn his proffered blessings of life, and he also foreknew the class that would gladly accept his gracious provision. It follows, then, that those who have no desire to know God and Jesus Christ and who have no desire to receive God's blessings through Christ would have no mercy shown them, and God will not force his mercy upon them.

Can it be argued that justice toward all would require God to force his mercy upon all, even though he knows in

advance that such persons would reject his loving-kindness? Certainly not! Justice does not require mercy from God, and he is not unjust in withholding mercy from the undesirous and unappreciative. Justice is righteousness, and injustice is unrighteousness. At Romans 9:14-18 we read: "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Thus God allowed Pharaoh and others who challenged his supremacy and universal sovereignty to harden their hearts against Him. At the same time he disclosed his purpose to extend divine mercy toward those who hear the testimony of his witnesses and who then prove their integrity toward Jehovah God as supreme and as Universal Sovereign. For any person to hold that because God is just he is under obligation to extend mercy to *every* human creature is entirely inconsistent and wrong. To hold that because of justice God is bound to give *every* creature the benefit of salvation by the ransom sacrifice is wrong and is wholly unsupported either by reason or by the Bible. To hold that God is obligated to save *all* men in order to prove his supremacy fully is entirely wrong and unsupported by any Scriptural authority.

The Devil's challenge raised the question of God's ability to put any man on earth who would willingly remain faithful and true to God when he was subjected to the test imposed by the Devil. As respects that challenge, all the evidence that has since piled up shows that God has proved the Devil a liar and has proved his own supremacy beyond any question of doubt. How so? In that many men up to the present time have kept their integrity toward God. At the battle of Armageddon God will completely wipe out everything that the Devil has brought forward in opposition to God. Therefore God will completely establish his own supremacy. Hence, whoever willingly avails himself of God's gracious gift will be blessed with life and he will have an opportunity of proving that the Devil's wicked challenge is a defamation of God's name, word and universal sovereignty, and that Satan is false and God is true.

Men have gotten themselves into great difficulty respecting the ransom sacrifice of Christ by proceeding on the theory that the question of divine justice is involved. When God sentenced Adam to death for his disobedience in Eden, justice required the forfeiture of Adam's life. When Adam went down into the dust from which he had come divine justice was completely satisfied. Justice has been satisfied at all times since, so far as Adam was concerned. We, who are Adam's offspring, justly came under condemnation by our inheritance from him, but, not being under direct judgment ourselves, God could consistently extend his mercy toward us. It was not a question of satisfying justice by the death of another perfect man, Jesus Christ, and the death of Jesus was not for the purpose of satisfying justice. If Jehovah would accept the perfect life of Jesus Christ

as a satisfaction of justice, that would mean that either God's judgment was not satisfied against Adam or else the lifeblood of Jesus was poured out as a double satisfaction. This would be entirely inharmonious and impossible with Jehovah the God of righteousness.

#### LOVE, RATHER THAN JUSTICE, PROVIDES

Viewing the matter now from the point of love: God unselfishly provided that Jesus should become a man and should lay down his life and, without a doubt, Jesus agreed with his Father Jehovah God on this. This perfect human life laid down would be equivalent to what Adam's offspring would have been entitled to and would have received from their earthly father Adam if he had remained sinless. When that perfect human life of Jesus and his right to it is presented to Jehovah God in heaven as a ransom sacrifice, it constitutes the purchase price of all the rights which Adam's offspring had lost by reason of Adam's sin. At his resurrection from the dead Jesus Christ received immortal life as a spirit creature, and his then paying over his right to life as a human creature made him by virtue of purchase the owner of everyone of Adam's offspring that would comply with God's requirements. To comply they must have faith in God and in Jesus Christ and must then meet the rules that govern all those who take that step of faith, consecrating themselves to God to do his will. The ransom sacrifice of Jesus Christ is a price that exactly corresponds to what Adam lost in Eden. But it was not a substitute for Adam, nor did Jesus give it so as to satisfy justice, but he gave it as a purchase price. Jehovah God makes Jesus "the everlasting Father", that is to say, the one who administers everlasting life. But upon what conditions? Why, that men comply with God's requirements.

Hence it is written that the "gift of God is eternal life through Jesus Christ our Lord". (Rom. 6:23; Isa. 9:6) A gift cannot become such except by the meeting of the minds of the giver and the receiver. Otherwise stated, the offer of the gift must be made, and the one to whom it is offered must willingly accept that offer. It follows, then, that the man to whom the offer is made available but who refuses or fails to accept that offer does not have that gift operate toward him. Consequently the ransom sacrifice inures to the benefit of only those who ask for its benefits and who willingly receive them.

As stated at Romans 5:12, all men have come under condemnation and this must result ultimately in eternal death unless provision is made for redemption. God has graciously provided and placed before mankind the way of escape from death and hence the way to obtain eternal life. Men must choose either to stay under condemnation that justly rests upon them or to avail themselves of the loving-kindness and mercy of God and seek and willingly accept God's gracious provision of salvation by which man obtains life. The way of escape from death and to eternal life is by and through Jesus Christ. God laid him as the foundation of the new world of righteousness, and there is no other way and no other name but his by which man can receive life. Only those who believe that God has made such provision and that Jesus Christ is the means of salvation can possibly be saved. During the centuries past many have been brought face to face with God's provision for eternal

life and have willfully and deliberately spurned the same. They have died in their sins, the divine condemnation abiding upon them. It is not reasonably possible that God will bring them back and give them another chance to reject his gracious offer of life.

This is not in the least contrary to what John the Baptist uttered concerning Jesus, namely: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) John's emphatic statement cannot be construed to mean that Jesus removes the sin of all those of the world who refuse to avail themselves of the opportunity of redemption and who willingly choose the way of wickedness, which means absolute death. In times past there have been many, and there are yet many of such. That the condemnation of God remains upon them is stated emphatically by Jesus in these words: "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." —John 3:17, 18.

When Jesus was on the earth he vigorously condemned the Pharisees and their religious offspring, telling them they were the viperous brood of that old Serpent the Devil and worthy of death. He said: "Woe to you, Scribes and Pharisees, hypocrites! . . . Serpents! brood of vipers! how may ye escape from the judgment of the gehenna?" (Matt. 23:29-33, *Young*) To hold that the ransom sacrifice would apply to such opposers of Jehovah God and his kingdom would be to deny the sincerity of and truthfulness of Jesus' condemnation of such wicked ones. But the loving-kindness and mercy of Jehovah God is extended to all men who willingly and voluntarily believe God and faithfully serve him and his beloved Son, Jesus Christ: "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD." —Ps. 107:43.

#### THE WICKED A RANSOM FOR THE RIGHTEOUS

Men of great wealth in the way of money, position, influence and honor among men think themselves especially favored of God and Christ and rely for safety upon their own wealth, honor and position. But what is the end of such men? "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption." (Ps. 49:6-9) Such men die like brute beasts, for they have no standing above "beasts, made to be taken and destroyed". (2 Pet. 2:12) "Man that is in honour, and understandeth not, is like the beasts that perish." —Ps. 49:20.

Such men cannot provide for their life or purchase their life by throwing their gold into the streets at the battle of Armageddon. Their deliverance from Jehovah's Executioner then cannot be bought by themselves in any manner. Man's riches cannot ransom him. As between men it may be true: "A man's riches provide ransom for his life; but the poor man finds no means of redemption." (Prov. 13:8, *An Amer. Trans.*) Or, "A rich man may buy off his life: a poor man can ignore the robber's threat." (*Moffatt*) But

this does not hold true between God and sinful man at any time.

Under certain conditions the wicked become the ransom for the righteous. As it is written: "The wicked shall be a ransom for the righteous, and the transgressor for the upright." (Prov. 21: 18) This scripture applies at the battle of Armageddon. How? In this way, as expressed in the modern translation of Proverbs 21: 18: "The wicked man becomes ransom for the righteous; and the faithless man takes the place of the upright." (*An Amer. Trans.*) "The evil have to pay the penalty; the faithless are punished, not the upright." (*Moffatt*) In the expression of God's wrath at the battle of Armageddon the wicked and the willful transgressors must be put to death as the price of freedom for the righteous and the upright. In that way the righteous and the upright may be delivered from the abuse and oppression they have suffered from the wicked and the willful transgressors. Thus by the death of the willfully wicked transgressors the righteous are ransomed or delivered. The reason why is that the wicked and the trans-

gressors refuse to submit to any other arrangement for the freedom of the righteous, and so Jehovah God enforces this remedy against them. In support of this, note Isaiah 43: 1, 3, 4: "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. For I am Jehovah thy God, the Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba in thy stead. Since thou hast been precious in my sight, and honorable, and I have loved thee; therefore will I give men in thy stead, and peoples instead of thy life." (Isa. 43: 1, 3, 4, *Am. Stan. Ver.*) This referred back to Israel's deliverance from Egypt in Moses' day, and also foretold the deliverance of spiritual Israel, the true Christian organization, from the antitypical Egypt of this world at the battle of Armageddon. The wicked and the transgressors pay with the penalty of their lives, but the righteous escape with their lives, a great multitude of persons of good-will surviving the battle of Armageddon into the new world.

## GILEAD GRADUATION AND REFRESHING RAINFALL

THE sun peered down speculatively at the patchwork quilt that comprised Tompkins county's beautiful rurals. Last night's rainstorm had left the air clean and cool, but steel-gray clouds still hovered close, musing over the advisability of an encore. Their night's work had brought cheers, breaking one of New York state's hot spells of summer and watering crops and replenishing thirsty woodland brooks. But a return engagement on this morning of July 31 would bring no applause from the thousands of persons concentrated on the patch of green amid a cluster of buildings. They were not assembled for a morning shower, but were intent upon enjoying the open-air graduation exercises of the thirteenth class of the Watchtower Bible School of Gilead.

The graduating students, 103 of them, are seated near the flower-decked platform outside the library building. Fanning out from this center are more seats and many persons, till the audience reaches a total of 5,205. It is a colorful sight—students bright-eyed and eager with anticipation, the observers expectant, the "auditorium" floor carpeted with green lawn, a bordering bed of petunias like a rosy flame burning around the platform's edge, the ceiling the handiwork of the Creator. This ceiling of clouds, now blue-black silhouettes against an expansive dome of turquoise, it was the cause for apprehensive glances cast skyward. Would the "roof" of the outdoor auditorium leak? No, it did not; and before the three-hour program was over these clouds fleeced up in silvery whiteness and floated across the sky like giant umbrellas to repeatedly shield the audience from the sun's strong rays.

The literal rain during the night had brought physical relief. Now the symbolic shower of truth during the daytime exercises gave spiritual refreshment. Particularly was this so after the Kingdom Farm servant and Gilead instructors had personally or by wire-recording addressed the class and cablegrams of congratulations from Africa, Asia, Europe, Australia, Pacific isles and North and South Amer-

ica had been read. Then it was that the president of the school, N. H. Knorr, spoke to the audience and particularly the class on "Preach the Word". Basis for the talk were Paul's words to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—2 Tim. 4: 2.

"Jehovah God has made preaching the most important work in the world," the speaker began. It is the important work for God's ministers. Jesus' ministry on earth consisted of preaching. He taught others to do the same, and sent them out. What they had learned was stored in their minds, and remembered when the information was needed. In their day, before printing presses, their books were large unwieldy scrolls, impractical to carry around with them. Most of those early Christian ministers did not even have the scrolls. They could not turn to a place in a book to prove a point or leave literature to preach for them. They had to remember what they had previously learned, then preach it by using their mouth, their voice, their tongue.

The message preached is foreign to this world, opposite to its ways and ambitions; hence the preacher runs into persecution. But even persecution forwards the preaching. Through his persecution of Christians for preaching Paul was jolted to his senses and became interested in the truth. Paul began to think, then he began to preach. So today the outcome of persecution often brings wonderful results. God's ministers now call at homes and preach and make return visits to talk more. They do not merely place books and depart with the words, "Now you figure it out for yourself." Nor does persecution still their tongues from preaching. This action-stirring discourse called upon all in attendance to give heed to their ministerial work.

After the address diplomas or other gifts were given individually to 36 Canadian, 3 British and 64 American graduating missionaries. Some had already received foreign assignments to serve in Africa and South America. One of their number rose to present a letter from the student



body that expressed gratitude and appreciation to Jehovah God, the Watchtower Society, the school president and instructors, and Jehovah's witnesses in general who had financed their advanced missionary training at Gilead. This letter, enthusiastically and unanimously adopted by the graduating body, closed with the following paragraph:

"Reflecting now over the manifold blessings and great advantages we have gained, each one of us feels a much greater responsibility toward Jehovah for carrying out his consecration to Him. We feel we have passed another milestone on the highway leading to the new world of righteousness and more than ever before we now realize the necessity of faithfully fulfilling our consecration vows in order to attain that goal. Therefore, as we look ahead to ever-widening privileges of service with Jehovah's organization, we determine that by his grace we will continue proclaiming his Word of truth to lovers of righteousness until the final end of Satan's world. Our determination is to forever keep our eye single to the Kingdom, realizing that it will soon completely vindicate Jehovah's holy name and right as Universal Sovereign, to whom all creation will then sing an endless song of praise. With that hope before us, then, we individually and collectively resolve with the psalmist to 'yet praise him more and more'."

The graduation exercises were the highlight of the week-end, but not the whole story. Each student had invited his family, relatives and friends to spend the week-end at Kingdom Farm. Weeks before graduation students and members of the farm family visited all the homes for miles around Gilead to secure rooms for the guests. The newspapers and radio stations in Ithaca, Auburn, Cortland and Syracuse upon request aided by making announcements of the forthcoming event. By the time Saturday, July 30, arrived 1,950 accommodations had been secured; yet late Saturday afternoon found many persons gathered around the rooming committee window hoping to obtain quarters for the night. Many who had come with the intention of bunking out beneath the stars began to be dubious and to change plans as threatening clouds and darkening skies warned of a summer electric storm.

At about 6 p.m. the storm struck in sudden fury and the crowds scattered and scurried to shelter. But an hour later it had spent itself, and the stopping of the rain was a signal for all to abandon their place of refuge and converge upon the chairs before the library. Like a swarm they came, from garages, barns, cellars, library, dormitory. Some 2,500 that evening sat under a low ceiling of clouds and soon turned a deaf ear to the thunderous rumblings from above to give full attention to the evening program. A *Watchtower* Bible study on "Paradise" was followed by a program of entertainment provided by student talent, the main part of which was musical numbers. After the close of the evening session rain took over for the night and by 9 a.m. Sunday morning had completed its rout of the heat wave to make ideal weather for graduation day.

Following the graduation exercises several refreshment stands boomed into operation to feed the thousands scattered

over the farm's seven hundred acres. The afternoon passed pleasantly in picnicking and swimming and games for diversion. Many tours were in progress to see the school campus and farm activities. An interesting question-and-answer session was conducted in the library to call notice to the fine collection of books on its shelves. A popular demonstration was put on by the Society's prize herd of Holstein cows, and the dairy barn was so filled with two-legged spectators that the four-legged stars could hardly work their way through to their stalls at milking time. One or two madam bovines appeared a trifle indignant at the invasion of their quarters.

Three thousand persons remained for the Sunday evening program, at which time most of the graduates gave experiences of their Gilead school days. Many were the humorous stories that brought laughter, sometimes at the expense of the instructors. The climax came when one of the students expressed his desire to survive Armageddon to witness a meeting between Joshua and the instructor who teaches Biblical geography to argue out differences as to certain places and their locations. Apparently the graduate hoped that Joshua would win the argument.

This session ended the two days of refreshing events at Gilead. Some miscellaneous items of interest follow. During the two days the food stands served 20,000 fruit and soft drinks, 8,900 ice creams and 13,000 sandwiches, in addition to salads and other dishes. Specially worthy of note is the fact that many of the visiting witnesses brought the householders of the homes where they lodged overnight to the graduation exercises Sunday morning. Many of these neighbor visitors expressed their surprise and delight as to the size of Kingdom Farm and showed interest in the school and its missionaries. The witnesses staying in these near-by homes have done much to dispel any prejudice that may yet exist. Many names were left for follow-up calls and Bible studies. Many of those who opened their homes to the visiting witnesses refused to accept money for the lodgings.

Thus ended another Gilead graduation, the thirteenth, and it brings the total of graduates of the school to 1,276 for the past seven years. It was witnessed by a record-breaking number, 5,205, the previous high being last summer's attendance of 3,559. Those there for the first time had read reports of previous graduations and heard accounts by others who had attended, but when they themselves were present they felt that the half had not been told. And as for the heat wave and drought that was broken by refreshing rain from heaven during the graduation week-end, it can serve as a reminder that there is a greater drought covering this old world and which these graduating missionaries will share in breaking. As the thirteenth class disperses to many parts of the earth they will refresh thirsty thousands upon thousands with waters of truth and life and will point inhabitants of spiritually-parched lands to the showers of blessings that will soon settle over obedient mankind in a new world.

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*My son, despise not the chastening of Jehovah; neither be weary of his reproof: for whom Jehovah loveth he reproveth; even as a father the son in whom he delighteth.—Prov. 3:11, 12, A.S.V.*

## LETTERS

### "NEITHER CAN THEY DIE ANY MORE"

Dear Brother:

Answering your question of February 7 regarding Luke 20: 34-36:

We quote you from the book *"The Truth Shall Make You Free"*, page 367: "... neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection."—A.R.V. This does not mean they attain to immortality. The angels are not immortal, but are subject to Christ Jesus, who has been rewarded with immortality. Man is a 'little lower than the angels'; and hence being 'equal unto the angels' means that these resurrected humans do not marry. (Psalm 8:5) By obedience and faithfulness during the judgment day they are regenerated by Christ Jesus, 'The Everlasting Father.' Then God approves and justifies them and grants them the right to everlasting life in the Paradise on earth. Therefore they cannot justly 'die any more', because they continue faithful. They attain to 'that world', the new world, a 'world without end'. God guarantees them endless life and protects their right to it. They do not attain unto this justification and life-right till the end of the thousand years of Christ's reign. As it is written: 'But the rest of the dead lived not again until the thousand years were finished.'—Revelation 20: 5."

Your difficulty over the phrase, "neither can they die any more," is due to your applying this before the end of the thousand years of Christ's reign, for you say, 'How can this scripture apply, when all inhabitants of the earth will be subject to Satan's last attempt at the end of the thousand-year reign?' Some will die on earth because of yielding to Satan when he is thus loosed for a little season. But you misapply the scripture. The above quotation from the book *"The Truth Shall Make You Free"* shows that the scripture applies after the end of the thousand years and after Satan has been loosed and has been destroyed with all those who then follow him on earth. It is after the faithful humans have passed this final test and Jehovah God therefore justifies them to eternal life and thereby becomes in a direct sense their Father and they become the "sons of God", yes, then first it is that the scripture applies "neither can they die any more", justly, at the hands of any other creature.

Faithfully yours in praising Him more and more,  
WATCH TOWER BIBLE & TRACT SOCIETY

### DEAD SOULS?

Dear Brother:

Answering yours of February 12:

When *The Watchtower* of November 15, 1948, raised the question, "Are there dead souls?" it was talking in the language of the Hebrew text of the Holy Scriptures. For example, *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (page 829) quotes Numbers 6: 6 and reads: "He shall come at no dead *body* [literally, dead *soul*]." Rotherham's translation of the Bible renders Numbers 6: 6: "To no dead person shall he go in"; but his foot-

note on the expression "dead person" reads: "Literally: 'no soul of one dead'."

The Watchtower has repeatedly pointed out that in our common Bible the Hebrew word *nephesh* is for the most part (namely, 428 times) translated into English as "soul". However, 8 other times this same word is translated "dead body". If a soul that has lived and then died cannot be spoken of as a "dead soul", how could the Hebrew consistently use *nephesh* to mean "dead body"? Ask yourself this question as you read Numbers 9: 6, 7, 10 and Haggai 2: 13. At Numbers 19: 11, 13 we read: "He that toucheth the dead body of any man [marginal reading: dead body of soul of man] shall be unclean seven days. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel." Here verse 13 uses *nephesh* twice, it being translated once "dead body" and once "soul". Rotherham renders verse 13 as follows: "Whosoever toucheth the dead, the person of the human being that dieth, and doth not cleanse himself from sin, the habitation of Yahweh hath he made unclean; that person therefore shall be cut off out of Israel." Both times Rotherham renders *nephesh* as "person", first to apply to the dead and then to apply to the living. But *Englishman's Concordance* reads: "Whosoever toucheth the dead *body* of any [literally, the dead, the *soul* of] man."

Certainly, at death a *living* soul ceases to exist, but the human body which was once part and parcel of that living soul can continue to exist for a time. Such body would therefore represent a soul that has ceased to exist, that is, it represents a dead soul. In writing you, we believe we are writing a live person; but if you died, it would be proper to speak of your corpse as a dead person, would it not? Why? Because you once lived, and that body was no longer you alive, but you dead. If you as Mr. So-and-So had never lived and died, it would never be proper to speak of Mr. So-and-So as a dead soul or a dead person. But if you do live and die in course of time, then it would be correct to speak of you as a dead person a hundred years after your death and your body had disintegrated to formless dust. At least, the Hebrew would Biblically speak of you this way, but believers in human immortality who refuse to admit that a person is a soul and that when a person dies a soul dies would object to this.

As to your other question, If the remnant of the members of the body of Christ continue on earth after the battle of Armageddon, how will they then die? We leave this for Jehovah God and his King Christ Jesus to answer in their own due time after Armageddon.

As to Luke 20: 36 which applies to the general resurrection, we answer your question, Can't those of the general resurrection "die any more"? by referring you to the book *"The Truth Shall Make You Free"*, pages 367 to 369. This shows that they cannot die any more after their final test when Satan is loosed and after God justifies them to eternal life for their unswerving faithfulness under this test.

Faithfully yours in Kingdom service,

WATCH TOWER BIBLE & TRACT SOCIETY

Good and upright is [Jehovah]: therefore will he teach sinners  
in the way. The meek will he guide in judgment: and the meek  
will he teach his way.—Psalm 25: 8, 9.