

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 1, 1953

Semimonthly

"BECOME RECONCILED TO GOD"

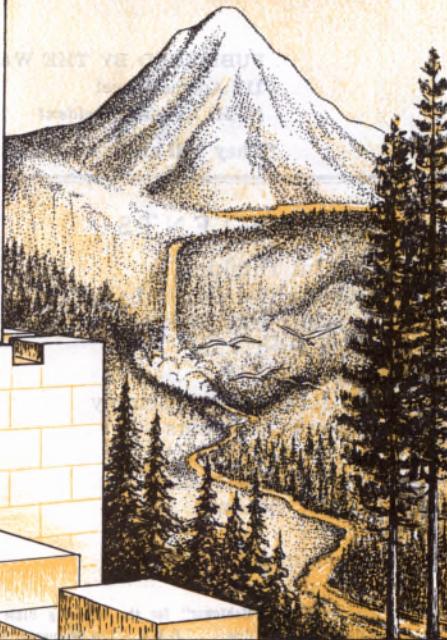
LIFE THROUGH ACCURATE KNOWLEDGE

COMMENTS ON NEW WORLD
SOCIETY ASSEMBLY

COMMERCIALIZING
THE WORD OF GOD

CLERICAL WISHFUL THINKING

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"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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N. H. KNORE, President GRANT SUITER, Secretary

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

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Abbreviations used in "The Watchtower" for the following Bible readings:

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|---------------------------------------|---------------------------------------|
| <i>AS</i> - American Standard Version | <i>LXX</i> - The Septuagint Version |
| <i>AT</i> - An American Translation | <i>Mo</i> - James Moffatt's version |
| <i>Da</i> - J. N. Darby's version | <i>NW</i> - New World Translation |
| <i>Dy</i> - Catholic Douay version | <i>Ro</i> - J. B. Rotherham's version |
| <i>ED</i> - The Emphatic Diaglott | <i>RS</i> - Revised Standard Version |
| <i>Le</i> - Isaac Leeser's version | <i>Ya</i> - Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version.

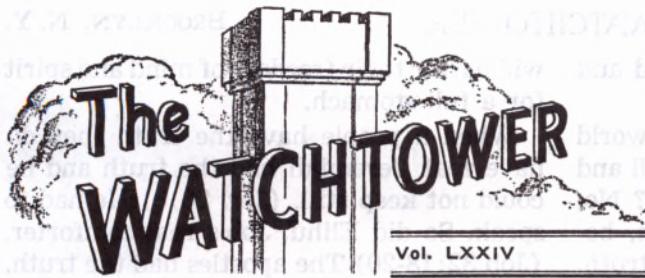
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JEHOVAH'S
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CLERICAL WISHFUL THINKING

AMONG the foibles of human nature is that of wishful thinking. Thus the man always in debt likes to think of the time when he will be rolling in wealth, and the lass with plain features, of the time when all the world will admire her beauty. This human vanity is not altogether lacking among the foremost clerics of our day. How so?

Well, proud of being the bitterest foes of communism are the Roman Catholic clergy of the United States, foremost of whom is Bishop Fulton J. Sheen. Writing in *The American Weekly*, August 9, 1953, he told of "The way to convert a Communist." Briefly his points were: do not argue; do not discuss conditions in Russia; do not hate the Communist.

Mr. Sheen is very proud of his success in converting a few Communists, but what is the record of the rest of his church? *The National [U.S.] Catholic Almanac* for 1953 shows Italy as being 99.7 per cent Catholic, and according to the *New York Times*, May 21, 1953, "Italy has the largest Communist party in the world outside the Soviet bloc" and "would have a Communist regime but for"—the help of her multitude of Catholic bishops such as Fulton J. Sheen?—no, but for the billions of dollars that the United States has poured into Italy.

But perhaps the Catholic bishops in Italy are not as astute, not such clever showmen as is Mr. Sheen. Can it be that they have

not heard of Sheen's marvelous method? Or could it be that they have tried it out but found it wanting?

But in spite of the fact that the Catholic Church is gradually receding before the Communist threat in Italy, Mr. Sheen wishfully assures us: "Inevitably the day will come when the teachings of Christ and Peter will again prevail in Russia. Russia will return to the faith. And after this conversion what will Russia's role be? I am convinced that Russia then will become an apostle to the rest of the world."

But Mr. Sheen! When did the teachings of Christ ever prevail in Russia? Has that nation ever recognized Christ as her head? Russia will return to the faith. What faith? The Greek Orthodox faith which is now practiced there? The Roman Catholic faith which has so signally failed to stem Communism in Italy? Or the faith of Christ and his apostles?

And how will all this come about, Mr. Sheen? Really, it is not at all clear from your article, for you go on to say: "Russia has fire. Communism has that. The great shame of the world is that we have the truth but not zeal. The Communists have zeal but no truth. Communism is like a fire that is spreading itself over the world and that fire is already in their hearts. Our Western world lacks fire. We lack it obviously. Where is the fire of patriotism? The fire of men who are kindling the sparks of love in other men? We

of the Western world are rather cold and dull and apathetic."

And why does not the Western world have any fire? Why is it cold and dull and apathetic? Because it has the truth? No, nor in spite of its having the truth, because the West does not have the truth. The eternal truth is found in God's Word and the wise men of the Western world have rejected it. (Jer. 8:9) They lack fire because they do not have the truth and they have a suspicion that that is the case.

Another correction, Mr. Sheen. Communist Russia does not have fire either. If it did it would not need the Iron Curtain; it would not need to resort to blood purges. If it had fire it could grant its people freedom of worship, of speech, of assembly and of press. Why do stark fear and terror stalk throughout each Communist land? Because its people have fire? No, but because the Communist hierarchy on top knows that it cannot trust its people, it knows that the great majority have no sympathy with the totalitarian rule over them.

Oh yes, a few intellectuals and misguided liberals in Western lands may have zeal for communism because of their lack of knowledge or want of logic, and so blindly prescribe communism's lethal totalitarian potion for democracy's ills; a witch doctor's concoction to a patient deathly sick; ready to jump from the frying pan into the fire; failing to note that man's only hope and remedy is not democracy, not communism, but the kingdom of God for which all Christians have been praying for nineteen centuries.—Matt. 6:10.

Communism thrives on misery, on the ignorance and poverty of the people. That is why it won out in Russia and China, why it poses such a threat in Italy and is growing in India. Communism thrives where people are so miserable that they

will barter their freedom of mind and spirit for a full stomach.

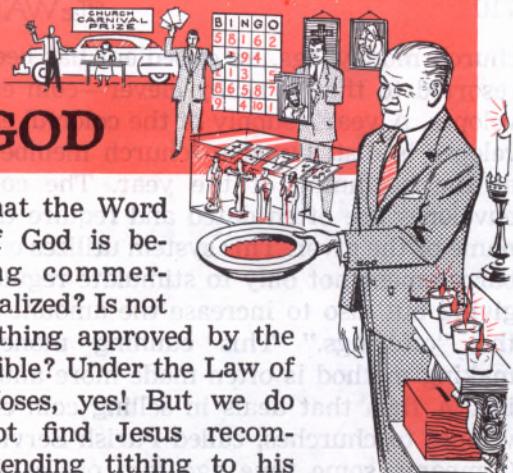
When a people have the truth they do have zeal. Jeremiah had the truth and he could not keep still. (Jer. 20:9) He had to speak. So did Elihu, Job's real comforter. (Job 32:18-20) The apostles had the truth. They likewise could not keep still even though threatened with imprisonment. Said they: "We cannot stop speaking about the things we have seen and heard."—Acts 4:19, 20, NW.

The shame of the Western world lies not primarily in its inability to speak out eloquently but in the situation that gives no inducement for eloquent speaking forth. How can its people get eloquent? What do they have to be eloquent about? The musty religious traditions and the blood-red history of the Dark Ages? The political corruption of the five and four per centers?

But there is a people that do have fire, that have eloquence, confidence and freeness of speech, and that is because they have the truth. They know the Bible is God's Word and they stand foursquarely and consistently upon it and follow its principles. It is the New World society, whose recent convention at Yankee Stadium caused the world to sit up and take notice. But with all their fire they do not presume to prophesy the conversion of communism: "Can the Ethiopian change his skin or the leopard his spots?"—Jer. 13:23, RS.

No, Christ Jesus did not send out his followers to convert the world, including communism, but to bear witness, to bring comfort to men of good will, and to honor his Father's name even as he had done. (Matt. 5:3; 11:28-30; 24:14; John 17:4; 18:37) In God's due time he will make an end to communism and all other ideologies that fail to take cognizance of the rule of his anointed Son, Christ Jesus. (Ps. 2:12) And that is not wishful thinking!

Commercializing THE WORD OF GOD



"WE ARE not peddlers of the word of God as many men are," declared an apostle of Christ Jesus. (2 Cor. 2:17, NW) Thus it was that even in the days of the apostles there were "many men" who claimed to preach the Word of God, but in reality they were only clever salesmen, doing good business for themselves. The interest they had in the Word of God was not for the good of their hearers but for their own profit, their own aggrandizement. If the Word of God had already been commercialized at that early date, then how much more likely it would be commercialized today, when the world so worshipfully adores the god Mammon. A candid look at Christendom, therefore, should prove to be eye-opening.

A not uncommon practice in churches today is that of tithing. This is the taxing of church members one tenth of their earnings, and it is a practice used by the Mormons, Adventists and others. The preachers repeatedly harp on tithing and the parishioners are firmly led to believe that it would be Scripturally wrong for them to give less than a tenth of their income to

the demanding church. But how is this a sign



that the Word of God is being commercialized? Is not tithing approved by the Bible? Under the Law of Moses, yes! But we do not find Jesus recommending tithing to his followers. His disciples were sent out to preach the gospel free, not to demand tithes. (Matt. 10:8, 9) True, Christ upheld tithing while the Jewish Law was in effect, but tithing came to an end when the Law was abolished by God through Christ Jesus. (Eph. 2:15; Col. 2:13, 14) The Bible is definitely clear that the early Christians had no system of tithing; all giving was on a voluntary basis. (1 Cor. 16:1, 2; 2 Cor. 9:1-5) Hence, insistence on tithing, a practice no longer Scripturally required, is peddling the Word of God and making dishonest gain by means of it!

Another feature common to Christendom's churches is the ever-present collection plate. Pew-sitters know with what persistent zeal it is passed, then repassed under some new name such as "penny collection," "foreign work," "pastor's anniversary" or "pastor's salary." If collections are not adequate in the eyes of church officials there is often an eloquent plea for more "offerings." Such a system, subtly playing upon the "fear of men" and man's desire for prestige, embarrasses the parishioners into giving. Hardly an example of cheerful giving!—2 Cor. 9:7.

But since the passing of collection plates may not always fill

church moneybags, an expedient has been resorted to that is really clever—coin envelopes. A year's supply of the colorful envelopes is distributed to church members at the beginning of the year. The coin envelopes are often dated and require the name of the giver. This system utilizes embarrassment not only to stimulate regular giving but also to increase the amount of the "offerings." This cunning money-making method is often made more alluring. A firm that deals in selling coin envelopes to churches, called Parish Service Company, some time ago sent out a circular to pastors of various churches. It is interesting to note what the circular says:

"If your church needs money, read what others say about this time-proven and tested plan . . . The coin slots in our Lenten Folders are 'Dated,' too! No haphazard giving on the part of your members. The 'Date' of each slot tells them at a glance whether they are generous or derelict. Every year the copy and art work are completely changed. . . . Fragrance has been added to Lenten Self-Denial Folders this year [because] scientific tests have proven that fragrance has a profound effect on the subconscious mind. It should help to 'sell' the idea of generous giving. . . . So if your church wants to share in the large profits so easily obtained . . ." This appealing to the "subconscious mind" to induce worshipers to give, does it not indicate a greater concern for money on the part of the "preachers" than for the Word of God? Can we conceive of Jesus or the apostles passing out perfumed coin envelopes to stimulate "subconscious" giving? How different are Christendom's churches from the apostle who said: "It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you!"—1 Thess. 2:9, NW.

BAZAARS AND CARNIVALS

But the call to fill church money chests never ends with coin envelopes. For the profit-making efforts appear under the guise of church socials and bazaars. Parishioners contribute heavily of their material goods to support the bazaars. The superbazaars may go on for weeks, and booths will vend about everything from cake to hardware. Contests and fortune-telling booths are also often used at bazaars to attract the people. How different from Jesus, who provided meals for the 5,000 and 4,000, not to fleece them, but to teach them freely the truth from God's Word!

Roman Catholic churches frequently put on what are called "carnivals," which are really grandiose bazaars. For example, there was the "St. Christina's Carnival" in Chicago. Colorful church leaflets advertised the fact that there would be home-cooked meals and "games." The main attractions had nothing to do with the Bible: The giving away of ten dollars every hour on the hour; also a chance to win a new car, provided a "donation" was made for each ticket. To encourage attendance at the carnival rain or shine, it was announced that "your automobile will be blessed both Sundays." And in a special letter the "Father" admonished parishioners: "Talk up this carnival everywhere." Talk up Bible truths? Never! But talk up profit-making carnivals, oh, yes!

CHURCH GAMBLING

Every observing person knows that the Catholic Church has a remarkable fondness for the marvelous money-raising method called "bingo." Some priests are so religiously devoted to bingo parties that the "games" go on whether legal or illegal. If illegal the priests may apply political pressure as a "Father" from St. Mary's of Redford Roman Catholic church in De-

troit, Michigan, did. This "Father" told the mayor that the church was going to operate roulette wheels, chuck-a-luck, bingo and other games of chance regardless, adding: "We have a lot of voters in our parish and there is an election coming."—Detroit News, March 20, 1941.

When it comes to lottery tickets and raffles, all kinds of churches jump on the gambling band wagon. Protestant churches particularly delight in the lucrative idea of raffling off an automobile. Frequently seen is a shiny new automobile with the familiar gaudy sign on top, inviting pedestrians to "donate" a dollar to some church and thus become eligible to win the car. Many localities now outlaw gambling, though churches are often exempt. At Indianapolis in April, 1953, an agent for a \$10,000 lottery sponsored by the parent-teacher club of St. Rita's Roman Catholic church was arrested when police, impounding his car for nonpayment of traffic fines, found in it 1,871 books of lottery tickets. He was charged with violation of the antigambling law, but when the case came to court it was ruled that churches were exempt from the law. Indiana's law, prohibiting gambling in saloons and night clubs but allowing it in churches, prompted a few Lutheran ministers of Fort Wayne to remark that it was a "double standard of morals with the churches definitely on the lower level."

A Roman Catholic parish in Stourbridge, Worcestershire, England, found something better than bingo—a football pool and racing tip sheet combined. The leaflet listed England's top football games on one side and a likely winner at one of the nation's race tracks on the other. Parishioners were invited to receive the tips regularly by making a down payment of a shilling, and a shilling a week thereafter. So Christendom's churches have used the Bible as a rallying cry for their bingo parties, lot-

teries and other gambling games. How like the money-changers whom Jesus drove from the temple, saying: "My house will be called a house of prayer,' but you are making it a cave of robbers"! (Matt. 21:13, NW) But, then, the commercializers of the Word of God are not interested in doing as Paul said: "We have renounced the underhanded things of which to be ashamed, not walking in craftiness neither adulterating the word of God."—2 Cor. 4:2, NW.

WEDDING OF RELIGION AND COMMERCE

Churches today are openly linking themselves with commerce. A striking example of this in the United States is the "church stamp plan." According to this scheme, a store will issue one church stamp for every dollar purchase. The customers, receiving their stamps, paste them on a "church stamp chart." When the chart is filled with one hundred stamps it is to be given to "the church of your choice." The church then exchanges the chart for one dollar in cash. The stamps are never of any real value to the public, the instructions saying: "The only right which you acquire in said stamps is to present them to your church treasurer so that he can present them to us for cash." Churches in turn do a good deed for commerce by directing parishioners to trade with the stores that handle church stamps. The connection with commerce is obvious; and as far as the church member is concerned he is hardly an example of a "cheerful giver," for he can do nothing else with the stamps than give them to a church!

At times the wedding of commerce and organized religion more closely resembles the wedding of piety and jewelry. Devout churchgoers fall victim to the religious gadgeeteer who sells every conceivable type of charm, relic and gadget. There are St. Christopher money clips, St. Anthony

key chains, miraculous medal bracelets, images of saints, rosaries, "rosary clickers," etc.—tons of religious knickknacks peddled under the guise of Christianity. Is this not commercializing the Word of God? The condemnation comes from their own mouths. Reported the New York Times of April 11, 1953: "Deploring the commercialization of images of the church, Sister Mary Jeanne, editor of *The Catholic Art Quarterly*, declared today that the sale of religious pictures and statues has become a 'racket.'" The *Times* then quotes her exact words: "Priests and sisters, to whom the laity naturally look for guidance, are often even more deeply corrupted for the simple reason that they open their hearts even more generously to the available images. . . . One thing that can be produced cheaply and sold easily is the so-called religious ware for the pious, for the uncritical and devout believer. It is still a good racket today." Agreed! It is still a seductive scheme that flourishes in Christendom. Whose fault is it, then, that the devout are hoodwinked and inveigled into buying tons of religious trinkets? The clergy themselves! The ones responsible for leading the laity! The ones who are "even more deeply corrupted"! The clergy could enlighten the people as to the unscripturalness of images, the futility of rosaries, miraculous medals, shrines, candles, etc., but a profitable business would thereby vanish.—Matt. 6:7, 8; Acts 17:29.

PURGATORY AND BEGGING

One of the star profit makers for the Catholic Church is the purgatory doctrine. According to this teaching the dead are not dead but are suffering torment. Parishioners are taught that the suffering ones cannot help themselves but a priest on earth can; hence, relatives of the dead ones are induced to pay priests vast sums of money to say masses for the suffering

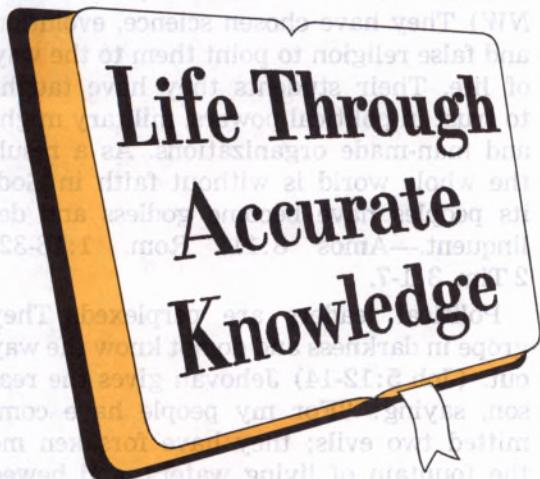
soul. The more masses said, the better—at least for the profit-seeking church. People of means are urged to leave several thousand dollars to provide for masses to be said perpetually for them after they die. Here is a flagrant example of commercializing and peddling the Word of God, for the masses do no good for the living or the dead. The people get nothing for their money, because purgatory is not taught by the Bible nor is the word "purgatory" even mentioned by God's Word. Above all, God could never be bought with money; he is not a receiver of bribes!—Eccl. 9:10; Acts 8:20.

And what shall we think of the numberless other profit-making schemes carried on by Christendom's churches? Do the athletic contests, the bowling alleys in church basements, the annual outings and church picnics, spring rallies and winter rallies, "Lord's auctions" and church dances really advance the Word of God? Did early Christians use Christianity as a cloak for downright begging? Yet today how often nuns and cleric-garbed persons sit in hotel lobbies, railroad stations and on public thoroughfares with outstretched pot to collect the coins! Can this be true Christianity, this sitting with pots, collecting coins? Hardly! Jesus did nothing of the sort. The truth is that Christendom's "saintly" beggars differ little from the tramps and drunken loafers that sit upon the sidewalk. They both give nothing, take all!

Our look at Christendom, which claims to speak for God, shows that she has made a profitable business out of the Word of God. Her money will not save her at Armageddon, nor her profession of Christianity: "Master, Master, did we not prophesy in your name?" . . . And yet then I will confess to them: I never knew you at all. Get away from me, you workers

of lawlessness." (Matt. 7:22, 23, NW) But there is a group of Christians today that do not peddle the Word of God. They are Jehovah's witnesses, who, in 1952, devoted over 68,000,000 hours to freely preaching the pure Word of God. Their work is carried on by the Scriptural method: "Let each one do just as he has resolved in his

heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7, NW) Jehovah's witnesses will keep on proclaiming the judgments of Jehovah, and when the smoke of Armageddon clears it will reveal a new world free of traffickers in the Word of God.—Zech. 14:21, AS; 2 Pet. 3:13.



SCHOOLS of today purpose to encourage and broaden the student's interest in the political, social, economic and scientific problems of our times. They endeavor to develop in the pupil the ability to discuss public questions intelligently and open-mindedly. And, too, an effort is made to enable students to acquire greater knowledge, to understand skills and attitudes, which will prepare them for active citizenship. Briefly, schools are organized to guide students to maturity and to broaden both the skill and intellect of mature men and women, on whom the nation counts for industrial and political leadership.

In contrast with the above, the school of accurate knowledge is neither political nor worldly in any sense, nor is its knowledge based on any worldly textbook.

Rather, it finds its basis in the divine Textbook, the Bible. Its objectives are different. Instead of being political in nature it urges its students not to be "fashioned after this system of things," but to be transformed by making their minds over, that they might prove to themselves "the good and acceptable and complete will of God." (Rom. 12:2, NW) In fact, it instructs its pupils not to be friends of the world; it cautions that those who make themselves God's enemies. (Jas. 4:4) It teaches that this world's wisdom is "foolishness," animalistic, demonic. (1 Cor. 1:20; Jas. 3:15, NW) It disagrees with present material trends in that it lays greater stress on mankind's spiritual needs, stating that "not by bread alone does man live but by every expression of Jehovah's mouth does man live." (Deut. 8:3, NW) Its primary objectives are: to train students to become ministers of God, aid them to know who the Almighty is, what his purposes are, how they may appreciate his supremacy, believe his Word, exercise faith in his promises, and to aid them to live lives befitting the New World society.

In addition thereto, the acquiring of accurate knowledge embraces the student's learning of the one whom Jehovah has sent forth, namely his Son Jesus Christ. This means more than memorizing a few Bible verses. It means to learn why it was necessary for him to come to earth, suffer as a

man and die an ignominious death. It means to understand and appreciate the value of his death, what it means to us, why it was necessary for him to become a high priest and king, and how he accomplished all of this.

It embraces the importance of man's understanding his personal position and purpose in life, his relationship to his Creator, and what is required of him as a worshiper of God. It accents love of God and love of neighbor as the greatest commandments in life.—Matt. 22:37-40.

Those acquiring accurate knowledge from the divine Textbook have found it all-sufficient, because "all Scripture is inspired of God and beneficial for teaching, for reproofing, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17, NW) It has enabled the conscientious student to order his steps aright, according to new-world standards. The Word of Jehovah can do this because, in the words of the psalmist: "The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring for ever: the ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward." (Ps. 19:7-11, AS) Those following this law have been rewarded with the "peace of God that excels all thought." All who have been enrolled in this school of accurate knowledge and who live faithfully by its principles will be rewarded with life everlasting

in God's new world of righteousness.—Phil. 4:7, NW; Mark 10:30.

OLD WORLD CHOOSES BROKEN CISTERNS

Present world educators have either minimized or totally ignored mankind's spiritual needs. They have turned away from the Bible as a Textbook of knowledge and, in accord with their own desires, have accumulated "teachers for themselves to have their ears tickled." (2 Tim. 4:3, NW) They have chosen science, evolution and false religion to point them to the way of life. Their students they have taught to trust in political powers, military might and man-made organizations. As a result the whole world is without faith in God, its peoples have become godless and delinquent.—Amos 8:11; Rom. 1:18-32; 2 Tim. 3:1-7.

Political leaders are perplexed. They grope in darkness and do not know the way out. (Job 5:12-14) Jehovah gives the reason, saying: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13) Old-world educators have no place for God, he is not in all their thoughts. They glory in their own conceits. All their boasts, however, of a better world have not materialized. They have been empty promises, broken cisterns without water. The few achievements in recent years in science and medicine are not to be compared with the more devastating problems that have arisen as a result of some of these so-called advances: the possibility of germ warfare, chemical and psychological warfare, the horrors of guided missiles and atomic bombs, to name a few. And still remaining with the old world are its centuries-old woes of sickness, sorrow, disease, oppression, corruption, poverty, crime, wars and

death. These her wise men have not solved, nor are they anywhere near solving them. The "mature" men and women to whom the nations look for industrial and political leadership are without a remedy.

Unlike the students of the old world, those who have turned to the divine Textbook have found a remedy. They have anchored their hope in Jehovah as "an everlasting rock." (Isa. 26:4, AS) They have heeded God's Word and have turned their backs on this old dying world and fixed their hope in the new world wherein righteousness is to dwell. (2 Pet. 3:13) No longer are they living in idolatry, as they once did. Now with the help of God's Word they are clothing themselves with a new personality, which, through accurate knowledge, is being renewed according to the image of the One who created it. These take to heart the words of Paul, who said: "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. . . . In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed." (Col. 3:5-11, NW) With renewed minds and a new hope, these are making new lives for themselves. The Word of God has become a force within their lives for good. It can do this, because "the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical. Moreover, the fruit of righteousness has its seed sown under

peaceful conditions for those who are making peace."—Jas. 3:17, 18, NW.

Those who have thus ordered their lives are planning to survive the destruction of this old world in the battle of Armageddon and be carried over into the new world, there to enjoy the blessings of Kingdom rule. (Zeph. 2:2, 3) The knowledge that these are acquiring now is equipping them for this very purpose. It strengthens them in their integrity. It makes them to stand up under demon attacks. It gives them faith, hope and courage. It makes them to know that they are right in the course that they have taken.

Following Armageddon "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." (Hab. 2:14, AS) "They shall not hurt nor destroy in all my holy mountain, saith Jehovah." (Isa. 65:25, AS) Accurate knowledge will do away with selfishness and greed. People will learn to love God and their fellow man. Neighbor love will eliminate oppression, poverty and wars.

People will be genuinely happy. They will enjoy prosperity and peace. They will desire to live to the glory of their Maker. "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, AS) The old world views this as a wishful dream, because they are without faith in God. They lack accurate knowledge. "There is no truth, nor mercy, nor knowledge of God in the land." "My people are destroyed for lack of knowledge."—Hos. 4:1, 6.

The greatest era of learning is before you. Behold it with all diligence and rejoice! Receive of divine wisdom now through the divine Textbook, the Bible. It will make you a better and happier student today and in the years to come bless you with everlasting life.—John 17:3.

"A Saint Displayed"

¶ Life, January 13, 1953, in a picture story under the above heading told of the display of the remains of Francis Xavier, at the tiny Portuguese colony of Goa in India. Xavier died in December, 1552, and was canonized as a Roman Catholic saint seventy years later, in 1622. At this recent display of his body, marking the four hundredth anniversary of his death, thousands of pilgrims, mostly from India, came to venerate him and kiss his feet. It is claimed that the body is in a remarkable state of preservation, and to still further preserve it it is to be hermetically sealed in a huge glass-windowed silver sarcophagus.

¶ Not all of Xavier's body rests in this silver coffin. Life tells that the right arm was severed in 1614 and dismembered; the forearm being taken to Rome, to a specially built altar, and the rest of it being sent to the Far East. In a comment on a picture of a pilgrim bending over to kiss Xavier's foot, we are told that the priest held the foot "to prevent repetition of incident of 1554 when Isabel de Carone bit off little toe on right foot. She finally returned part of toe. It is kept in a small silver reliquary [that is, in a little silver receptacle of its own]. But rest of toe is still in possession of Doña Isabel's family in Portugal." Thus we have part of Xavier's well-preserved remains in Goa, India, part in Rome, part in Portugal and part in the Far East; and everywhere venerated.

¶ Why this veneration of Xavier's remains? Because he has been designated one of the "saints," who, in the strict Roman Catholic sense of the word, are "those who have received the official approval of the Church for public veneration, this approval being given because of the holy and virtuous lives which these persons lived on earth, and the attesta-

tion of God by certified miracles obtained through their intercession."—Catholic Almanac.

¶ And why was Xavier designated a "saint"? Because he was, according to the Catholic Encyclopedia, 'the greatest missionary since the apostles, displayed great zeal, performed wonderful miracles and brought a very great number of souls to the Catholic Church.'

¶ Do we find any precedent in the Scriptures for such veneration of the remains of any human creature, regardless of what his works may have been? As far as God's law to the Israelites was concerned, a dead body was unclean and whoever touched it was unclean. (Num. 9:10) Their greatest prophet was Moses, but, so far from authorizing the Israelites to venerate his body, God himself disposed of it, thereby precluding their venerating it even if they had desired to do so.

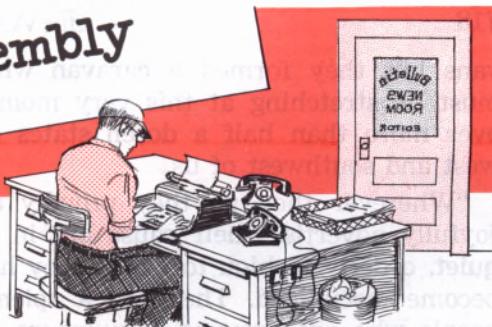
—Deut. 34:6; Jude 9.

¶ Certainly the early Christian congregation had its faithful workers, performers of miracles and martyrs, such as Stephen and the apostle James, but do we have as much as even a hint that their remains were venerated? Not going into a discussion as to the validity of the miracles attributed to Francis Xavier, there can be no doubt that Paul did even greater missionary work and performed more miracles, yet there is no record of his body's being venerated. We cannot escape it, veneration directed to the creature, whether dead or alive, and regardless of how good he may have been, detracts from proper worship to Jehovah God and therefore is to be condemned. "Even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen."—Rom. 1:25, NW.



And I saw three unclean inspired expressions that looked like frogs. . . . They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth.—Rev. 16:13, 14, NW.

Comments on New World Society Assembly



NOT everyone was pleased that Jehovah's witnesses got together in such numbers in Yankee Stadium last July, but whether they liked it or not, almost everyone agreed that something of importance had happened. Newspaper editorial comments from widely separated places provide this sampling:

"The eight-day world assembly of Jehovah's Witnesses brought to New York City area nearly 150,000 members of this durable sect—men, women and their families from all over the world who live their faith vividly. . . . Their methods of evangelism are forthright and to some are exasperating, yet the same driving missionary zeal which marks all their efforts reaches forth into the tiniest, darkest corners of the globe."

"The Witnesses probably have borne more abuse and had more opposition than any other religious group since the fatal stoning of Stephen in the time of Christ. Yet time after time, the U. S. Supreme Court and other courts have upheld them in their Constitutional rights to believe what they will, to worship as they wish, and to seek converts in their own ways even if these ways annoy others.

"A minority sect? Surely—and yet America tries to lean over backward to protect minorities. Aloof and difficult to integrate into what we like to call our co-operative society? Doubtless—yet the Christians of ancient Antioch also were firm of purpose, wary of losing their integrity by adjustments.

"One looks at New York's Yankee Stadium on the first day's rally of the Wit-

nesses, and sees 82,861 of them—a bigger crowd than ever turned out for a baseball game—with 48,000 more assembled across the Hudson hearing the proceedings by loud-speaker. Such an impact is memorable, inescapable, tremendous, and we remind some other populations that this is America, this is democracy, this is freedom of worship and assembly—our Constitution illustrated and our common heritage bulwarked."—*The Columbian*, Vancouver, Washington, July 24.

In a different vein was the report from Allentown, Pennsylvania:

"It took only a few hours, perhaps only a few minutes for Allentonians and others along the course of Route 22 during yesterday to see a cross-section of the American people. In the persons of Jehovah's Witnesses who passed through this city on their way home from the world conference in New York last week that cross-section was provided.

"All sorts and conditions of men, women and children riding in all sorts of motor cars and with attached trailers hurried through this city en route home to every State except those of New England. There were whites and blacks and, apparently, American Indians and peoples of oriental background, of both yellow and brown races. For the most part they were family groups, quietly happy in the possession of a religion that engrosses them and to which they have dedicated their lives.

"There was no attempt to travel in cara-

vans but they formed a caravan which must be stretching at this very moment over more than half a dozen states due west and southwest of us.

"Wherever they go they proudly and joyfully advertise their cause but in the quiet, orderly fashion to which they have become disciplined. They are a splendid people who are growing in numbers and influence. And wherever they go they are welcome. By their behavior they create such goodly opinion that they are urged to return. And that does not go for all conventions and gatherings."—*The Morning Call*, Allentown, Pennsylvania, July 28.

Over near Trailer City this editorial was published under the heading "Religion Shows Great Strength":

"Many times the beliefs of Jehovah's Witnesses have involved members with the forces of temporal law. Members have been arrested and jailed for governing their lives according to their beliefs rather than according to the laws which have been set up by men for men. Some of the Witnesses are intolerant of the beliefs of other religions.

"Looking back upon the long history of man, however, we must remember that there have been many times when the men of God have been arrested and jailed, and today we regard the arresting officers and the jailers as the true criminals.

"Jehovah's Witnesses are sincere in their beliefs. They live their religion. We think the coming convention in New York is a tremendously dramatic demonstration of the impact which the religious life has upon these tens of thousands of people, and we are proud that Middlesex county is to have some part in assuring the success of the convention."—New Brunswick (New Jersey) *Home News*, July 17.

Just after the assembly started, another New Jersey paper had this to say:

"Members of the Watchtower and Bible Tract Society (Jehovah's Witnesses) are ardent believers in the Bible as 'God's word of truth.' In their zeal and fervor members of the sect at times have come into conflict with constituted authority. Their dynamism strikes admiration, however. Their devotion points an answer to the oft-expressed question of whether religion has failed mankind. Of course it hasn't, but mankind seems often to have failed to find the ideals of true religion."

—Paterson (New Jersey) *Morning Call*, July 20.

In Parkersburg, West Virginia, a two-column-wide editorial headed "Yankee Stadium Filled by 'Witnesses'" said:

"Epic dramatic spectacles, whether in the realm of sports, religion, or politics, or just in the movies, are dear to the American heart and for that reason the filling of Yankee Stadium by a throng of 82,861 Jehovah's Witnesses, with a total of over 100,000 for the convention finale, is impressive. . . . The spectacle was recorded with a full-column story and large picture in the *New York Times* and was extensively chronicled also in the *New York Herald-Tribune*. When it is realized, however, that Jehovah's Witnesses claim a world-wide membership of only 466,265 Witnesses, with but 132,797 in the whole United States, the magnitude of the Yankee Stadium feat becomes apparent.

"As was noted in the *Herald-Tribune*, they take their name from Isaiah 43:12, 'Ye are my witnesses, saith Jehovah, and I am God.' The Witnesses, objecting to the 'World's Wars,' believe that God will soon destroy all the evil of earth in a universal war—Armageddon—according to Milton G. Henschel, a director of the Society.

"When any religious meeting gets bigger than a huge sports throng in any country,

it is certainly worth chronicling, and it is for that reason we take due notice of the Witnesses' achievement. Is there a possible pattern for those of other faiths in the way of arranging large, impressive religious dramas? . . . Certainly a revival of religion is not amiss in America—a pointing out and dramatizing of the brotherhood of man, under the fatherhood of God. . . . For that reason the Witnesses, regardless of one's attitude toward their specific beliefs, may well have set a valuable example."—The Parkersburg (West Virginia) *News*, July 25.

Well the Witnesses might have set an example, but the example was not just in the size of the meeting. It was in Christian brotherhood, in zeal for God and desire to serve him. Jehovah's witnesses would like for others to take up such action, but past experience has indicated that only a few individuals, not whole organizations, will

do so. That is the difference. That is where the assembly was outstanding. It is the loss of the zeal of true Christianity among the religions of so-called "Christendom" today that makes those who still practice it seem unusual and worthy of note.

Not everyone liked the assembly. Not all the editorials got the attendance figures right or spelled "Jehovah's witnesses" correctly. But whether they liked it or not, they recognized that something of importance had occurred, and they corroborated the statement made by the Watch Tower's president before the assembly: "*True* faith in God is not declining." It continues to grow. As thousands more recognize the difference between its strength and zeal and the apathy of the old world's religions, they forsake the old ones and come to unity with it. Then they likewise grow in strength and zeal. By joining with them, you can do so too.

THE GOLD COAST COMMENTS

¶ Readers of this journal who recall that the Watch Tower's president was recently refused permission to enter Africa's Gold Coast to speak to the approximately 5,000 Jehovah's witnesses and others in that land (*Watchtower*, March 15, 1953) will be interested in the following editorial that was published in *The Spectator Daily* of Accra, Gold Coast, August 22:

¶ "America was staggered, almost stupefied, by the success which attended the assembly of Jehovah's Witnesses held in New York during July. Never in religious history of the country had so many people gathered together from so many countries as happened on this occasion. In fact, as the convention chairman remarked at the opening session, it was 'the greatest Christian gathering in history.'

¶ "An interesting feature of the assembly was the wide publicity given to it by the American and world press. From the august 'New York Times' to the lowly village paper, each had its glowing comment on the assem-

bly. News was presented without bias. The papers were full of pictures of the proceedings, not from the 'news to sell' point of view, but from the view that the Witnesses' gathering was the climax of a religious assembly of Christian nobility."

¶ "This fact should set the Gold Coast people—the Gold Coast government in fact—thinking seriously. It should be crestfallen about its deplorable unfriendly attitude toward Jehovah's Witnesses. Unless the Americans, to say nothing of the other parts of the world, are sheer hypocrites, and they are not, their enthusiasm over the message and work of Jehovah's Witnesses should make our leaders here ashamed of their antagonistic policy."

¶ "Let us look at the manner in which the Gold Coast Government treated N. H. Knorr when he wanted to address the public in Accra! . . . For the mean treatment meted out to him, the Gold Coast should pray for forgiveness, and take pains to see that it never again happens."

WORSHIPING JEHOVAH IN HOLINESS

A SCRIBE unto Jehovah the glory due unto his name: bring an offering, and come before him; worship Jehovah in the beauty of holiness." (1 Chron. 16:29, AS, margin)* It was most fitting that King David should thus exultingly call out at the time the ark of the covenant was brought from the house of Obed-edom to Mount Zion. But today, in view of all the momentous events that have occurred since 1914 in fulfillment of Bible prophecy, it is even more fitting that Jehovah's people worship him in holiness.—Malachi, chapter 3; Matthew, chapter 24; Revelation, chapters 11 and 12.

The vast majority of those professing to believe in the God of the Bible have no desire to worship Jehovah in holiness. Instead of considering his name as holy and making it known to others, their religious leaders are doing all they possibly can to hide it; letting people think that Jehovah is just another master, ruler or nobleman; yes, degrading it by removing it altogether, as they have done in their new *Revised Standard Version*.

But they cannot destroy the name of the only true God of the universe, Jehovah, from among men. Why not? Because Jehovah's witnesses are still alive, and they will be busier and more energetic than ever before in making known that name, in calling upon all peoples to join them in worshiping Jehovah in holiness.

While the great majority of the peoples turn a deaf ear to the call to worship Jehovah in holiness, there are some sheep-like persons who are listening and who are joining the praisers of Jehovah in ever-increasing numbers. As foretold, 'the meek among the nations are turning to the worship of Jehovah'; 'a great crowd are

ascribing salvation to him and to his Son.'—Ps. 22:26, 27; John 10:16; Rev. 7:9, NW.

That his worship in holiness might be carried on efficiently and in unity Jehovah has formed a visible organization on earth, even as he has an invisible organization in the heavens for the carrying out of his purposes. Those of mankind coming to that organization do not make a change in geographical location, but rather become united by reason of their knowledge of Jehovah and their activity in worshiping him. Everyone has his position in this organization, and regardless of what this may be they all work together in joy and gladness, interested only in worshiping Jehovah in holiness, in holy array.—Ps. 29:2, AS.

Some, although learning of Jehovah and his purposes only because of others who are worshiping Jehovah in holiness, fail to see their privilege of doing likewise. Like nine of the ten lepers that Jesus cured, they do not see their privilege of giving glory to God for what he has done for them as the Samaritan back there did. (Luke 17:17, 18) Perhaps you are one of these who feel they cannot worship Jehovah in holiness as do others. But we may not think we cannot do it, for we can if we have faith, and we will gain faith if we study and take in knowledge. Abraham and Sarah were able to do the seemingly impossible because of their faith, and so will you if you avail yourself of the help Jehovah provides.—Rom. 4:20-22; Phil. 4:13, NW.

Will you, during the month of December, show your appreciation for what Jehovah's truth has done for you by joining with a half million other praisers in worshiping Jehovah in holiness?

* For details see *The Watchtower*, December 15, 1952.

"BECOME RECONCILED TO GOD"

*"But all things are from
God, who reconciled us to himself through
Christ and gave us the ministry of the reconciliation."*

—2 Cor. 5:18, NW.

JEHOVAH God declares, "I, Jehovah, change not." The knowledge of this fact gives great comfort to men of good will throughout the world today as they consider the wonderful purposes of God, which were foreshadowed as far back in human history as the garden of Eden. There Adam stood in a favored position before his Creator, with the prospect of a happy life on earth before him. Certainly the world of mankind today is far from that original position within God's favor, and most persons think it only an idle dream that humankind will ever again have the prospect of peaceful and joyous life stretching before them as Adam did. Nor with the passing of the centuries have the majority of the human family again come close to God. World conditions show that the nations merely worship him with their lips and not with their hearts. The peoples generally do not reflect a love of God nor of their neighbor; instead, crime and delinquency are continually on the increase and the threat of war never abates.

^{ho²} Therefore the words Paul wrote to the Corinthians now ring out even more clearly and with greater urgency than at the time they were written: "Become reconciled to God." Yet it is a surprising fact that many persons see no need for a reconciliation with God. They feel that they are already saved and can do no wrong in his sight. But they overlook the warning Jesus gave to those who piously took this attitude, at the same time letting the world

know how "good" they were. He spoke of the Pharisee who went into the temple to pray, saying: "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector." Jesus' words of favor were not with this Pharisee, but with the humble tax collector. He was not even willing to raise his eyes toward heaven, but earnestly entreated God, saying: "O God, be gracious to me a sinner." The tax collector showed by his humble attitude before God that he was conscious of his spiritual needs and he prayed that he might be reconciled to God. He was not demanding something from God, but asked for mercy and help. Nor did he enter the temple with the smug, complacent attitude of the Pharisee, which is reflected by many people today. They say, "I have my church and lead a good life." They are sure that God will look after them and pave the way for their salvation—the very point of view of the Pharisee. He declared that he was not like most men: he led a good life and paid his tithes regularly to the church. Still meekness and humility were lacking, and these are essential qualities for all of mankind who hold dear the Scriptural promises that they may some day be reconciled to God and blessed by him.—Luke 18:9-14, NW.

³ Some who do not realize their need for reconciliation take the imperious attitude, "If there is a God, he should do something to correct world conditions." Unless they see a display of God's power with better conditions for themselves and their fam-

1. Despite conditions today, why do men of faith have confidence in Jehovah?

2. What great need is there today, and what attitude is essential?

3. What wrong viewpoint do some have toward God? What do they lack?

ilies, they will do nothing on behalf of God. They lack faith and do not put forth the effort to find the pathway that leads to life. Although they may spend years learning how to earn a living, they do not consider it of importance to study the guide God has given us for life. So in their indifference they say, "Let us eat, drink and be merry, for tomorrow we may die." They feel that God should prove to them that he is going to do something for them, and until that time comes they have no use for him.

⁴ In view of such widespread lack of faith and even indifference toward God you may well ask, Will mankind ever be reconciled to God? Will the blessing of unity between the Creator and the created ever become a reality? By what means? Will all men be reconciled to God? The Scriptures definitely establish that Jehovah God has provided a way whereby mankind will be restored to divine favor. It is true that from the time of Adam's disobedience and rebellion in Eden men have been under the condemnation of God and his sentence of death. Paul explained this to the Romans by saying, "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12, NW) The disobedience of Adam brought a breach to the harmonious relationship between men and God. No longer was Adam permitted to remain in his beautiful paradise home. No longer did he have the prospect of everlasting life before him, nor could he pass it on to his children. Rather, he was now sentenced to toil in hard labor week after week in order to provide the necessities for himself and his growing family.

⁵ Since imperfection and the condemnation of death were passed on by Adam to

all his sons, the outlook seemed bleak that men could ever be restored to God's favor. Centuries after the rebellion the psalmist David wrote, "There is none that doeth good, no, not one." (Ps. 14:3, AS) Certainly man was in no position to restore himself to favor and life; in effect, to lift himself up by his own bootstraps. Instead, during the centuries of history, while man has done that which was right in his own eyes, the course he has chosen has been one of sorrow and death with the pillaging and ruining of the earth. Rather than living under God's blessing and enjoying the service of enlarging the boundaries of the original paradise home, men have followed the road of unhappiness and misery. Therefore we ask, How could the blessings of life with God's favor and a paradise condition on the earth be restored? How could such a reconciliation with God come about?

PROVISION FOR RECONCILIATION FOREKNOWN

⁶ The arrangement for reconciliation has been known to God from the beginning and has been recorded in the pages of the Bible for the comfort and hope of men of faith. In Isaiah 45:21, 22 (AS) Jehovah reassures us that his purposes will never fail: "Who hath showed this from ancient time? who hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." From the start of human history Jehovah has held out the assurance that those who serve him will not do so in vain. His purposes shall be accomplished and the earth shall be restored as a happy home for his servants.—Isa. 45:18.

⁷ Through his prophet Isaiah Jehovah

4. What repercussions followed Adam's disobedience?

5. Describe the course men have followed through the centuries.

6. How can we be sure Jehovah will yet bless his servants?

7. To what does Isaiah 45:9-13 compare men? and what bearing does this scripture have on reconciliation?

showed the futility of all efforts of men to do the work God has assigned to himself. Mankind is likened to clay in the hands of a master craftsman, a potter, and Jehovah shows that the clay cannot fight against the one molding it or in any way change the pattern or arrangements of its fashioner. "Woe to him who strives with his Maker—a pot with the Potter! Does the clay ask its potter, 'What are you making?' or a man's work say to him, 'You have no hands!'?" . . . Thus says the LORD [Jehovah], the Holy One of Israel, who formed it: 'Will you question me concerning my children, or give me orders regarding the work of my hands? I made the earth, and created man upon it; my hands stretched out the heavens, and all their host I marshaled; I have roused one in righteousness, and all his ways will I level; he shall build my city, and shall set my exiles free, not for price or reward,' says the LORD of hosts." (Isa. 45:9-13, AT) Jehovah here pointed forward to the one whom he would appoint in righteousness to reconcile those who have the love for God in their hearts. Once more the point is clearly emphasized that it is only through God's arrangement that reconciliation for mankind and the blessings of God's favor with life can be enjoyed.

⁸ From the very beginning Jehovah pointed forward to Jesus' sacrifice of his human life as the turning point that would restore the favorable relationship between God and men. "He was foreknown before the world's foundation, but he was made manifest at the end of the times for the sake of you who through him are believers in God, the one who raised him up from the dead and gave him glory, so that your faith and hope might be in God." (1 Pet. 1:20, 21, NW) After their disobedience in the garden of Eden Jehovah clothed

Adam and Eve with the skins of animals. Thereafter the Bible record tells us that the animal sacrifice of Abel was accepted by God, for such a sacrifice properly prefigured the arrangement of Jehovah that without the shedding of blood there could be no remission of sin.—Heb. 9:22.

⁹ The passover lamb that was sacrificed by each household of Israelites just prior to their flight out of Egypt also typified and foreshadowed the sacrifice that Jesus was to make. In ancient Egypt under the passover arrangement the blood of the lamb was sprinkled on the lintel and side-posts of the door of each home, and those who showed faith in the directions of Jehovah in this regard had his blessing with life for their first-born. In that way the sacrifice of the passover lamb cast light on the arrangement of God that was to come to fruition hundreds of years later, paving the way to reconciliation and everlasting life. (Ex. 12:21) For that reason Paul wrote: "For, indeed, Christ our passover has been sacrificed." (1 Cor. 5:7; 1 Pet. 1:19, NW) John the Baptist also bore record of this when Jesus appeared before him in the wilderness. As Jesus approached, John said, "See, the Lamb of God that takes away the sin of the world!" —John 1:29, NW.

¹⁰ The law covenant that Jehovah made with the nation of Israel likewise offered a preview of the reconciliation that would come about by the sacrifice of Christ. It was the law, as recorded at Deuteronomy 19:21, that provided a life should go for a life. This was a clear statement of Jehovah's righteous requirement. Just as Adam through disobedience had forfeited any right to an everlasting, perfect human life, so it was only Christ Jesus as his human equal before God who could balance the scales of justice in God's sight. The in-

8. From what time has Jehovah held out hope of redemption?

9. Of what was the passover sacrifice a shadow?
10. What price was required for sin atonement? How was this provided?

ability of sinful man to meet God's requirements is clearly shown in Psalm 49:7-9 (AT): "But no man can at all ransom himself, or give a price for himself to God; since the ransom of his person forever and ever is too costly, that he should continue to live forever, without seeing the Pit." Since the life Jesus received as a human son of Jehovah was perfect, he could stand alongside Adam as his equal, and is aptly described as the second Adam, or "the last Adam." Only the offering up of his perfect human life could forever atone for the loss that Adam had caused to mankind.

¹¹ Though the law given through Moses itself was good, being a provision of Jehovah, it could never restore the right to eternal life for mankind, for as long as men continued sinful and imperfect they would remain incapable of keeping the law in righteousness. It was for this reason that Jesus' willing sacrifice was required, as we are told at Acts 13:38, 39 (NW): "Let it therefore be known to you, brothers, that through this One a forgiveness of sins is being published to you; and that from all the things from which you could not be declared guiltless by means of the law of Moses, everyone who believes is declared guiltless by means of this One."

¹² According to the provisions of the law that God gave Israel, regular sacrifices of bulls and goats were offered, but the continual shedding of the blood of these animals could never take away sin. (Heb. 10:4) At Galatians 3:19-25 (NW) Paul asked the question: "Why, then, the Law?" The reply is given: "It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, . . . Is the Law, therefore, against the promises of God? Never that!"

11. Why was not the right to life restored through the Mosaic law?

12. What was the purpose of the law?

For if a law had been given which was able to give life, righteousness would actually have been by means of law. But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. . . . Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that this faith has arrived, we are no longer under a tutor." Perhaps even more pointedly, in Romans 10:4 (NW), Jehovah explains to us: "For Christ is the accomplished end of the Law, so that everyone exercising faith may have righteousness." All the various commandments of the law time after time called the attention of the Israelites to their inability to perfectly keep God's requirements and thus gain life. But to those who were sincere and humble of heart and mind the law taught one lesson: the need for a redeemer to reconcile them to God.

¹³ One final prophetic illustration may be mentioned to show that Jehovah knew from ancient time the provision he would make for reconciliation to life for mankind. This was beautifully shown in the twenty-second chapter of Genesis as God directed Abraham to offer his dearly loved son Isaac in sacrifice. Abraham's tremendous faith in Jehovah and his purposes permitted him to proceed with the arrangement right down to the point of offering up the life of Isaac. Isaac, in turn, assisted his aged father in the preparations and showed his submissive willingness to the direction of his God Jehovah and his father Abraham. As a result Jehovah extended his blessing to Abraham with the promise that through the lineage of Isaac all nations of the earth would be blessed. Because of his great faith in God Abraham

13. How was the death of Jesus foreshadowed?

enjoyed a favored position, and is described as Jehovah's "friend for ever." (2 Chron. 20:7) In this illustration Abraham well pictured Jehovah, who offered his only-begotten Son Jesus in sacrifice, and Isaac pictured Jesus in his willing compliance with his Father's will.

¹⁴ The arrangement for reconciliation is Jehovah's loving gift for mankind.

As the scripture records: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, NW) We know that Jehovah has

no love for this old world of unrighteousness and evil, but his love abounds for the new world of righteousness that he will establish under Christ as King. It is for this world and on behalf of men of good will of all generations that Jehovah provided this sacrifice of his dearly beloved Son. Knowing it was God's will that he die to provide the ransom, Jesus prayed to his heavenly Father shortly before the time of his betrayal: "Father, if you wish, turn this cup aside from me. Nevertheless, let, not my will, but yours take place." (Luke 22:42, NW) Paul reminds us of the undeserved kindness of Jehovah in this regard by saying: "For, indeed, Christ, while we were yet weak, died for ungodly men at the appointed time. For hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love to us in that, while we were yet sinners, Christ died for us." (Rom. 5:6-8, NW) Following



his death and subsequent resurrection to heaven itself, Jesus made presentation of the value of his sacrifice before his Father and by so doing put away sin by the sacrifice of himself.—Heb. 9:23-28.

¹⁵ To come into God's favor now and to hold firm the prospect of continued blessing from Jehovah, it is essential to accept in faith this provision for human reconciliation. This we should do with great joy and with a desire to serve Jehovah to the fullest extent of our abilities. As Paul expressed it: "For if, when we were

enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life. And not only that, but we are also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:10, 11, NW) Through Christ men of faith can again stand in the favored position that Adam once enjoyed in the garden of Eden. In fact, no other name has been given under heaven whereby men may be saved. Jesus himself testified, "I am the way and the truth and the life. No one comes to the Father except through me."—John 14:6, NW.

NOT ALL MEN RECONCILED

¹⁶ Jehovah through his undeserved kindness has extended the opportunity for reconciliation of all men everywhere. Since his provision is for those of every race, language or position in life, does that mean

15. What is the one course by which we may be reconciled to God?

16. Who will receive salvation?

14. (a) Explain John 3:16. (b) How did Jesus follow the will of his Father?

that everyone will gain its benefits? In order to gain God's favor, the Scriptures show that something is expected of the individual. (Matt. 21:28-30) God does not make salvation or reconciliation compulsory or automatic. Peter comments on this by saying, "And if the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?" (1 Pet. 4:18, NW) Obviously from the experience of his ministry and from his knowledge of God's Word, Peter did not expect even every Christian to remain faithful and gain salvation.

^{be}¹⁷ A case in point is the Jewish nation. Jesus had confined the few years of his earthly ministry in preaching to the Jews, in keeping with Jehovah's promise to them that if they were faithful and obedient to his direction they would be a holy nation, a people for his name's sake. The facts show, however, that they did not accept the wonderful opportunity before them as a nation. They failed to continue in obedient service to Jehovah's commandments and refused to accept the Messiah when he appeared. No wonder Jesus condemned them for their lack of faith and even opposition to God's service. "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you."—Matt. 23:37, 38, NW.

¹⁸ Later on when the apostle Paul wrote to the Romans he showed that the Jewish nation had lost its opportunity. No longer was the prospect to be exclusively theirs that from their ranks would be selected the kingdom of priests, the chosen of Jehovah, to rule with Christ in the kingdom

of the heavens. Rather, in 36 (A.D.) the message of the Kingdom began to be preached to the people of all nations. Paul explained that the casting away of the Israelite nation from their position of favor opened the way of reconciliation for the world. Then, lest the Roman Christians fall into the same snare as the Jews had before them, he wrote: "For their lack of faith they were broken off, but you are standing by faith. Quit having lofty ideas, but be in fear. For if God did not spare the natural branches, neither will he spare you. See, therefore, God's kindness and severity. Toward those who fell there is severity, but toward you there is God's kindness, provided you remain in his kindness; otherwise, you also will be lopped off. They also, if they do not remain in their lack of faith, will be grafted in; for God is able to graft them in again." (Rom. 11:20-23, NW) So it happened that the very people who at one time spurned Jesus with the words, "We are Abraham's seed," found themselves cast off for not displaying the faith of Abraham.

^{be}¹⁹ In the sixteenth chapter of Luke Jesus again emphasized the fact that not all men will be reconciled to God, not even all those who claim to be his devoted servants. To the money-loving Pharisees who sneered at him he warned: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight." He continued by relating the illustration of the rich man and Lazarus. The rich man in time died and was buried, and while he continued in anguish he saw Abraham afar off, with Lazarus reclining in the favored position with him. But the only answer the rich man received from Abraham in response to his plea for mercy was, "A great chasm has been fixed

17. How did the Jewish nation respond to Jesus' ministry?

18. What opportunity did the Jews' lack of faith open for the people of the nations?

19. Will all men eventually be reconciled to God? Explain.

between us and you people, so that those wanting to go over from here to you people cannot, neither may people cross over from there to us." Certainly we cannot say that all rich men are condemned in God's sight, for that is not the meaning of the parable. But Jesus pointed out that the money-loving Pharisees who declared themselves righteous before men could not deceive God. Though rich in the possession of his Word and in opportunities to honor him, they would not even supply the spiritual food, the meat in due season, to those who craved a few crumbs of it as Lazarus had. For that reason Jesus delivered a factual indictment against the faithless clergy of his day, as recorded in the twenty-third chapter of Matthew.

^{be}²⁰ In similar vein, Jehovah inspired Ezekiel to write: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord Jehovah: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?" (Ezek. 34:2, AS) The final unhappy end for such ones who, knowing God's Word and provisions, only fatten themselves on them, believing the Scriptures to be a profitable means of personal gain, is recorded at Jeremiah 25:34-36 (AS): "Wail, ye shepherds, and cry; and wallow in ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are fully come, and ye shall fall like a goodly vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and the wailing of the principal of the flock! for Jehovah layeth waste their pasture."

²¹ Just as Abraham in the prophetic near-sacrifice of Isaac portrayed Jehovah

God, so in the illustration that Jesus gave of the rich man and Lazarus, Abraham again pictured Jehovah. A great chasm was shown to exist between those hypocritically serving God for personal interests and those who, like Lazarus, found God's favor because of their sincere search for truth and earnest prayer for mercy. As Jesus clearly showed, those who willingly continue to fulfill the illustration of the rich man class, while neglecting the comfort and spiritual nourishment of the humble people of the world, will never be reconciled to God.

GAINING JEHOVAH'S FAVOR

^{be}²² Nor for the average man, sincere though he may be, can a weekly confession gain a right standing with God. Instead of mere lip service, a changed, positive course of action is required, and it must be based on knowledge. (1 Pet. 1:14, 15) It is impossible to win God's favor by following a zigzag course of conduct, during the week running amuck and then on one day of the week suddenly assuming an air of piety and devout worship. Jehovah looks upon the heart and knows the mind of man; and so a mere profession of righteousness is not sufficient to gain a blessing from God. A man who has an abiding love for righteousness will practice it. He will look to God and to his Word for guidance, never thinking that a simple confession to another imperfect and sinful human can right repeated and deliberate wrongs. To think that telling one's sins and shortcomings to another person will in some way miraculously clear the slate before God is to show an undue and superstitious reverence for such person. This is certainly not in accord with the Scriptures nor with God's arrangement that Jesus serve as our mediator. The apostle

20. What warning to the rich man class did God give through Ezekiel and Jeremiah?

21. Why will some not cross the chasm mentioned by Jesus?

22. Why will not mere confession gain favor with God? What is required?

Paul vigorously protested against men of his time who wished to honor him as a deity. When the people of Lystra attempted to do acts of worship to Paul and Barnabas, they cried out, saying, "Men, why are you doing these things? We also are human creatures having the same infirmities as you do, and are declaring the good news to you, for you to turn from these vain things to the living God." —Acts 14:15, NW.

²³ Even though Paul was constantly active in Jehovah's service, he never took the attitude that he had done enough so that he could now relax and slow down or retire. He did not advocate a mere confession as the way to become reconciled to God. Rather he pictured himself as pursuing and stretching forward toward the goal that God sets up in Christ Jesus. (Phil. 3:13, 14) He realized his imperfections and shortcomings and knew that it was only through Jehovah's mercy that he had the wonderful privilege of knowing the truth and bearing witness to God's purposes. He said: "For I am not conscious of anything against me. Yet by this I do not stand vindicated, but he that examines me is Jehovah." (1 Cor. 4: 4, NW) While at times we can encourage and strengthen our brothers by listening to their problems and giving them Scriptural counsel, we should never think that a confession is going to change their standing before God. It is the course of action that a person follows that counts, not mere words. He must no longer be guided by the old-world standards, but must make his mind over according to God's Word of truth. This is clearly shown in Hebrews 10:26-29 (NW): "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful

expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?"

²⁴ In despair some think that they have sunk so low in the mire of human troubles that they have no hope. This is not necessarily so. Instead, a choice is open to each person. It is up to him whether he wishes to heed the call to quit being fashioned after the old-world system and to become reconciled to God or not. To such Jehovah writes: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it."—Isa. 1:18-20, AS.

²⁵ Jesus himself declared that the publicans and harlots would enter the Kingdom before the rebellious and self-righteous chief priests and elders of the people. This does not say that such publicans and harlots would continue in their evil course of action, but, as Jesus explained, they believed and showed faith. Because of this faith their past course of action was to be washed clean by the blood of the Lamb. Jesus further showed that no one is too insignificant or lowly to receive God's loving provision for ransom and reconciliation. Using the illustration of a shepherd, he asked: "What do you think? If a cer-

23. (a) How did Paul view his service to Jehovah?
 (b) Will God overlook the willful practice of sin?

24. What choice is before each person?
 25, 26. What examples show everyone has an opportunity to enjoy God's favor?

tain man comes to have a hundred sheep and one of them gets strayed, will he not leave the ninety-nine upon the mountains and set out on a search for the one that is straying? And if he happens to find it, I certainly tell you, he rejoices more over it than over the ninety-nine that have not strayed. Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish."—Matt. 18:12-14, NW.

²⁶ The same point is shown in the gladsome welcome that was accorded the prodigal son in the parable in Luke 15. The son journeyed to a far country, where he spent his time in riotous living until he was driven by the pangs of hunger to herding swine. Finally he came to his senses and returned to his father's home, where he was received with happiness. The father announced: "This my son was dead but has come to life again, he was lost but has been found." In the same way, even though one has taken a course that led him far from the house of his heavenly Father, Jehovah God, and has spent his time and life in foolish living, if he comes to his senses and realizes his shortcomings, it may be that Jehovah's mercy and forgiveness will be extended to him. We are told, "He is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:9, NW) Though Jehovah's great provision for reconciliation and blessing is for men of all kinds, of all walks and positions in life, still it will be received only by those who devote themselves to God with their whole heart, mind, soul and strength.—1 Tim. 2:3, 4.

²⁷ To gain God's favor and to be reconciled to him, study is essential. (John 17:3)

27. Why must we study to be pleasing to God?



Every person needs to continue growing in his knowledge of God's Word. No one can say he knows it all, because the light of understanding is shining more and more to the perfect day. Are you handicapped by a lack of education, which makes it difficult for you to understand the deep things of the Scriptures? Do not be discouraged, but remember the counsel of James: "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him." (Jas. 1:5, NW) Just as it is Jehovah who has made all provisions for reconciliation to himself through Christ, so it is Jehovah who has given us the guide to follow in his Word and who helps us follow it. In order to be pleasing to God in the service we render

we need to be able to thoroughly grasp mentally the depth of the Scriptures and be rooted and established on a solid foundation of truth. What another person may know about the Bible is of no value to you, but it is your personal understanding of the truth that will serve you at all times as a foundation for faith.

²⁸ If your heart condition toward God is right, such an accurate knowledge of the Bible, free from superstitious traditions and creeds, will bring strong faith. But knowledge in itself is not enough to be pleasing to God; faith in itself is not enough; zealous works are not enough. But it is the combination of knowledge, faith and service that finds Jehovah's approval. The accurate knowledge of the truth we gain gives a firm foundation for our faith, and the unshakable conviction we enjoy through faith motivates us to action, to proving our faith by our works.

28. Is belief in God sufficient for Christians?

²⁹ In all these respects Jesus is the guide we should follow toward reconciliation. He devoted himself whole-souled to the service of his Father, "leaving you a model . . . to follow his steps closely." He was not satisfied with simply leading a good life as a carpenter, but became active in the ministry as a good shepherd, gathering into one fold all those who were righteously disposed of the nation of Israel. He devoted his life to searching primarily for the lost sheep of that nation, and then organized his disciples to carry on the work following his death. He directed that this good news of the Kingdom should be proclaimed down until the very end of this system of things; for he knew that it was God's purpose in time to gather out faithful men and women from all nations, and he paved the way for this.—Eph. 2:15-18.

PUBLIC DECLARATION TO ALL MEN

³⁰ Foreknowing that God would open the way to reconciliation to the people of other nations, he spoke freely on one occasion to a Samaritan woman at the well near the city of Sychar. There he told her: "The hour is coming, and it is now, when the genuine worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such kind to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:23, 24, NW) No longer would the worship of God be confined to one people or centered at one place, whether at Jerusalem or any other "holy city." Instead, the way was being opened for men of all kinds wherever they might be to follow the direction of God's spirit and be refreshed by the waters of truth. During the last three and a half years of his human

life Jesus devoted himself to the ministry of reconciliation, serving as the spokesman and ambassador of his Father, Jehovah. The message Jesus brought the people carried the hope of everlasting life, for Jesus well knew the purposes of God from man's creation in Eden until the present. He informed the Samaritan woman: "Whoever drinks from the water that I will give him will never get thirsty at all, but the water that I will give him will become in him a fountain of water bubbling up to impart everlasting life."—John 4:14, NW.

³¹ Having received these life-giving waters of truth for yourself, are you one who gladly invites others to share them with you? There are millions today who call themselves Christians but who do not actually follow Christ by devoting their lives to ministerial service. Millions have a basic knowledge of the Bible and declare they have faith in Jesus and drink of the waters of life. They thank God they are not as other men, pointing with disdain at the nations they call heathen; but, unlike true sheep, they do not follow the lead of the shepherd. Those who are truly Jehovah's witnesses for reconciliation are happy to be of service to God and to their fellow men. They say as recorded at Hebrews 13:15 (NW): "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."

³² The apostle Paul was instrumental in bringing the good news for the first time to the peoples of the nations, and he spoke forcefully of the great work God has granted to those who understand his purposes today. He said: "But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation, namely, that God was

29. How did Jesus show that more than a good life is required by God?

30. What event in Jesus' ministry showed the way was to be opened for people of all nations to hear the truth?

31. How do many fall short of real service to Jehovah?

32. What great service has been entrusted to us?

by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the message of the reconciliation to us." (2 Cor. 5:18, 19, NW) Oftentimes great emphasis is laid on saving souls for Christ. However, it is not to Christ that we must be reconciled, but rather to Jehovah, our heavenly Father, through his Son, Jesus Christ. Christ himself serves as the Mediator and the foremost minister of the reconciliation, and as we continue in this work that he instituted, we are in effect associates of Christ in reconciling men to God.

³³ What have you done personally with this message of reconciliation? Are you sharing in this ministry? Nothing should weaken your faith or deter you from pressing forward in the service of God. You will recall that Paul counted it so important that even though he was imprisoned, mobbed, beaten, or was in perils from his own countrymen on account of the truths he preached, still he declared: "Nevertheless, I do not make my soul of any account as dear to me, if only I may finish my course and the ministry which I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God. I have exhibited to you in all things that by thus laboring you must assist those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'" (Acts 20:24, 35, NW) Even though Paul was committed to chains, he did not permit this to stop his ministry of reconciliation, but he prayed that he might have the ability to speak with all freeness of speech to make known the good news for which he served as an ambassador.—Eph. 6:19, 20.

33. How did Paul prove himself a faithful ministerial servant?

QUALIFYING FOR THE MINISTRY OF RECONCILIATION

³⁴ Some raise the objection that they could not possibly share in this ministerial work because they are not qualified to do so. However, Jehovah has never chosen the self-wise and intellectual ones of the world, but rather he uses those who are humble and meek to carry out his service. In order that the young minister Timothy might prove qualified for the work that was ahead of him, Paul encouraged him: "Continue applying yourself to public reading, to exhortation, to teaching. . . . Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:13-16, NW) We can do the same today.

³⁵ If we devote ourselves to gaining an understanding of the Word of God and then speak boldly and freely concerning it to others, we shall be able to answer the question, "And who is adequately qualified for these things?" in the same manner that Paul did: "We are; for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking." (2 Cor. 2:16, 17, NW) We can say this because Jehovah himself is our teacher through his Word. He sends his spirit for our guidance and strengthening, and by his organization today he instructs and prepares his ministers for their service. Those who share in the ministry of reconciliation explain their qualifications as being from God: "Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our

34. Who qualifies for this ministry? How?

35. How does Jehovah qualify his witnesses for the ministry of reconciliation?

being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant."—2 Cor. 3:5, 6, NW.

³⁶ Do we show by mature service that we are adequately qualified for the work we have to do? Can we say that the knowledge of Christ is perceptible through us because of our active ministry? Do we let our light of truth shine, reflecting like mirrors the glory of Jehovah and using great freeness of speech? If we are sincere in saying we appreciate the great love Jehovah has demonstrated by providing the way to reconciliation, then we should be willing to prove our love by taking part in the service he directs. We owe our hope of life to his provision through Christ. Knowing this, we should be anxious to extend the living waters of truth to others, just as Jesus did to the Samaritan woman. We may talk to the people as we call from door to door; we may spend a few minutes speaking the truth to our neighbors; we may take an hour to conduct a Bible study with a person of good will. This is all in keeping with Jesus' direction that this good news of the now-established Kingdom would be preached in all the inhabited earth. In this way men of all kinds, of whatever nationality or color, may come to find and follow the pathway to a favorable standing before God.

³⁷ There is an urgency in this message, because God has set a limit to the ministry of reconciliation. "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he

has resurrected him from the dead."—Acts 17:30, 31, NW.

³⁸ Our ministry today does not point to the futile dreams of men who hope to patch up the world with political or religious adhesive tape, nor are such schemes in accord with the message Jesus taught. He told the disciples that they should pray for the establishment of the kingdom of God, under which the will of his heavenly Father would be done on earth as in heaven. He further stated that his kingdom was not of this old-world system, but that a change-over to a righteous theocratic rulership must come. (John 18:36) This will take place at the battle of Armageddon when Christ serves as the executioner for his Father, Jehovah, against those who alienate themselves from God and oppose the ministry of reconciliation. We know that the destruction of those who have no faith in God is not slumbering, for Jehovah is not slow respecting his promise. Therefore let us not close our eyes to the signs of the times in which we are living or draw back our hands from the work that has been given us to do. Do not take the attitude of those who say, "If there is a God, why doesn't he do something?" Be assured that he has done something! He has provided his Son for the redemption of men of faith and will shortly complete the carrying out of his purposes with regard to the earth by wiping out the old system of things at Armageddon to make way for the new heavens and new earth wherein dwells righteousness.

³⁹ Then again, as in Eden, men will have the prospect of everlasting life in happiness upon the earth before them. Some will live through that time of trouble, just as Noah and his family lived through the flood, and will continue their existence

36. What is our motive for serving God? How may we do so?

37. Give reason why the message is urgent today.

38. To what do Christians look forward? How do they react?

39. (a) How are blessings of reconciliation now manifested? (b) How will they be brought to completion?

under the perfect rulership of Christ the King. As God's provisions for the blessing of men come into full effect, sickness and finally death will no longer have control over the bodies of men but will disappear. By the close of the thousand-year reign of Christ men will be completely restored to the righteous and favored standing in God's sight that has been lost since the time of Adam's deflection in Eden. Even at this time for those who are chosen by God to be within the heavenly "little flock," there is the assurance that righteousness has been imputed to them and that they have been reconciled to God through the death of his Son. (Rom. 5:10, 11; 2 Cor. 5:18-21) But for all who look forward to life on the cleansed earth the reconciliation to God will come to its fullness at the close of the thousand-year reign of Christ. The knowledge of the reconciliation arrangement and the peace of mind it brings to God's people now through faith, they will enjoy in completion at that time. During that righteous rule the beauties of the paradise as it was in Eden will be extended to envelop the entire earth as hundreds of thousands of Armageddon survivors work together to beautify their earthly home, and God's purposes will be carried out as man serves under his direction.

⁴⁰ In view of these facts, even though we may have trouble and persecution for the present because of keeping a firm grasp on the word of truth, we should never faint or get weary in well-doing. We are told that weeping may endure for a night, but joy comes in the morning; and that certainly will be true for all those

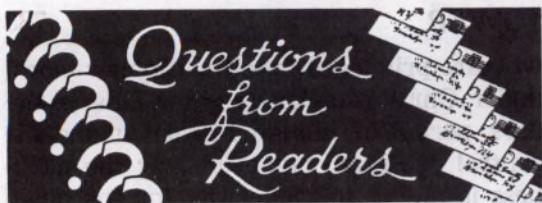
who are privileged to enter the new world under Christ's enduring rule. This is the dark period of human history under the control of Satan, but even now the darkness is fading to make way for the dawn of the new world of righteousness. Will you be privileged to see and enjoy these tremendous changes in human history? If you have this hope, then share in the world-wide ministry of reconciliation that Jehovah's witnesses are accomplishing today. It is as though God were making entreaty through them, saying, "As substitutes for Christ we beg: 'Become reconciled to God.'"—2 Cor. 5:20, NW.

⁴¹ So doing you will have the true happiness that comes only by peace with God. You will see the time come when God will do to all subjects of Christ's kingdom as he does now to those Christians in the new covenant: write his law in the hearts of all men. Then there will no longer be a need for every man to teach his neighbor and his brother, saying, 'Know Jehovah; for they will all know him, from the least of them to the greatest. Jehovah will forgive their iniquity and remember their sin no more.' (Jer. 31:33, 34; Ezek. 11:19, 20) Imagine living with your neighbors and working together under such happy conditions! Before you there will stretch a thousand years devoted to mankind's reconciliation to God, and beyond that there will be an eternity in Jehovah's service. The loving provisions of Jehovah for mankind will also be reflected in his blessing upon all creation. To enjoy life then, share now in the ministry of reconciliation.

40. What is the wise course to follow now despite all obstacles?

41. What prospect is now before men who love and serve Jehovah?

Indeed, you who were once alienated and enemies because your minds were on the works that were wicked, he now has again reconciled by means of that one's fleshly body through his death, in order to present you holy and unblemished and open to no accusation before him, provided, of course, that you continue in the faith.—Col. 1:21-23, NW.



Questions from Readers

- Some try to justify their divorce and remarriage by saying their former marriage partner committed adultery with another in his heart, even if he did not do so literally. They cite Matthew 5:27, 28. What about such reasoning?—F. R., United States.

Such reasoning is a desperate but futile effort at self-justification. The words of Jesus that they twist to serve their selfish ends are as follows: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5:27, 28, NW) The argument that such an inward, unexpressed passion constitutes adultery and justifies divorce and remarriage falls into the same category of tricky, jesuitical reasoning practiced by the Pharisees when by their traditions they watered down and evaded and voided the commandments of God.—Matt. 15:3-9.

Christ Jesus, by these words, was showing what was required of a heart that was really clean, that it would not entertain improper thoughts and desires. It is not just a matter of refraining from wrongdoing out of fear of punishments or consequences, but rather a matter of loving righteousness so much that there is no room in the mind and heart for nourishing improper yearnings. There will be no room for considering evil acts if we obey Philippians 4:8 (NW): "Finally, brothers, 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." Immoral acts should not be a topic of conversation among Christians, except as their discussion may become necessary for some theocratic reason. (Eph. 5:3) The mind is to be made over with righteousness in view, the old personality with its lustful thoughts and practices is to be stripped

off to make way for the new personality created according to God's will and righteousness.—Rom. 12:2; Eph. 4:22-24; Col. 3:5-10, NW.

If we do not uproot evil thoughts from our minds they will grow there and finally break through into our actions. As James warned: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15, NW) Nevertheless note that it is the sin that brings forth death, not just the desire. The improper desire will lead to the death-dealing sin if it is nourished and meditated upon rather than being expelled from mind and heart; but until it gives birth to the actual sin the penalty of death is not applied. Jesus said: "That which issues forth out of a man is what defiles a man; for from inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders, adulteries, covetings, acts of wickedness, treachery, loose conduct, an envious eye, blasphemy, haughtiness, foolish action. All these wicked things issue forth from within and defile a man." (Mark 7:20-23, NW) The mere thought of such things would not bring on one the penalty. A flare of murderous anger that does not come out in the actual act of murder but is held within does not result in the man's execution as a murderer. Neither would a passionate thought to commit adultery but which is never acted upon render him guilty of the actual sin. It would never, therefore, be grounds for divorce. But it is all such evil thoughts that the Christian must beat down and stamp out of mind and heart so that they will never be strengthened to the point of breaking out into sinful action that would bring down upon his head the deadly penalties. Our minds must be pure. That is what Jesus was emphasizing at Matthew 5:27, 28.

- Why did Rachel steal the household gods of her father? Was this not akin to idolatry on her part?—E. T., United States.

The Hebrew word for these little family idols is *teraphim*. When Jacob departed for home with his wives and children and possessions, without notifying his father-in-law Laban, "Rachel stole the teraphim that belonged to her father." The third day thereafter Laban learned of the departure, and after a seven-day pursuit his company overtook Jacob's party. Among

other complaints, Laban said to Jacob: "While you have actually gone now because you have been yearning intensely for the house of your father, why, though, have you stolen my gods?" Jacob was unaware of the theft and said: "Whoever it is with whom you may find your gods, let him not live." Laban's search was fruitless, for Rachel concealed them in a saddle basket and sat on it, and did not rise when her father searched her tent, asking to be excused because of sickness. In parting, Laban and Jacob made a covenant, set up a stone pillar and a heap of stones, and Laban said: "This heap is a witness and the pillar is something that bears witness that I will not pass this heap against you and that you will not pass this heap and this pillar against me for harm." Thereafter they parted.—Gen. 31:17-55, NW.

Why was Laban so concerned about the teraphim, even to the point of making an expensive pursuit with a large company to recover them? In times past some have suggested that the teraphim were made of gold or possessed great superstitious value to Laban. However, it remained for archaeology to uncover the real reason. On page 71 of *Archaeology and Bible History* we read: "The answer was found in the Nuzi tablets, which showed that possession of the father's household gods played an important role in inheritance. One of the Nuzi tablets indicated that in the region where Laban lived, a son-in-law who possessed the family images could appear in court and make claim to the estate of his father-in-law." That Rachel may have reasoned that she was justified in taking the teraphim because of her father's deceptive dealings with her husband is shown by the words uttered jointly by her and Leah, at Genesis 31:14-16. At any rate, the following paragraph taken from pages 227 and 228 of *Modern Science and Christian Faith* is enlightening:

"Beginning in 1925 discoveries were made at the ancient town of Nuzi in northeastern Mesopotamia. Here were found a great many legal contracts from a period a little later than the time of Jacob. These threw much light upon the life of the people there. A legal document from the area gave evidence that among the ethnic group which was dominant at Harran, the region where Laban lived, possession of the household gods gave a son-in-law the right to appear in court and claim the estate of his deceased father-in-law. Now it

becomes perfectly clear to us why Laban was so tremendously aroused about the loss of these household gods! Jacob had already taken a great part of his possessions. He feared that after his death Jacob would take all the rest from his sons. It would seem very likely that this was Rachel's actual purpose in taking the household gods. It makes clear and understandable why Jacob and Laban put up a pile of stones and said over it the Mizpah declaration: 'The Lord watch between me and thee, when we are absent one from another' (Gen. 31:49). They called upon God to watch that neither of them should cross over this boundary line in order to injure the other; that Laban should not come in order to bring physical injury to Jacob, and that Jacob should not go back with the household gods after Laban's death in order to defraud his brothers-in-law of the property which should belong to them."

Jacob was innocent of any such scheming. He did not know the teraphim were in his camp. Neither would he have anything to do with idols, nor would he allow any in his household to resort to them. Later when Jehovah told Jacob to go dwell at Bethel Jacob said to his household: "Put away the foreign gods that are in the midst of you." The account continues: "So they gave Jacob all the foreign gods that were in their hands and the earrings that were in their ears and Jacob hid them under the big tree that was close by Shechem." (Gen. 35:1-4, NW) At the latest, the teraphim would be disposed of on this occasion. At least, Jacob never used them to gain the inheritance from Laban's sons, even though Laban had dealt deceitfully with Jacob on numerous occasions. The teraphim were appurtenances of idol worship, and had no place in a household devoted to Jehovah God. Centuries later Samuel told rebellious King Saul: "Stubbornness is as iniquity and idolatry." (1 Sam. 15:23) The original Hebrew word here translated "idolatry" is *teraphim*. Hence the *American Standard Version* reads: "Stubbornness is as idolatry and teraphim."

CORRECTION

The November 1, 1953, *Watchtower*, on page 655, said: "The last signal defeat suffered by Islam's armies took place before the gates of Vienna in 1863." It should have given the year as 1683, which is the correct date.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why the Western world, like the Eastern, has no religious fire? P. 708, ¶1.
 - ✓ How church money-raising has dropped beneath the permitted level of saloons and night clubs? P. 711, ¶1.
 - ✓ Where the purgatory doctrine fits into religious commercialism? P. 712, ¶1.
 - ✓ What the school of accurate knowledge teaches? P. 713, ¶2.
 - ✓ Why political leaders cannot find a way out of present darkness? P. 714, ¶4.
 - ✓ What the people who have found a way out of darkness are doing about it? P. 715, ¶1.
 - ✓ Who bit off Xavier's toe? P. 716, ¶2.
 - ✓ Who the Paterson (New Jersey) "Morning Call" said provided an answer to the question of whether religion has failed mankind? P. 718, ¶7.
 - ✓ Why a Gold Coast paper said that that land should pray for forgiveness? P. 719, ¶7.

- ✓ What warning is given those who feel they are already saved? P. 721, ¶2.
 - ✓ How those feel who say, "If there is a God, he should do something to correct world conditions"? P. 721, ¶3.
 - ✓ Why a reconciliation to God is needed? P. 722, ¶4.
 - ✓ What act makes reconciliation possible? P. 725, ¶14.
 - ✓ Whether a mere confession is sufficient to become reconciled to God? P. 728, ¶23.
 - ✓ What the Scripture says to those who think they are beyond help? P. 728, ¶24.
 - ✓ When full reconciliation will come? P. 732, ¶39.
 - ✓ What will help Christians keep proper thoughts in mind? P. 734, ¶3.
 - ✓ How modern archaeology sheds light on a long-questioned act of Rachel? P. 735, ¶1.