

The **WATCHTOWER**

Announcing
**JEHOVAH'S
KINGDOM**

NOVEMBER 15, 1959

Semimonthly

PRACTICAL WISDOM IN THE
SPACE AGE

DISPLAYING PRACTICAL WISDOM
AS SONS OF LIGHT

GOD'S REMEDY FOR SIN

TWO COMMANDMENTS ON WHICH
THE LAW HANGS

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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".



PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

Brooklyn 1, N. Y., U. S. A.

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

CONTENTS

Are God's Interests Served by Gambling?	675
God's Remedy for Sin	677
Two Commandments on Which the Law Hangs	680
Practical Wisdom in the Space Age	684
Displaying Practical Wisdom as Sons of Light	692
"Your Will Be Done on Earth" (Serial Part 26)	698
Using Theocratic Tactfulness	703
Questions from Readers	704

Printing this issue: 3,675,000		Five cents a copy
		"The Watchtower" is Published in the Following 55 Languages
	Semimonthly	Monthly
Afrikaans	English	Japanese
Arabic	Finnish	Armenian
Cebu-Visayan	French	Bengali
Chinese	German	Norwegian
Cinyanya	Greek	Burmese
Cisbona	Ilocano	Slovenian
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		Visayan
		Hiligaynon-
		Twi
		Hungarian
		Ibanag
		Ibo
		Kanarese
		Siamese
		Watch Tower Society offices
		America, U.S., 117 Adams St., Brooklyn 1, N.Y.
		Australia, 11 Beresford Rd., Strathfield, N.S.W.
		Canada, 150 Bridleland Ave., Toronto 19, Ontario
		England, Watch Tower House, The Ridgeway, London N.W. 7
		Jamaica, W.I., 41 Trafalgar Rd., Kingston 10
		New Zealand, 621 New North Rd., Auckland S.W. 1
		South Africa, Private Bag, P.O. Elandsfontein, Transvaal
		Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain
		Yearly subscription rates for semimonthly editions
		\$1
		8/-
		\$1
		7/-
		7/-
		7/-
		7/-
		\$1.75
		Monthly editions cost half the above rates.

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	JP - Jewish Publication Soc.
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AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXX

November 15, 1959

Number 22

ARE GOD'S INTERESTS SERVED BY GAMBLING?

A CROWD of three hundred and five women sat silently at long rows of tables, concentrating on cards lying before them that were covered with numbers. They listened intently as a priest of the Ukrainian Orthodox Church called off the numbers of table tennis balls as they popped out of a cage. Although this was the first licensed bingo game in New York city, it was not the first bingo game to be held there. They had been conducted by many New York churches for years, notwithstanding the fact that they violated antigambling laws.

Can it be said that gambling is the way Christ intended his followers to serve God's interests? How can something that is generally recognized as a vice and a breeder of crime be rightly used by persons who are supposed to represent God, build up morals and teach people to respect laws?

The religious leaders who operate gambling games see nothing wrong in it as long as the games are for a charitable purpose. The official organ of the Catholic Archdiocese of Boston stated: "In the matter of



gambling, from the Catholic view, we look much less at the game than at the one involved in it. The element of chance is not the moral hazard but the ability of the person concerned to squander money on such a recreation. If the monies involved are not monies which should properly be spent elsewhere gambling as a sport is just about as morally indifferent as the next game."

The magazine goes on to observe: "The by-products of illegal gambling are deadly poisons which drip into the stream of community life and affect in some manner every member of society." Does the legality or illegality of gambling make the effects any different? Are not bingo games that are held by churches in places where anti-gambling laws make no exception for them illegal and a willful defiance of the law?

Although gambling may be done for what is considered to be a worthy cause, its degrading effects do not change. David Allen, in his book *The Nature of Gambling*, said: "Gambling is a harmful activity.... It leads to massive embezzlement, cheating, killing and disruption of many kinds.... In all of the attempts to analyze gambling from every viewpoint, there is not one shred of evidence to favor it." These bad fruits of gambling stamp it as a vice that should be avoided by Christians, especially those who are overseers.

Church gambling may appear to be innocent on the surface, but it can be the

start of the gambling fever that grips confirmed gamblers and leads to their undoing. It can get a grip on a person that is almost as difficult to break as drug addiction. Regarding confirmed gamblers, one who reformed said: "They are as dangerous to themselves, their families and their communities as the worst of narcotic addicts."

. . . I have known women to lose their husbands' pay checks week after week in bingo games, and then go to any extreme—literally—to make enough money to conceal their losses from their husbands." Many normally honest people have embezzled money to cover gambling losses.

Is a church instilling respect for Christian morals when it employs a morally degrading device for raising money? Is it teaching love for truth and honesty when it sponsors something that causes wives to be deceitful to their husbands?

The three hundred and five women at the bingo game in New York were very indignant when a city inspector endeavored to stop the game for a legal reason. Reporting on it, the New York Times said: "A chorus of boos and catcalls and stamping feet greeted the intruders. . . . Inspector Meyer tried to serve a summons on the dean. But the priest ignored the inspector and continued to call the numbers. . . . The women at yesterday's game did not want to be identified because they felt that their husbands objected to afternoon bingo. . . . 'There will always be a bingo,' one woman said solemnly, 'and we will always know where to find a game.'" Would a woman with such love for gambling hesitate to engage in what is considered to be illegal gambling? Instead of helping her to build up resistance to the dangerous gambling fever, the church is tearing it down.

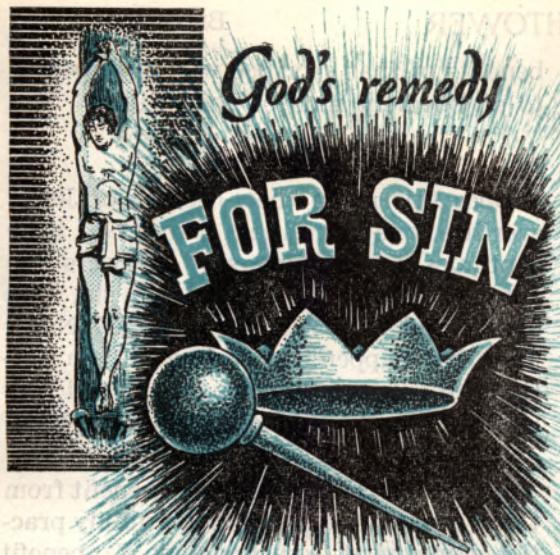
A Brooklyn rackets grand jury declared: "Gambling has become the foundation of organized crime, both locally and

nationally." The jury deplored the indifference shown by the general public toward this social evil. Does not church-sponsored gambling contribute to this indifference? The efforts of law-enforcing agencies to stamp out this social evil are weakened by churches that insist upon sponsoring gambling.

Such churches cannot divorce themselves from responsibility for the general increase in lawlessness and say that it is due to lack of religious training. They contribute to it by persisting in using a means for raising money that can lead to personal, social, political and economic disintegration.

God cannot be served by practices that deteriorate morals, that produce bad fruit and that enslave people to desires and pleasures. Persons who truly serve God's interests continually strive to build up respect for Scriptural principles and to help others break away from the damaging desires and practices of this corrupt world. "For even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in maliceousness and envy, hateful, hating one another." "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead."—Titus 3:3; 1 Pet. 4:4, 5.

The end, getting money for a church, does not justify the means. A tool used by the underworld has no place among those who profess to serve God. Gambling cannot serve God's interests, and no amount of twisted reasoning can justify its use. It is a social evil that true Christians leave behind when they separate from the senseless and hurtful desires of this corrupt world.



WHAT IS IT? HOW CAN WE BENEFIT BY IT?

WHAT is the trouble with this world? It has an affliction called sin. Like the sting of a venomous serpent, the effect of sin is death: "The sting producing death is sin." (1 Cor. 15:56) What is the antidote or remedy for "the sting producing death"? Is this remedy available for all kinds of sin?

Before a doctor prescribes a remedy for an affliction, he diagnoses the trouble. He must know just what the affliction is. What, then, is this affliction called sin?

The Greek word for sin originally meant to miss, as to miss one's road. Later it came to mean to fail of doing or to miss one's point. The Hebrew word originally meant to miss, hence to fail. Because of sin, man misses the mark, he goes wrong, he falls short of the righteous and perfect requirements of Almighty God. "For all have sinned and fall short of the glory of God."—Rom. 3:23.

So today there are not some persons on the earth who are perfect and sinless, whereas others are imperfect and sinful. All human creatures, descendants of Adam, have inherited sin and the consequences of

sin: "The wages sin pays is death." If a man were without sin, he would not be faced with the certainty of death. Adam, in his perfection, was under no sentence of death. By obedience to God's laws Adam could have lived on this earth forever. Only by an act of willful disobedience could Adam come under the sentence of death. Declared Adam's Creator: "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die."—Rom. 6:23; Gen. 2:17.

It was right for God to demand this obedience. Adam owed his very existence to his grand Creator. When the first couple, in sheer willfulness, violated God's law, they sinned; and sin brought the death penalty. Since no children were born to Adam and Eve until after they had sinned, none of their offspring were born perfect. All inherited the evil consequences of sin—death. Thus the apostle Paul wrote: "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.

Man's Creator, then, is not responsible for sin. God's works are perfect. He cannot be charged with blame for sin: "Perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he. They have acted ruinously on their own part; they are not his children, the defect is their own."—Deut. 32:4, 5.

THE REMEDY

Chiefly to blame for the start of human sin is Satan the Devil. This spirit creature turned himself into a devil through covetousness and pride and then induced the first human couple to sin. So God's remedy for sin must embrace the destruction of the one chiefly to blame for human sin. "He who practices sin originates with the

Devil," writes the apostle John, "because the Devil has been sinning from when he began. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil." (1 John 3:8) God has appointed Jesus Christ to "break up the works of the Devil"; he will do this by means of God's kingdom. This kingdom in the hands of Jesus Christ will destroy this sin-filled world and ultimately bring an end to inherited sin itself. As the apostle says: "He must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed." (1 Cor. 15:25, 26) Since the effect of sin is death, death's destruction means the end of sin.

What must individuals do who long to survive the destruction of this sin-filled world to enter the blessedness of a sinless new world? They must learn of God's promised new world soon to replace this world: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13) They must learn that the basis for surviving the end of this world and for gaining everlasting life in the new world is the ransom sacrifice of Jesus Christ.

It was necessary for the perfect Son of God to come to earth and to surrender his sinless human life in behalf of Adam's descendants. As the only perfect or sinless man born of a woman, Jesus could have lived on the earth forever. But it was the will of God that Jesus sacrifice his right to live forever on this earth. Any of Adam's descendants can benefit from Jesus' ransom sacrifice, as John wrote: "He is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's."—1 John 2:2.

God's remedy for sin, then, includes the ransom sacrifice of Jesus Christ and the kingdom of God by means of which the

benefits of that sacrifice will be dispensed to all obedient men of good will.

NO ROOM FOR WILLFUL SIN

Does this mean that, because of Jesus' sacrifice, one is guiltless before God if he continues to practice sin? Answers the apostle: "Shall we continue in sin, that undeserved kindness may abound? Never may that happen! . . . do not let sin continue to rule as king in your mortal bodies that you should obey their desires."

—Rom. 6:1, 2, 12.

So the Christian wishing to benefit from God's remedy for sin cannot willfully practice doing what God condemns. To benefit from God's remedy for sin, one must be thoroughly devoted in heart and mind to the doing of the divine will. Despite heart-deep love for God's laws a Christian will sin because of his Adamic inheritance. Concerning inherited sin the apostle wrote: "I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members. Miserable man that I am! Who will rescue me from the body undergoing this death? Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God's law, but with my flesh to sin's law."—Rom. 7:21-25.

Though God has provided a remedy for inherited sin, there is none for the practice of willful sin. The Bible differentiates between inherited sin and willful sin: "If anyone catches sight of his brother sinning a sin that does not incur death, he will ask, and he will give life to him, yes, to those not sinning so as to incur death. There is a sin that does incur death. It is concerning that sin that I do not tell him

to make request." (1 John 5:16) What is this sin that incurs death and for which there is no remedy?

Jesus Christ spoke of a sin for which God's remedy does not apply. Said Jesus: "Whoever blasphemes against the holy spirit has no forgiveness forever, but is guilty of everlasting sin." And the inspired apostle Paul also wrote: "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left." One who learns of God's will, knows God's commandments and then continues willfully, deliberately to practice sin disqualifies himself from receiving the benefits of God's remedy for sin.—Mark 3:29; Heb. 10:26.

So there is a difference between an act of sin caused by inheritance of sin and the willful practice of sin. If one commits a sin, how may he know whether he can receive forgiveness? How can one be certain he has not committed sin that is unforgivable?

DIFFERENT HEART CONDITIONS

The one who practices sin for which there is no remedy or forgiveness makes sin a regular course in his life. He consciously and deliberately practices that which violates the law of God. He knows what he is doing; he sins with his eyes wide open. He makes a deliberate practice of wickedness. He is not repentant. He does not crave forgiveness, nor does he earnestly pray for God's forgiveness through Jesus Christ. He does not turn away from his evil course of action.

On the other hand, one who commits "a sin that does not incur death" has a different heart condition. He feels cut to the heart at his course of action. He repents for what he has done. He prays earnestly and perseveringly to God for forgiveness. He does not give up in doing

what is right. He does not repeat willful sins, making sin a regular practice in his life. He has mature members of the Christian congregation pray for him: "Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him." He shows by his future course of action that he is not a willful, deliberate sinner "guilty of everlasting sin." So the heart condition of those who commit unforgivable sin is entirely different from that of those who commit forgivable sin.

—Jas. 5:14, 15.

The Christian loving God's law will do all he can to safeguard himself from the "sin that does incur death." He guards against small acts of sin, knowing that unfaithfulness in small things, if unchecked, could lead into gross sin of unfaithfulness to God. He studies the commandments of God; he embeds them deeply in his heart and mind. He trains his conscience by the law of God. His love for God and the divine law causes him to flee from temptations, even as God's faithful servant Joseph did.

—Gen. 39:10-12.

Benefit from God's remedy for sin. Exercise faith in the sin-removing ransom sacrifice of Jesus Christ and fix your hope on God's kingdom. Place yourself in line to gain everlasting life in God's sinless new world by doing the divine will now. To Jehovah's unfading glory, no death-producing inherited sin will be left to corrupt that new world, for then will be fulfilled the inspired words: "He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:4.

TWO COMMANDMENTS on which *the Law Hangs*



"**T**EACHER, which is the greatest commandment in the Law?" asked one of the Pharisees. Jesus said to him: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." This is the greatest and first commandment. The second, like it, is this: "You must love your neighbor as yourself." On these two commandments the whole Law hangs, and the Prophets."—Matt. 22:34-40.

Here Jesus pinpointed the requirements that were fundamental to the Law, not merely the Ten Commandments but the entire Law covenant with its more than six hundred God-given laws, and the Prophets. It is noteworthy that the two commandments that Jesus selected as being of greatest importance were not taken from the Decalogue, but they were part of the Law, all of which he said hangs on them.

It is in Deuteronomy 6:5 that this greatest commandment is found, but this is not its only occurrence. The idea is repeated often as being fundamental to the response of Israelites to all the commandments that God had given them. In urging the people to obey all God's laws, Moses declared: "O Israel, what is Jehovah your God asking of you but to fear Jehovah your God, so as to walk in all his ways and to love him and to serve Jehovah your God with all your heart and all your soul."—Deut. 10:12.

Certainly, if the Israelites loved Jehovah their God, they would never turn aside to other gods, they would not give the de-

vation that was his to a graven image, take up the name of Jehovah in a worthless way, or turn the sabbath day that he had set aside especially for his worship into a day for self-gain. Violation of any of these commands, or any others of God's righteous regulations, would betray lack of love on their part. Therefore, this may properly be termed the "greatest commandment in the Law."

So, too, with the commandment to love one's neighbor. Recorded at Leviticus 19:18, it says: "You must love your fellow as yourself." But the command is fundamental and is mentioned in connection with other obligations. For example, in the thirty-fourth verse of the same chapter reference is made to this command in connection with the treatment of temporary residents in the land. The fundamental nature of this requirement of neighbor love is further seen in that one who loves his fellow man would not dishonor his parents, commit murder or adultery, he would not steal things that belonged to his neighbor, injure him by bearing false witness against him, or covet the things that belonged to others. Violation of any of these commandments would constitute a breach of the even more basic obligation to love one's neighbor. "Love does not work evil to one's neighbor; therefore love is the law's fulfillment."—Rom. 13:8-10.

EVIDENCE OF GOD'S LOVE

The commandments Jesus quoted clearly speak of man's obligation to love both Jehovah God and one's neighbor. However, this brings into the picture, and prominently so, the love that Jehovah shows to mankind. Love is not something that originates with men. It is an attribute with which the Creator has endowed men. Our ability to love, therefore, is a result of what God has done for us. His own expressions of love toward us call forth in response a demonstration of our love for him. "As for us, we love, because he first loved us." (1 John 4:19) Therefore, when we learn that on the commandments to love God and one's neighbor hangs all the Law, it moves us to examine the ways in which God himself has demonstrated love in connection with the Law.

To Abraham, forefather of the nation of Israel, Jehovah promised that his descendants would become many and would inhabit the land of Canaan as their own. He further said: "By means of your seed all nations of the earth will certainly bless themselves."—Gen. 22:18.

About four hundred years later he miraculously delivered the Israelites from Egyptian slavery, and at Mount Sinai he provided the Law covenant as the constitution for his newly formed nation. Concerning that Law it was said: "What great nation is there that has righteous regulations and judicial decisions like all this law that I am putting before you today?"—Deut. 4:8.

Not only were those divinely given laws righteous, properly regulating man's relationship with his God and with his fellow man, but they held even greater significance. The apostle Paul was inspired to say that "the Law has a shadow of the good things to come." Jesus himself pointed out that the Law must be fulfilled. (Heb. 10:1; Matt. 5:17, 18) And at Gal-

tians 3:19, 24 the objective of the Law is specifically stated in this way: "Why, then, the Law? It was added [to the Abrahamic covenant] to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith." The Law constantly reminded the Jews of their imperfection and impressed upon their minds the need of a perfect sacrifice that could really take away their sins. But it required God to exercise his love further to bring about the fulfillment of the 'good things that were to come' and to 'send forth his Son, who was produced out of a woman and who came to be under law, that he might release by purchase those under law.' (Gal. 4:4, 5) It is such love that the apostle John refers to, saying: "The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins." (1 John 4:10) Therefore, the love that underlies the Law, that brought about the fulfillment of its prophetic types, and that called for the Israelites to respond with love for God and for their fellow men, is the love that God himself has shown.

OBEYING THE LAW

It was not enough for those under the Law to make verbal profession of love for God, nor was it sufficient simply to render a token of obedience. Their love for God was to be rendered with all their heart and all their mind and all their soul. Worship that came only from the mouth was not acceptable. "Jehovah says: 'For the reason that this people have come near with their mouth, and they have glorified me merely with their lips, and they have removed their heart itself far away

from me, and their fear toward me becomes men's commandment that is being taught, therefore . . . the wisdom of their wise men must perish, and the very understanding of their discreet men will conceal itself.' "—Isa. 29:13, 14.

Jesus reproved the religious scribes and Pharisees for their self-righteous attention to certain details of the Law while failing to measure up in matters that would show a right heart condition. He said: "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, judgment and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. Blind guides, who strain out the gnat but gulp down the camel!" (Matt. 23:23, 24) Blinded by their own self-righteousness, they missed the purpose of the Law. They did not have love of God and of righteousness. Considering the common people as beneath them, they did not have love for these neighbors of theirs. They failed to recognize their sinful condition and their need of a Redeemer, and although the prophets had identified him, they rejected the Messiah when he appeared. On the other hand, those who allowed the Law to be a tutor to lead them to Christ were noted as having love: "By this all will know that you are my disciples," he said, "if you have love among yourselves."

—John 13:35.

THE CHRISTIAN POSITION

While the Law covenant itself has passed away, the fundamental truths and underlying principles on which it was based continue. Jehovah continues to be the only true God, the one to whom his creatures owe exclusive devotion. If the Israelites had reason to love Jehovah in response to the love he had showed them, Christians

today do even more so. With the Christian congregation God has made a new covenant. "Not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, 'which covenant of mine they themselves broke, although I myself had husbandly ownership of them,' is the utterance of Jehovah." 'For this is the covenant that I shall conclude with the house of [spiritual] Israel after those days,' is the utterance of Jehovah. 'I will put my law into the midst of them, and in their heart I shall write it. And I will become their God, and they themselves will become my people.' 'And they will no more teach each one his companion and each one his brother, saying, "Know Jehovah!" for they will all of them know me, from the least one of them even to the greatest one of them,' is the utterance of Jehovah. 'For I shall forgive their error, and their sin I shall remember no more.' "—Jer. 31:31-34.

We are now living at the time when the one who gave his life as a sin-removing sacrifice so we might gain life is ruling as King and will soon destroy the author of sin, Satan the Devil. With such glorious prospects, now is the time for us to show our love of God by filling our minds with an accurate knowledge of his will. We must get God's law on our heart and be motivated to show our love of God by obeying his commandments. Having a clear knowledge of the divine will, along with strong love for God, we will not turn aside from it for any apparent self-gain or even under pressure from those who persecute us. We will be loyal to God because we love him.—1 John 5:3.

And what of the requirement to love one's neighbor as oneself? After hearing this requirement, one who wanted to prove himself righteous said to Jesus: "Who really is my neighbor?" Jesus answered

by an illustration. He told of a man who was beaten up and robbed on the road to Jericho. A priest who passed by, and later a Levite, failed to stop to help the half-dead man lying by the roadside. But a Samaritan, moved with pity, gave him first aid, took him to an inn and paid for his keep until he should recover. It is obvious who proved himself to be neighbor to the man who had fallen among robbers. Said Jesus: "Go your way and be doing the same yourself."—Luke 10:29-37.

Nothing is gained by trying to dodge the issue and trying to persuade ourselves that there are only a few of mankind that are worthy of our mercy and help. Jesus drove the point home when he said: "You heard that it was said: 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have? are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing?" (Matt. 5:43-47) "Really, then," said Paul, "as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—Gal. 6:10.

This does not require a Christian to gullibly believe the professions of every charity that takes up collections, and give his money for them to use. In the parable of the good Samaritan, the one commended did not simply go into town and pay some-

one else to go out and take care of the man who needed help. Since he was on the scene, he rendered that help personally and himself paid the man's bill at the inn.

When it comes to the material necessities of life, Christians know that their verbal expressions of love must be backed up by deeds to the extent of their ability. As James said: "If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them, 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it?"—Jas. 2:15, 16.

However, there are other things of even more importance and that show even greater love. Jesus reminded us not to be overly anxious about the material things of life. "For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:32, 33) The greater love can be shown for our neighbor by directing his attention to God's kingdom and his righteousness. Those who are weak and sickly from a spiritual standpoint, those who hunger and thirst for righteousness, need to be fed on the strengthening truths of God's Word. They need someone to show a loving interest in their spiritual welfare. This Jesus instructed us to do when he said: "Go therefore and make disciples of people of all the nations." —Matt. 28:19.

Yes, love is just as fundamental to the way of life of a Christian as it was to the Israelites' obedience to the Law. We are not under the Law, but we are under obligation to love Jehovah our God with all our heart and mind and soul, and our neighbor as ourselves.

If I have all the faith so as to transplant mountains, but do not have love, I am nothing.—1 Cor. 13:2.



in the SPACE AGE

"The making of wisdom succeed means advantage."—Eccl.
10:10.

RECENTLY man's wisdom plunged him into what he calls "the space age." Yet man's wisdom has not opened for him the way to heaven. By hundreds of thousands of miles man, by means of his instruments, has penetrated into outer space to learn some of its secrets. Despite all this wisdom, man has not gained access into heaven, the home of God. By all his probing into the bottomless depths of space scientific man is not even interested in learning more about God, the Creator. Is there not, then, something faulty about man's "space age" wisdom? Is it practical?

² The farther that inquiring man reaches into deep space with rockets and satellites equipped with measuring instruments, the more he is confronted with the evidence that there is one God of all creation, that God is, that the intelligent Creator of all the universe is. Man is obliged to see and acknowledge the wisdom, the understanding, the knowledge and the discernment with which all the universe came into existence. But reliance upon his own wisdom and pride in his own accomplishments

make man unreasonable, just like a dumb brute beast. A cow in the field looks at the wonders of earth and sky but cannot appreciate that there is a supreme, all-powerful, all-wise Creator who made and arranged all these glorious things in all their array and harmony. So the prideful

man of science in the space age has become. He sees, but he reasons not and understands not. He wants to avoid the fact that there is a God to whom he is responsible and whose will he should seek to know and to do. He therefore does not himself use qualities that he sees exhibited in the works of creation, and he proves his materialistic wisdom to be impractical. He takes no heed to the following words penned by a famous king who had practical wisdom thousands of years before the space age:

³ "Jehovah himself in wisdom founded the earth. He solidly fixed the heavens in discernment. By his knowledge the surging waters themselves were split apart, and the cloudy skies keep dripping down light rain. My son, may they [that is, wisdom, discernment and knowledge exhibited in God's creation] not get away from your eyes. Safeguard practical wisdom and thinking ability."—Prov. 3:19-21.

⁴ But why should we keep such wisdom, discernment and knowledge before our mental eyes as being connected with Jehovah God as the Creator? Why safeguard the wisdom that is practical, and why hold onto our thinking ability, not letting it be regimented by domineering, self-seeking men? The king of practical wisdom continued writing to explain why, saying: "And they will prove to be life to your

1. Despite man's plunge into the "space age" recently, why must there be something faulty about his wisdom?
2, 3. (a) How does scientific man probing into deep space show himself to be like the unreasoning cow?
(b) To what words of Solomon does he take no heed?

4, 5. (a) What reasons did King Solomon give for advising us to keep such faculties? (b) How do the reasons given by Solomon apply especially to this time?

soul and charm to your throat. In that case you will walk in security on your way, and even your foot will not strike against anything. Whenever you lie down you will feel no dread, and you will certainly lie down and your sleep will certainly be pleasurable. You will not need to be afraid of any sudden dreadful thing, nor of the storm upon the wicked ones, because it is coming. For Jehovah himself will prove to be, in effect, your confidence, and he will certainly keep your foot against capture.”—Prov. 3:22-26.

⁵ Such benefits from practical wisdom, discernment, knowledge and thinking ability in connection with Jehovah God are indeed needed in this time of fear of surprise attack, of a shower of death from the skies, of a violent death to our souls from outer space or from deep submarine levels of the great oceans. Aside from such things of man's causing, there is the universal war of Armageddon that is coming like a storm upon all those who are wicked in God's sight. The military scientists freely admit they have no defense against missile warfare. Much less so have they against Armageddon.

⁶ In the face of such manifest lack of discernment and understanding on the part of the scientists of this space age, it is of no use to look to man himself for practical wisdom that will mean a secure life for us in happiness and peace. Here, now, is something of an illustration of this. A young man of the State of New Jersey attended the Columbia University in New York city. Later he sued the university at law for his tuition money and damages for the time that he had spent at Columbia University as a student. Why? The New

York *World Telegram and Sun* reports: “He claimed Columbia detained him by falsely professing to teach wisdom.”

Superior Court Judge Gerald Foley dismissed the suit on June 13, 1958. Said he: “If there is one thing a person of ordinary intelligence knows, it is that wisdom cannot be taught, if indeed, it can even be defined.” Then the judge made a powerful reference to human inability when he concluded with these words: “No rational person would accept the claim of any man or institution that wisdom can be taught and no rational person would draw from the material [presented in this legal case] that Columbia conveyed the impression that it could or would teach wisdom.” However, the New York *World Telegram and Sun* reported that the former Columbia University student is unsatisfied and says “he will appeal the dismissal of his suit charging the institution with failing to teach him wisdom.”—June 14, 1958.

We have every reason to believe that the Appeals Court will affirm the sane ruling of this Superior Court judge, that wisdom cannot be taught by any worldly institution of man. It was not within the province of this judge of a nonreligious court to say that wisdom comes only from the heavenly source, that is to say, from Jehovah God, whose four main personal qualities are wisdom, justice, power and love. It was God who, in the first place, implanted in man what wisdom man possesses; and thus man was created on the human level in the image and likeness of God his Maker. So man ought to display more common sense than a cow, now in this “space age” especially. Man ought to get some of the understanding and discernment that wise King Solomon had, which

6, 7. (a) That it is useless to look to man to teach practical wisdom was shown by what Columbia University student recently? (b) In dismissing the suit how did the Superior Court judge rule against looking to things human for wisdom?

8, 9. (a) From where was the Superior Court judge not in position to say that man alone gets wisdom? (b) From where did Solomon acknowledge that he got his wisdom, and what did he say of its benefits?

is written down and preserved for us in the *Bible* book of Proverbs. King Solomon knew from where he got his wisdom, and he was humble and thankful enough to confess it. In Proverbs 2:6-22 he wrote down:

⁹ "Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment. And for the upright ones he will treasure up practical wisdom; for those walking in integrity he is a shield, by observing the paths of judgment, and he will guard the very way of his men of loving-kindness. In that case you will understand righteousness and judgment and uprightness, the entire course of what is good. When wisdom enters into your heart and knowledge itself becomes pleasant to your very soul, thinking ability itself will keep guard over you, discernment itself will safeguard you, to deliver you from the bad way, from the man speaking perverse things, from those leaving the paths of uprightness to walk in the ways of darkness, from those who are rejoicing in doing bad, who are joyful in the perverse things of badness; those whose paths are crooked and who are devious in their general course; to deliver you from the strange woman, from the foreign woman who has made her own sayings smooth, who is leaving the confidential friend of her youth and who has forgotten the very covenant of her God. . . . As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it."

¹⁰ Man's wisdom in this "space age" has increased the dangers, the hazards for him and the threats to his very existence amid all the material advantages that he enjoys. It is therefore impractical wisdom. Not so the wisdom that Jehovah God gives, together with the knowledge, discernment

and understanding that he also gives. These things from him help us to be upright and to walk in integrity according to a higher standard than man's, according to God's standard. Just think of having Almighty Jehovah God as our shield because we walk in this integrity. And if we are upright, just think of this God as treasuring up something for us, "practical wisdom," or, really, the fruitage of practical wisdom, that is, an abiding success, an effectual working, the good effects of our working. In this way we never come to a real loss; we are never wasting or misapplying our efforts; we are laying up treasure with God. And this treasure has to do with eternity, for Jehovah God is eternal. "Even from time indefinite to time indefinite you are God," said the prophet Moses to Him in worship. (Ps. 90:2) Our treasure is thus assured of being eternal, to time indefinite in the future just as far as Jehovah was God to time indefinite in the past, which means endlessly. Wisdom that brings such an abiding success is truly "practical wisdom," sound and efficient wisdom. So practical wisdom means more than mere wisdom, such as man now has.

¹¹ A thousand years after wise King Solomon, another man wrote about wisdom, a man whose writings have a circulation today greater than that of any living writer on earth. In his letter to the Ephesians, which is circulated in the pages of the *Bible*, this man, the apostle Paul of nineteen hundred years ago, wrote these words to his fellow Christians: "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ, . . . his loved one. By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to

10. How is man's wisdom shown to be impractical, but how is the wisdom that we get and use from God shown to be practical?

11. What did another man, nineteen hundred years ago, write to the Ephesians about wisdom?

the riches of his undeserved kindness. This he caused to abound toward us in all wisdom [*sophía*, Greek] and good sense [*phrónesis*], in that he made known to us the sacred secret of his will. It is according to his good pleasure which he purposed in himself."—Eph. 1:3-9.

"THE SACRED SECRET OF HIS WILL"

¹² The "space age" scientists have set off nuclear explosions some three hundred miles up in space and have sent man-made satellites into orbit around the sun and bounced radar signals off the planet Venus. They have not, however, penetrated into the "heavenly places in union with Christ." That is why they have not come to know "every spiritual blessing" that is to be found in those heavens. This proves that it is not by means of materialistic science that we gain the spiritual blessings in those heavens. It is only by means of the way that God has arranged; it is only by means of his loved one, Jesus Christ. God's way has to do with the blood of his Son, that is to say, with the pouring out of the perfect human life of Jesus Christ as a ransom sacrifice for us. Scientists who do not recognize the ransom sacrifice of God's Son Jesus Christ cannot appreciate God's undeserved kindness nor can they get the vital benefits of Jesus' sacrifice. They cannot enjoy the blessing of release from the condemnation for their inborn sinful state. They cannot enjoy the blessing of the forgiveness of their trespasses by God against whom they continually trespass. Only in the riches of God's undeserved kindness toward repentant sinners does he grant such a lifesaving blessing to us by means of Jesus Christ.

¹³ This undeserved kindness God has

12. Why is it that the "space age" scientists have failed to get the blessings that are to be found in those "heavenly places"?

13. How is it "in all wisdom and good sense" that God has made his undeserved kindness abound toward us believers?

made abound toward us believers "in all wisdom and good sense, in that he made known to us the sacred secret of his will." Not that he had done this in all wisdom and good sense on his own part, but that he has done this by imparting to us believers "all wisdom and good sense." By this statement the apostle Paul emphasizes that God the Father of Jesus Christ is the source of all wisdom and good sense and consequently what measure we have of these qualities we have from God. Along with wisdom from him we have good sense, prudence, insight. Coupled with good sense, such wisdom is practical wisdom, because it is a wisdom that acts in harmony with the revealed will of God.

¹⁴ With all the wisdom that worldly scientists have been accumulating over the centuries they have not been able to solve or unravel the "sacred secret" of God's will, not to speak of the secret of what life is and how it is produced or gained. God's will is a secret that he has held sacred to himself until his time to reveal his will or a particular part of his will. Even when he did reveal it, God did not choose to reveal it to everybody, friend and enemy alike. Says the apostle Paul: "We speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. This wisdom not one of the rulers of this system of things came to know, for if they had known it they would not have impaled the glorious Lord. But just as it is written: 'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him.' For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God."

14. (a) How did Paul explain that God had not imparted His "wisdom in a sacred secret" to his enemies? (b) Hence what does his revealing of his sacred secret to us express?

(1 Cor. 2:7-10) In line with that, King Solomon's father, David, said: "The intimacy with Jehovah belongs to those fearful of him, also his covenant, to cause them to know it." (Ps. 25:14) For this reason Jehovah's revealing the sacred secret of his will to us expresses the riches of his undeserved kindness toward us. Therefore, oh how favored we are!

¹⁵ What is that sacred secret of God's will? It is God's purpose to have a certain administration of things. According to this administration he makes his Son Jesus Christ the head or chief one of his universal organization, so that all things in heaven and in earth must be gathered together under his glorified Son as their head. This is the administration that God sets up for his universal organization through his faithful exalted Son Jesus Christ. It is a theocratic arrangement of things, for it is an arrangement made by God and also God rules the arrangement, doing so through the one whom He made the head, his glorified Son. Thus his now revealed purpose is "for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth. Yes, in him, in union with whom we were also assigned as heirs, in that we were foreordained according to the purpose of him who operates all things according to the way his will counsels."

—Eph. 1:10-12.

¹⁶ Having this certain knowledge of his purpose and seeing that it circles around Jesus Christ his Son, we can act with all wisdom and good sense. Knowing that God "operates all things according to the way his will counsels," we can wisely keep in harmony with his will, and not be disappointed or frustrated by having our self-

ish plans and arrangements broken up because of their being contrary to God's will. We will not be deceived into thinking that we are accomplishing something, that we are doing something big, that we are getting somewhere, when, as a matter of fact, we are ignoring God and not acting in line with his irresistible purpose and his arrangement for us to gain eternal life and enjoy a part under his theocratic administration in which Jesus Christ is head.

¹⁷ However, since we have been informed of the sacred secret of God's will regarding Christ, we can act with the wisdom and good sense that God gives along with that information. We can avoid what is not wise, what does not make good sense or what does not show prudence and insight when it is measured up against God's will in Christ. We display practical wisdom, therefore, when we subject ourselves to Jesus Christ as God's highly exalted one and follow him according to his teachings and instructions. Let scientists rocket a man into outer space if they can, yet no man, no creature in heaven or on earth, can get higher than God's Son, Jesus Christ. No man can subject all nations and governments under himself and maintain his supreme position for all time. This is not God's will for sinful man. No other creature fits in with the sacred secret of God's will so as to be the anointed ruler in God's kingdom. Only Jesus Christ does so. Hence only he has the almighty backing of the all-powerful God. That is why Paul said to the believers:

¹⁸ "I continue mentioning you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation in the accurate knowledge of him, the eyes of your heart having been enlightened, that you

15. What is that sacred secret of God's will as briefly explained by Paul to the Ephesians?

16. Because of knowledge of this sacred secret, how can we act with wisdom and good sense?

17, 18. (a) In view of the sacred secret concerning Christ, how do we display practical wisdom? (b) As to the creature's highest position, how does Paul show who has the almighty backing of God?

may know . . . what the surpassing greatness of his power is toward us believers. It is according to the operation of the mightiness of his strength, with which he has operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come. He also subjected all things under his feet, and made him head over all things to the congregation, which is his body.”—Eph. 1: 16-23.

¹⁹ What a wonderful, thrilling thing it is to know, then, who the one is whom the supreme, almighty God has appointed to hold and to exercise the world domination! On this point we have accurate knowledge, and we have had it revealed to us, not through the diplomatic channels of this world, not through the meetings of the heads of governments or of the foreign ministers of the governments of this world, but through God’s Word and under the enlightening force of his spirit. Jesus Christ our Lord is the one whom the Father of glory has seated in the kingdom of the long-promised new world, to rule in heaven and over the earth and all who are permitted to inhabit the earth. No summit meeting will decide this, no session of the Security Council or of the General Assembly of the United Nations will decide this. Neither will the nation or the military bloc of nations that has the greatest stock of missiles or that has made the greatest strides in the mastery of outer space decide this. It has already been decided, long ago, nineteen hundred years ago. And since A.D. 1914 the oft-foretold kingdom, whose anointed King fulfills the

sacred secret of God, has been exercising the power and the dominion in the heavens far beyond the reach of man’s space rockets and satellites.

²⁰ There is a further feature of God’s sacred secret, namely, to have associated with his King Jesus Christ in his heavenly kingdom a congregation of 144,000 faithful followers chosen by God from among men during this Christian era. No gathering of powerful politicians for deciding how the rulership of this earth is going to be split between them will prevent this feature either.

²¹ All the testimony gathered from Bible prophecy and from earthly events that fulfill prophecy is to this effect: That in the world-changing year of 1914 the vision that the prophet Daniel saw was fulfilled: “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

²² And soon now the further part of the vision concerning the congregation of the saintly followers of Jesus Christ will be fulfilled: “The Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints received the kingdom.” God’s angel explained this to Daniel, saying: “The kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all

19. (a) How has the accurate knowledge concerning the holding and exercising of the world domination been revealed to us? (b) Why will no worldly political meeting or “space age” nation decide this matter?

20. What further feature of God’s sacred secret will no gathering of politicians prevent?
 21, 22. (a) What vision of Daniel was fulfilled in 1914?
 (b) What further part of that vision as to world rulership will soon be fulfilled?

dominions shall serve and obey them." —Dan. 7:13, 14, 22, 27, RS.

²³ Let the missile-equipped, space-probing nations fight a hot or a cold war over this issue of world domination. There would be absolutely no need to fight if they merely recognized Jehovah God's decision and action in the matter. In their ignoring and unwittingly fighting against God's decision and arrangement in the matter they may act with all the accumulated military wisdom of the ages; but they will nonetheless act with impractical wisdom. Theirs will be a war of miscalculation indeed, for they misjudge Jehovah God by the apparently weak, defenseless appearance of his witnesses on earth, the true followers of the Lamb Jesus Christ. Hence concerning the nations who lack practical wisdom and who show no more understanding than a brute beast it is written: "These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also those called and chosen and faithful with him will do so." —Rev. 17:12-14.

EXERCISE OF FORETHOUGHT WISE

²⁴ Persons who desire to be on the winning side in the universal fight for world domination do not follow the nations in ignorance of the sacred secret of God. They do not care to be drawn into any war of miscalculation against God and his Lamb Jesus Christ. In harmony with "God's wisdom in a sacred secret, the hidden wisdom," these lovers of life and happiness follow the advice of the Lamb Jesus Christ that he gave when a notably great crowd followed him. The question was, Would they all continue to follow him to

23. In fighting against God's decision and arrangement, why will the nations be acting with impractical wisdom? 24, 25. (a) What is the attitude of those who desire to be on the winning side in the universal fight? (b) What advice of the Lamb do we follow?

the end? Did they fully know what this required? So concerning this we read:

²⁵ "Now great crowds were traveling with him, and he turned and said to them: 'If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple. Whoever is not carrying his torture stake and coming after me cannot be my disciple. For example, who of you that wants to build a tower does not first sit down and figure out the expense, to see if he has enough to complete it? Otherwise, he might lay its foundation but not have the funds to finish it, and all the onlookers might start to ridicule him, saying: "This man started to build but had not the funds to finish." Or what king, marching to meet another king in war does not first sit down and take counsel whether he is able with ten thousand troops to cope with the one that comes against him with twenty thousand? If, in fact, he cannot do so, then while that one is yet far away he sends out a body of ambassadors and sues for peace. Thus, you may be sure, none of you that does not say good-bye to all his belongings can be my disciple. Salt, to be sure, is fine. But if even the salt loses its strength, with what will it be mixed? It is suitable neither for soil nor for manure. People throw it outside. Let him that has ears to listen listen.'" —Luke 14:25-35.

²⁶ To get the security or the protection of property that a watchtower makes possible, one has to have the funds with which to complete it to its required height. To avoid ridicule or the poking of fun at one, one has to be practical in wisdom and calculate first whether one has enough money to complete the proposed tower, before one ever starts building and wasting time,

26. What would be practical wisdom with regard to building a watchtower or going to war with a superior enemy?

material, energy and money and showing unwise-dom. In war, to avoid suffering a calamitous defeat or even the wiping out of his army and himself, a king has to show good sense and do some calculating. Can he win against the king coming with a double-size army and possibly better equipped? Or would it be safer to sue for peace and not risk a fight? If this latter course is advisable, then it would be practical wisdom for the weaker king to sue for peace.

²⁷ Not otherwise in this space age. Even in the Berlin crisis of 1959 the need to negotiate was seen to be advisable rather than to risk a nuclear war with all the disastrous consequences to both sides in the conflict. But how about the impending universal war between God Almighty and all this wicked system of things? Ah, in this more serious case the nations see no need to negotiate, no need to send now before Armageddon comes like a surprise attack and sue for peace with Almighty God. Yet they cannot possibly win against him. To continue to ignore Jehovah's warnings through his witnesses until the battle is joined at Armageddon means annihilation for all the nations of this world. So they show no practical wisdom.

²⁸ We toward whom God's loving-kindness has abounded in all wisdom and good sense cannot afford to do like the world rulers. We must act with the "spirit of wisdom and of revelation in the accurate knowledge of him, the eyes of your heart having been enlightened." With our enlightened eyes we see what the prophetic Revelation has said concerning the "ex-

27. How was worldly wisdom shown respecting handling the 1959 Berlin crisis, but how do the nations not act with practical wisdom concerning the impending universal war?

28. Where has the spirit of revelation shown us that the kings of earth are being gathered, and why cannot we afford to be like them?

pressions inspired by demons" that come forth through the mouths of impressive speakers: "They go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. And they gathered them together to the place that is called in Hebrew Armageddon." (Rev. 16:13, 14, 16, *footnote*) We have the accurate knowledge that the kings are being gathered to destruction at the hands of God Almighty and his King of kings. Personally, we witnesses of Jehovah have acted with practical wisdom and refused to go along with them.

²⁹ We have sued for peace with God through his Lamb Jesus Christ, through whose blood we have the release from condemnation and the forgiveness of our trespasses against God. We have counted the cost, figured out the cost of a thorough, complete undertaking. Determined to meet all personal expenses involved and being sure that with God's help we can meet the expense, we have said good-by to all our selfish belongings and have dedicated ourselves to God to be disciples of his now-reigning Son, Jesus Christ. This has meant hating or loving less our personal fleshly relatives, father, mother, wife, children, brothers and sisters. Even our present earthly life we cannot afford to hold too dear to us.

³⁰ Now that we have been for some time in the way following Christ as his disciples, we dare not grow weak in our decidedness. We dare not become like salt that loses its strength and is no longer fine. To become so would mean to become useless, a subject of ridicule to this world and unfit for God, in fact, a reproach upon God, hence like

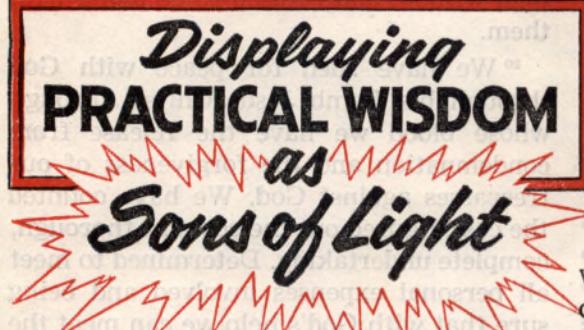
29. How have we acted unlike those kings, and how have we shown hate of those dear to us according to the flesh?

30, 31. (a) Why must we be the "salt of the earth" all the time? (b) After we have undertaken discipleship, why is it impractical wisdom for us to drop out?

strengthless, contaminated salt fit only to be thrown out and trampled underfoot. Yes, it means destruction.

³¹ We must continue to be the "salt of the earth" all the time. (Matt. 5:13) It is practical wisdom first to sit down and figure out the expense of undertaking discipleship. It is impractical wisdom, therefore, after we have undertaken it, to refuse to pay the further expense and continue in discipleship to the end. Worldly

wisdom may make it appear to be the best thing for one to drop out, but such wisdom is not practical. It is not good sense, for it dictates what may be selfishly advantageous for the time being but what will mean disgrace and destruction in the end. Practical wisdom never hesitates to pay the running expenses until the entire cost is met and the glorious reward of discipleship is ours! We must follow God's Lamb no matter where he goes!—Rev. 14:4.



IT IS our obligation to display practical wisdom for the sake of the sheeplike people who need faithful shepherds. We dare not be like Bildad the Shuhite in the prophetic drama of Job. This Bildad did not help to solve afflicted Job's problem. Rather, he cast doubts upon Job's integrity and urged another course of action for Job. So Job said to Bildad: "O how much help you have been to one without power! O how you have saved an arm that is without strength! How much you have advised one that is without wisdom, and you have made practical wisdom itself known to the multitude!" May such a word not need to be said reproachfully to us in this space age. If we desire to prove ourselves real friends and sincere comforters, and not "physicians of no value" to the sheeplike ones in their affliction today, we have to make

known the course of practical wisdom to them. (Job 26:1-3; 13:4) That course is for us to interest them, not in outer space, but in the heavens where they can lay up bomb-proof treasure with Jehovah God and his Christ.

² On the impracticalness of modern worldly programs, Dr. A. R. J. Grosch caused an uproar at the conference of scientists at California Institute of Technology when he, as manager of space programs for the International Business Machines Corporation, shouted: "Our missile program is the swan song of a dying civilization. We don't need better missiles to destroy each other—the ones we have now will do the job adequately. And there isn't any point in zooming off into outer space. We could spend the money better solving problems here at home—taking care of our overcrowded, underfed millions. If we did that, we wouldn't need to find new worlds to colonize." He added: "We are in a bad way, I'm afraid, when we try to solve our problem by mass killing—or by paddling off to a bigger island in space." —New York Times, page 2, March 21, 1959.

1. What are we obligated to display for the sake of sheeplike people, and what course does this mean for us in this space age?

2. On the impracticalness of modern worldly programs, what did a manager of space programs recently say to a conference of scientists?

³ Now, when the universal war of Armageddon, which will break forth from beyond outer space, is impending, the need of the people here on earth is the thing to take care of, at once. The course of practical wisdom is for us to show from the Holy Bible how lovers of peace and happiness may sue for peace with Jehovah of armies rather than to get in touch electronically with the moon, or Venus or some other planet to which it is hoped to send space ships. It is more important to know Jehovah God and his Son Jesus Christ than to know about the moon and the planets, which God created, for such knowledge of the Creator and of his Son, our Savior, means everlasting life. (John 17:1-3) If one really wanted to get around and see things safely and conveniently in outer space, it would be wiser to follow Jesus' counsel and keep seeking first God's kingdom rather than to plan on becoming a space traveler in outer space ships. Those who inherit the heavenly kingdom will see far more than the things in outer space. They will get around with greater speed, angelic speed, and with more ease and convenience. Space travel can never bring anyone the vision of God himself that the Kingdom heirs will gain.—Matt. 6:33; 5:8; Ex. 33:20.

⁴ Practical wisdom considers the future sensibly, which means according to what God has told us in his Holy Bible. It is his

will and purpose that there must be a righteous new world. He will be the one God to be worshiped in that new world, and his glorified Son Jesus Christ will be the one King ruling by the grace of God, over all the earth and its outer space. Will Jehovah God and his reigning King want us and permit us to live in that perfect new world and enjoy it forever? We cannot be enemies of God and Christ and expect to do so. We must therefore have God and his King as our everlasting friends, and not this short-lived, doomed world.



⁵ We need to provide for the future with practical wisdom. Jesus gave us a parable or illustration to teach us to do so. An Oriental steward was threatened with discharge by his master because of handling the master's goods wastefully. "Then the steward said to himself: 'What am I to do, seeing that my master will take the stewardship away from me? I am not strong enough to dig, I am ashamed to beg. Ah! I know what I shall do, so that, when I am put out of the stewardship, people will receive me into their homes.' " So he called those who were heavily in debt to his master, one after another, and had them change their bills of debt to a lower amount, in one case down to 50 percent, in another case down to 80 percent of the owed amount. When the master learned of this friend-winning action of his steward, at the expense of his master, what did this master do? Of course, he discharged the steward.

3. (a) How do we take care of the need that needs to be taken care of now before Armageddon? (b) What will surpass in sight-seeing the proposed space travel? 4. In what way does practical wisdom view the future, and hence why dare we not have God and Christ as enemies now?

5. In order to teach us to provide wisely for the future, what parable or illustration did Jesus give us?

Jesus left that unsaid; but Jesus did say this to make clear the point of the illustration: "And his master commanded the steward, though unrighteous, because he acted with practical wisdom; because the sons of this system of things are wiser in a practical way toward their own generation than the sons of the light are."—Luke 16:1-8.

⁶ Practical wisdom is to be commended because it brings results that are of advantage and benefit to the one exercising it. Hence Jesus told us the best way in which to apply the point of the illustration, by imitating, not the steward's injustice, but his practical wisdom. Jesus did not want the sons of light to be less wise in a practical way than the sons of this worldly system of things are to their present-day generation. Jesus wants us to be wise in a practical way toward God and his anointed King.

⁷ Accordingly Jesus said to the sons of the light of truth: "Also I say to you, Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling-places. The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? And if you have not proved yourselves faithful in connection with what is another's, who will give you what is for yourselves? No house servant can be a slave to two masters; for, either he will hate the one and love the other, or he will stick to the one and despise the other. You

cannot be slaves to God and to riches." —Luke 16:9-13.

⁸ We cannot dedicate ourselves to God through Christ and still stay slaves to riches, unrighteous riches, material riches. We must prove ourselves masters of unrighteous riches and make them serve our ends while we serve as God's slaves. Such unrighteous riches are not the treasures that we lay up in heaven with God, but it is wise to use them for gaining friends. We cannot have this world as our friend always. It is certain to perish in the "war of the great day of God the Almighty." In the face of all the uncertainties of this present life, the only friends that we can be absolutely sure of are Jehovah God and Jesus Christ. They are the only ones that can receive us "into the everlasting dwelling-places," for they are immortal, everlasting themselves. So they can give us perfect dwelling-places in the everlasting new world, whether these be in the heavenly kingdom with Jesus Christ or on the paradise earth with all the resurrected faithful holy men of those ancient times before Christ. Jehovah God and Jesus Christ, then, are the absolutely necessary ones to make our friends, who will really have something into which to receive us gladly after this "space age" world is destroyed at Armageddon and we are discharged from whatever connections we shall have had with this world.

⁹ Although material riches of this world are not the things we need at all in order to dedicate ourselves to God to become his slaves under our Leader Jesus Christ, still we can use material riches in a way to continue the friendship into which our dedication to God through Christ brings us. We certainly must watch that we do not

6. What is the best way to apply the point of Jesus' illustration?

7. What did Jesus tell us to do with the unrighteous riches and the slavery toward riches?

8. Who are the absolutely sure friends with whom to get on the good side, and why?

9. After our dedication, how must we prove ourselves in connection with the unrighteous riches, and how will doing so be rewarded?

use our unrighteous riches in such a way after our dedication as to turn God and Christ into our enemies. Judas Iscariot, the unfaithful one of Jesus' original twelve apostles, did that. We want to prove ourselves "faithful in connection with the unrighteous riches," and that is by using what material riches we now own, not to enrich this world or its slaves of Mammon (Riches), but to serve the interests of God's kingdom. We shall use them to see to it that the good news of God's established kingdom is more widely preached, in all the inhabited earth, for the purpose of a final witness to all the nations before their complete end comes. Since the dedication of ourselves and of our all to our Greatest Friend, Jehovah God, we really only hold in trust what material wealth we possess in the midst of this world. Hence we must prove faithful in using such earthly riches just as we must do in using all the priceless spiritual wealth that God has given us through Christ. Then after Armageddon God and Christ will take us into everlasting dwellings, because we used practical wisdom toward them as Friends.

MAKING WISDOM SUCCEED

¹⁰ As the royal congregator of Jehovah's people, wise King Solomon wrote: "If an iron tool has become blunt and someone has not whetted its edge, then he will exert his own vital energies. And the making of wisdom succeed means advantage." (Eccl. 10:10) How true this saying! If a man has a work to perform that needs a sharp-edged tool, then it is to his advantage to have the tool he uses sharp in its cutting edge. If the tool has become blunt and he does not discern the bluntness and sharpen up the edge, then when he works with the still-blunt tool he will have to

10. What illustration did Solomon use concerning the making of wisdom succeed, and to what degree of advantage are we taught to use practical wisdom successfully?

work harder. He will have to expend more of his own physical energy and time, and the job done will not be as neat when it is finally completed with much labor, sweat and extra effort. This spells inefficiency and a waste. It is not practical wisdom on the tool worker's part. Likewise with practical wisdom on the part of God's sons of light. They must make it succeed. That is, they must use practical wisdom to success or in such a way that it results in success. If they do this, then their practical wisdom when put to use will be an advantage to them. The way that the unrighteous steward applied his practical wisdom was only to his immediate and temporary advantage. The way we sons of light are taught to use practical wisdom that comes from God is to our eternal advantage.

¹¹ There is no sense in making things hard for us and vexing ourselves with unsatisfactory results or workmanship. In that regard the Christian overseer Timothy was given the following instructions concerning the flock of God's people in his charge: "Keep reminding them of these things, charging them before God as witness, not to fight about words, a thing of no usefulness at all because it overturns those listening. Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright. But shun empty speeches that violate what is holy; for [such speeches] will advance to more and more ungodliness, and their word will spread like gangrene." (2 Tim. 2:14-17) The "word of the truth," the Holy Scriptures, is the tool with which we are authorized and commanded to work, not words or teachings outside God's Word that provoke a fight about the meaning, a fight that brings no useful outcome but really harms those listening to the dispute.

11. (a) Why is it not sensible to make things hard for us? (b) Why was Timothy told to handle the word of the truth aright?

The speeches of this world that are profane because of violating what is holy to God are just empty sayings that have no real content, no real solidness, and they lead people into ungodliness and cause cankerlike corruption that eats away until death ensues. It is not practical wisdom to handle and deal with such words, teachings, and empty, profane speeches or sayings.

¹² Use the tool that accomplishes God's work, namely, his holy Word. When handling it, be sure that it is handled aright, not only so that God's Word is made to harmonize with itself but also that it is handled with the right motive in one's heart and for the right purpose. Our motive should be love to God and his dear sheep. Our purpose should be to exalt God and gather together all his sheep into the one fold under his Right Shepherd, Jesus Christ. This work requires also *preaching* God's "word of the truth." We should be careful to see that our tool is sharp-edged, keen. God's Word actually is that in itself; but we have to keep our understanding of it sharp and our ability to preach and teach it keen, incisive, piercing, penetrating, not dull, blunt, unconvincing, and so needing extra time and effort to get at the point and drive it home. Due to failure to use it, our instrument or tool will seem to get like that. The pressing need for the ingathering and the upbuilding of the sheep now before Armageddon requires of us to do our utmost in handling the Word of the truth aright. We must prepare ourselves in advance to the highest degree of sharpness. This will really save effort while we are at work and will get the best results.

¹³ In that case we shall make practical

12. (a) What tool, then, should we use, and how do we handle it aright? (b) How do we keep it sharp for our use, and with what benefit?

13. Why will we workmen then have nothing of which to be ashamed?

wisdom succeed. We will be using practical wisdom to success, and this will be to our everlasting advantage. As workmen we shall have nothing of which to be ashamed and shall show ourselves approved to God.

THE PRACTICAL FOUNDATION

¹⁴ In this space age Christendom is full of religionists who do many things in the name of the Lord Jesus. However, they do not handle the Word of the truth aright. They make themselves a part of this world; they constitute themselves friends of this world, and then undertake to do many things in harmony with the purposes of this world, so as to keep on good terms with it, never running into conflict with it. Then to these works that they have undertaken according to this world's standards and aims they attach the name of Christ. They call such works Christian and claim that Christ set an example for them to do such works. For instance, did not Christ and his apostles perform works of healing? And so why should they not become medical missionaries? However, the name in which one presumes to do the work is not what makes the work right. Besides the name, the work's product must be right.

¹⁵ Said Jesus: "Really, then, by their fruits you will recognize those men. Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works 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. 7:20-23)

14. How do Christendom's religionists not handle the Word of the truth aright, and why does not the name taken make one's course right?

15. In proof of this, what did Jesus say, and hence why do lawless workers act without practical wisdom?

Jesus Christ always did the will of his Father who is in the heavens. He never worked at any lawlessness toward God. His name is not to be associated with what is not God's will, lawlessness. To apply Jesus' name to lawlessness is wrong, no matter whether such lawlessness may seem to accomplish wonderful works. Jesus has no familiarity with workers of lawlessness who hypocritically use his name to misrepresent their works and make a deceptive impression. Consequently such lawless workers act without practical wisdom.

¹⁶ Jesus Christ is associated with heavenly wisdom and practical wisdom. He has always displayed these successful qualities. As God's firstborn Son in the heavens before his becoming a perfect man on earth he is personified in chapter eight of King Solomon's Proverbs. There he is represented as divine wisdom personified. As such, he says: "I, wisdom, I have resided with shrewdness and I find even the knowledge of thinking abilities. The fear of Jehovah means the hating of bad. Self-exaltation and pride and the bad way and the perverse mouth I have hated. I have counsel and practical wisdom. I—understanding; I have mightiness."—Prov. 8: 12-14.

¹⁷ Making practical wisdom succeed when he was on earth meant advantage to Jesus to gaining everlasting heavenly glory. Hear, now, his words of practical wisdom to us who do not want to fall into the trap of lawlessness: "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man [a man of practical wisdom], who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it

16. How does chapter eight of the Proverbs show that Jesus Christ is associated with heavenly, practical wisdom?

17. How did making practical wisdom succeed work advantageously to Jesus, and what illustration did he give against falling into the trap of lawlessness?

did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great."—Matt. 7:24-27.

¹⁸ Both the foolish Christian and the discreet Christian hear Jesus' sayings, just as the foolish virgin class and the discreet virgin class do. (Matt. 25:1-13) But the foolish Christian does not take heed to Jesus' sayings and put them in practice. He is careless, thoughtless, shortsighted and disobedient. Hence his religious structure he builds upon disobedience to the sayings of Jesus as a basis. Disobedience as a basis supplies the builder no foundation. It is like the sand. In the great flood of judgment at Armageddon the religious structure of the foolishly disobedient Christian will cave in. Its collapse will be great. It will mean everlasting destruction for the one who inhabits it.

¹⁹ The successful Christian is a person of heavenly practical wisdom, a person discreet, thoughtful, exercising forethought and working for something permanent, enduring, proof against destructive forces. He is obedient to authoritative sayings. His Christian structure he founds upon obedience to the sayings of God's wise Son as a basis. Obedience to these sayings serves as a rock-mass for a foundation, a rock-mass the roots of which go down deep so that it cannot be washed away or be undermined or toppled over. Amid the storm of divine judgment at Armageddon the Christian structure in which this dis-

18. On what does the foolish Christian build, and with what final result?

19. (a) What kind of person is the successful Christian? (b) On what does he build, and of what advantage will this be to him?

creet disciple dwells during this space age will not be destroyed. He will dwell forever, because he will have shown practical wisdom in harmony with the perfect will

of God. His making practical wisdom succeed, his using practical wisdom to success, will be to his everlasting advantage in Jehovah's endless new world.

"Your Will Be Done On Earth"

Serial Part 26

As foretold in the eleventh chapter of Daniel's prophecy, Alexander the Great, after establishing the Grecian or Macedonian Empire (the fifth world power in Bible history), died at Babylon in 323 B.C. For a time his empire was broken up into four Hellenic empires, ruled by generals of Alexander the Great. General Seleucus Nicator secured Babylon, Media, Syria, Persia and the provinces eastward to the Indus River; and the line of royal rulers from him through his son Antiochus I came to be known as the "king of the north" because of ruling from Syria north of Jerusalem. General Ptolemy Lagus secured Egypt, Libya, Arabia, Palestine and Coele-Syria, and the line of royal rulers from him came to be known as the "king of the south" because of ruling from Egypt to the south of Jerusalem. Because of rivalry and lust for territory war raged between the "king of the north" and the "king of the south." In 217 B.C. Antiochus III as king of the north found himself ranged in battle against Ptolemy IV of Egypt as king of the south, in fulfillment of Daniel 11:10, JP.



³⁰ Jehovah's angel showed that the tide of battle would turn, saying: "And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand." (Dan. 11:11, JP) Embittered, the king of the south, Ptolemy IV Philopator (or Tryphon), moved north with 70,000 troops against the advancing enemy. At the coastal city of Raphia, about twenty miles southwest of Gaza and not far north of Egypt's border, they met. Syrian King Antiochus III had raised a "great multitude" 60,000 strong, but it was given into the hand of the king of the south.

30. Where did the king of the south meet him for a fight, and what was given into his hand?

³¹ "And the multitude shall be carried away, and his heart shall be lifted up; and he shall cast down tens of thousands, but he shall not prevail." (Dan. 11:12, JP) The king of the south, Ptolemy IV, carried 10,000 enemy Syrian troops and 300 horsemen to their death and took 5,000 more as prisoners, a big loss for the king of the north. The two kings now signed a peace treaty, and Antiochus III was obliged to give up Phoenicia, including Tyre and Ptolemais, and Coele-Syria, that he had conquered. But he still held on to his Syrian seaport of Seleucia. This peace was to his advantage, for the king of the south did not follow up his victory, to "prevail." He turned to a life of dissipation in Egypt and left no successor to take up an aggressive lead against Syria, only his five-year-old son, Ptolemy V, as successor to Egypt's throne. This was many years before his Syrian opponent, Antiochus III, himself died. Jehovah's angel had foretold: "He shall not prevail." Over this victory his heart did get "lifted up," but specially

31. How was a multitude carried away at that battle, what were the terms of the peace treaty signed, but why did the king of the south not prevail but have his heart lifted up?

against Jehovah God. Judah and Jerusalem still continued under his domination, but he worked himself up to an attitude against Jehovah's people.

³² The king of the north, Antiochus III, after being defeated at Raphia, retired to his Syrian capital at Antioch. Unlike his victorious opponent, he went on to earthly greatness, gaining his title *Mégas*, the Great. He directed his military genius eastward and defeated the Parthians in 209 B.C. The following year he carried his expedition still farther eastward, against the Bactrians deep in Asia. These successful expeditions earned for him the title "the Great." Turning now westward, he captured Ephesus in Asia Minor and made it his capital. He crossed the Hellespont (the narrow strait of the Dardanelles) into Europe. There he rebuilt the city of Lysimachia that had been founded by Alexander's general Lysimachus. At this point Rome asked him to quit interfering in Europe. In 191 B.C. the Romans formally declared war upon him. He was finally defeated at Magnesia in Asia Minor, not far from his capital, Ephesus. When settling for peace with Rome, he yielded up everything on the Roman side of the Taurus Mountains of Asia Minor and also paid a fine. He became the father of Cleopatra, whom he engaged in marriage to the king of the south, Ptolemy V. From then on Cleopatra became the regular name of Egypt's queens in the Ptolemaic line.

³³ With regard to the northern King Antiochus III the Great, Jehovah's angel further prophesied: "And the king of the north shall again set forth a multitude, greater than the former; and he shall

32. How did this defeated king of the north go on to greatness, and how did he run into conflict with Rome disastrously?

33. How did this king of the north come at the end of years with a well-supplied army and take territory from Egypt?

come on at the end of the times, even of years, with a great army and with much substance." (Dan. 11:13, JP) The "times" or years here foretold turned out to be twelve or more years after the battle of Raphia, where he had suffered defeat at the hand of Ptolemy IV. After that lapse of years, the victor of the battle of Raphia died and his five-year-old son became the king of the south, bearing the name Ptolemy V. Taking advantage of this tender age of the king of the south, Antiochus III set out to reconquer all the territories he had lost. To this end he leagued himself with Philip V, king of Macedonia, against young Ptolemy V. He then invaded Phoenicia and Syria and captured the coastal city of Gaza near Egypt. He had a great army with substantial supplies.

³⁴ The times had to become hard for the king of the south according to the further prophecy of Jehovah's angel to Daniel: "And in those times there shall many stand up against the king of the south; also the children of the violent among thy people shall lift themselves up to establish the vision; but they shall stumble." (Dan. 11:14, JP) Besides Syrian King Antiochus III and his Macedonian ally, King Philip V, the young king of the south had other troublemakers to contend with right at home in Egypt. As his guardian, Agathocles ruled in the king's name, but he dealt arrogantly with the Egyptians. On this account many Egyptians revolted.

³⁵ According to the prophecy, even some of Daniel's people became disturbers. They were "children of the violent," or were men of violence, revolutionists in some sort of way. The "vision" that they may have had from Jehovah's Word they tried to establish before the time in harmony

34. What troubles did the young king of the south have?

35. How did some of Daniel's people become disturbers but stumble in failure to establish the vision?

with their selfish understanding of the matter. Their effort or movement had nothing to do with the building of a temple in Egypt, the one called the temple of Onion after the Jewish priest Onias and built by this son of the high priest, Onias III, to force a material fulfillment of Isaiah 19:19. These Jewish men of violence were mistaken if they were thinking of putting an end to the "appointed times of the nations" that had begun in 607 B.C., when Jerusalem was desolated and the Jews came under the "seven times" of Gentile domination. In trying to run ahead of the Most High God in this or in any other matter that is not disclosed in Daniel 11:14, they were doomed to "stumble," fail.

³⁶ Jehovah's angel now looked north of those violent men among Daniel's people and said: "And the king of the north shall come, and cast up a mound, and take a well-fortified city; and the arms of the south shall not withstand; and as for his chosen people, there shall be no strength in them to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the beauteous land, and in his hand shall be extermination." (Dan. 11:15, 16, *JP*) The military forces or "arms of the south" that King Ptolemy V Epiphanes sent under General Scopas proved unable to "withstand" the pressure from the north. Egypt's general met Antiochus III the Great far to the north of Jerusalem, at Paneas (later called Caesarea Philippi). This was at the headwaters of the Jordan River, near Mount Hermon, and so near the place where Jesus Christ was later transfigured. (Matt. 16:13; 17:1-9) Here the battle was joined.

36. How did the king of the north now come and the arms of the south not withstand him?

³⁷ Antiochus III proved victorious. He drove Egypt's General Scopas and his 100,000 picked troops or "chosen people" back into the Phoenician seaport of Sidon, a "well-fortified city." Here he "cast up a mound" or siegeworks. He took Sidon, in 198 B.C., for the bottled-up General Scopas was forced to surrender because of famine. Antiochus III pressed forward "according to his own will," as the forces of the king of the south were unable to stand before him. He captured more cities and proceeded against the capital of the "beauteous land," Jerusalem, with its rebuilt sanctuary.

³⁸ The military garrison that the king of the south had stationed in Jerusalem failed to hold the holy city. Finally Antiochus III entered Jerusalem and was given a welcome by its inhabitants who seem to have been alienated from the king of the south. Thus, in 198 B.C., Jerusalem and Judea passed from under the domination of Egypt to under that of the Syrian king of the north. In Antiochus III the Great, the king of the north began to "stand in the beauteous land," but how long would he remain standing there?

³⁹ "And in his hand there shall be extermination." Indeed, extermination for opposing Jews or Egyptians was within his power. But the Hebrew word in Daniel 11:16 for "extermination" may also be read "all of it" or "wholly." He did take over the "beauteous land," all of it, to the exclusion of the king of the south. How long, though, will the Jews keep submissive to the Syrian king of the north? Furthermore, will this king yield to the demand of Rome and surrender his captured territories? What does the prophecy foretell?

37, 38. (a) Where did he cast up a mound, and what well-fortified city did he take? (b) How did he come to "stand in the beauteous land"?

39. How was there "extermination" in his hand, and what questions arise here?

ROME MAKES ITSELF FELT

⁴⁰ "He will also direct his face to enter with the strength of his whole kingdom, having professions of peace with him; and thus will he do it: and he will give him the daughter of his wife [the daughter of women, *JP*] to destroy it; but it will not stand, and it will not remain his." (Dan. 11:17, *Le*) Antiochus III aimed to have Syria dominate Egypt. He directed his face to enter into dominance over Egypt with the strength of his whole kingdom, now that he had taken away Judea. But why did he have professions of peace and enter an agreement with the king of the south, Ptolemy V Epiphanes? It was to get around the demands of jealous Rome. Ptolemy V was but five years old when becoming king. And when Antiochus III and King Philip V of Macedonia leagued against the boy king to take over his territories and split them between themselves, the guardians of Ptolemy V made a tragic mistake. They turned to Rome and placed him under the protection of that aggressive power. Rome gladly took advantage of extending its sphere of influence; and to protect Ptolemy V it felt it had the right to block Syrian Antiochus III, to keep him from becoming too great.

⁴¹ Under compulsion of Rome, Antiochus III brought terms of peace to the king of the south. For a selfish reason he decided to make the young king his son-in-law. Instead of making an outright surrender of his conquered territories in obedience to Rome, he would make a nominal transfer of territory to King Ptolemy V by means of the "daughter of women," Cleopatra, the "daughter of his wife." In consideration of this political marriage she

was to receive as dowry from her father the conquered provinces of Coele-Syria, Palestine (including the "beauteous land") and Phoenicia.*

⁴² However, Antiochus III did not actually let these provinces pass over to his southern son-in-law by way of his daughter Cleopatra. In 196 B.C. Ptolemy V was declared of legal age and was crowned king of the south. In 193 B.C. his marriage to Cleopatra was performed. The intent of this political marriage was to "destroy it," or to bring Egypt to ruin, making it subject to Syria. But this scheme did not stand, and the advantage did not remain with Syrian King Antiochus III. In the difficulties that followed, Cleopatra took the side of her young husband rather than that of her Syrian father. In this way she frustrated the selfish designs of her father Antiochus III. When at last war broke out between her father and Rome, Egypt took the side of its protector, Rome.

⁴³ After marrying off his daughter Cleopatra for political advantage, Antiochus III met with reverses. Jehovah's angel had said in advance: "Then will he turn his face to the Coastlands and will capture many,—but a commander will bring to an end his reproach against himself, that his reproach return not unto him. Therefore will he turn his face towards the fortresses of his land, but he shall stagger and fall and shall not be found." (Dan. 11:18, 19, *Ro*) The coastlands were those of Asia Minor and Greece and Macedonia. It happened that war broke out in Greece in 192 B.C. and King Antiochus III was induced to come to Greece. He landed there that year. He captured Chalcis, gained a foothold in Boeotia and tried to take over

40. (a) Though the king of the north entered with the strength of his kingdom, yet why was it with the "professions of peace"? (b) How did he here run counter to Rome?

41. What were the terms of peace that he made with the king of the south, involving the "daughter of women"?

* See Josephus' *Antiquities of the Jews*, Book 12, Chapter 4, paragraph 1; and Polybius' Book 28, Chapter 17.

42. What was the purpose of this political marriage, but why did it not stand in his favor and the advantage not remain in his favor?

43. To what coastlands did he turn his face, and why?

Thessaly but retreated before the Macedonian army.

⁴⁴ The following year Rome formally declared war on Antiochus III, who was then at Acarnania. He returned to Chalcis. At Thermopylae he met the Romans and suffered defeat. So he sailed back to Asia Minor to his capital at Ephesus. But now the Romans purposed to oust this king of the north from Asia.

Battles at sea were fought. First the admiral of Antiochus III defeated the Roman fleet, but soon afterward his own admiral sustained a heavy defeat from the Roman fleet. Following this, Antiochus III abandoned Lysimachia on the Chersonese peninsula. By giving up Lysimachia he left the way open for the Romans to cross the Hellespont into Asia Minor.

⁴⁵ In 190 B.C. a decisive battle took place at Magnesia near Ephesus, and Antiochus III with 80,000 men lost to the Roman "commander," Lucius Scipio Asiaticus. The king of the north was now willing to make peace with Rome. Commander Scipio instructed him to send envoys to Rome. In 189 B.C. the final peace arrangement was made. Antiochus III was required to disown everything in Asia Minor, everything west of the Taurus Mountains, as well as everything in Greece. He must pay 15,000 talents to Rome and 500 talents to her ally, Eumenes, king of Pergamum, who had helped in whipping Antiochus III at Magnesia. As a further reward King Eumenes received European territory and

all the possessions of Antiochus III in Asia Minor as far as the Taurus Mountains. Rome thus established a domination over the Syrian king of the north. One of his sons, who became King Antiochus IV, lived as a boy at Rome as a hostage.

⁴⁶ After being driven from Greece and losing Asia Minor and practically all his fleet, Antiochus III turned his face back toward the strongholds of his own land.

The Romans had turned back his reproach against themselves upon his own self. He was pressed to pay the big fine to Rome. In 187 B.C., while trying to rob the temple of Belus at Elymais in Persia, he was killed. He staggered and fell in death. He left two sons, Seleucus and Antiochus to succeed him.

⁴⁷ Here the king of the north became Seleucus IV, surnamed Philopator ("Fond of His Father"). Despite the great losses that resulted from his father's defeat in the battle of Magnesia, at which he himself was present, Seleucus IV continued to be called "King of Asia." His son Demetrius felt the domination of Rome by serving as a hostage at Rome. Ptolemy V, the Egyptian brother-in-law to Seleucus IV by marriage to Cleopatra, tried to regain the lost provinces that should have come to him as Cleopatra's dowry. Poison stopped his preparations. He was succeeded by Ptolemy VI Philometor ("Fond of His Mother").

(To be continued)

44, 45. How did a "commander" bring his reproach by the king of the north to an end, and how was a domination established over the king of the north?

46. Toward what did he now turn his face, and how did he stagger and fall so as not to be found?

47. Who became the new king of the north, and what did he still continue to be called?

COMING IN THE NEXT ISSUE

● Jesus Christ did not consider religion a private matter that should not be discussed with others. Rather he gave instructions to his followers on how to talk religion with people. What were these instructions for witnessing? What is the most important secret behind the growth of Jehovah's witnesses? Be sure to read the articles "Expert Instruction in the Art of Witness-making" and "Prove Yourselves My Disciples."

● Many professed Christians bow down before images, saying they are only paying them a relative respect. Is it true that mere relative worship is accorded to images? Is there a difference between a religious image and a pagan idol? Read the article "You Must Not Bow Down to a Carved Image."

Using Theocratic Tactfulness

ON A Sunday morning early this fall two witnesses of Jehovah were going from house to house in the beautiful Germantown section of Philadelphia, Pennsylvania. At one door a gracious and rather young mother invited them in, although explaining in one breath that she was busy and was a Roman Catholic. Still she asked them to have a seat and listened to the Bible sermon that one of the Witnesses gave. As the two Witnesses got up to leave she asked one of them, "What do you think of Billy Graham?"

CThe Witness replied: "In some respects Billy Graham might be likened to Apollos, one of the early disciples. You see here at Acts 18:24-26 it tells that Apollos was an eloquent man and that, being well-versed in the Scriptures, he was 'speaking and teaching with some correctness the things about Jesus, but being acquainted with only the baptism of John.' When two Christians, Aquila and Priscilla, heard him in the local synagogue at Ephesus, they invited him 'into their company and expounded the way of God more correctly to him.' Now, that is exactly what Billy Graham needs. He is an eloquent man that preaches with some correctness, but he needs to have the way of God expounded to him more correctly by some of Jehovah's witnesses.

C"How important it is not only to have some knowledge of the Bible but to have accurate and correct knowledge of it can be seen by what the Scriptures have to say about the effectiveness of the preaching of Apollos as recorded at Acts 19:1-7. There it tells of the apostle Paul coming to Ephesus, where, you remember, Apollos had held forth, and meeting some of the disciples. When Paul asked them, 'Did you receive holy spirit when you became believers?' they replied, 'Why, we have never heard whether there is a holy spirit.' That apparently was hard for Paul to comprehend, for he then asked them, 'In what, then, were you baptized?' They told him, 'In John's baptism.' Paul then gave them accurate, correct information, telling them about the difference between the two, and as a result they were baptized in Jesus' name and received the holy spirit.

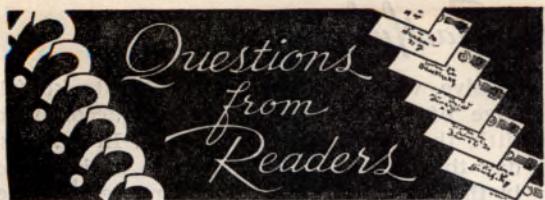
C"So you see," the Witness continued, "while a fervent and eloquent speaker may be per-

sasive, without correct and accurate knowledge of the Scriptures he can accomplish little that truly counts with God. In Apollos' day the important thing was to be baptized in the name of Jesus Christ and receive the holy spirit, for only with the pouring out of that spirit at Pentecost did the Christian congregation have its beginning. Yet Apollos knew nothing about it. As a result none of his listeners came in line for the prize of the heavenly calling, which was what the Kingdom gospel at that time was featuring and holding out to all who repented, converted and dedicated themselves to do God's will.

C"The same principle applies today. Popular evangelists, in spite of all their Bible quoting and eloquence know nothing about the importance of Jehovah's name and its vindication, about God's kingdom being at hand and Armageddon being imminent. Yet knowing these truths is imperative for all who would survive Armageddon and gain life in God's new world. Graham should be willing to humble himself to learn these truths, the most important as well as the most timely in our day." The explanation fully satisfied this admirer of Billy Graham.

CIt was about the same time that another minister of Jehovah's witnesses was going from house to house in Brooklyn preaching the good news of God's kingdom. At one door the lady of the house objected, "I'm a Catholic," as if that were sufficient reason for his passing on. Instead, however, he kindly pointed out that he was calling on people of all churches for the purpose of building up faith. "More faith in God and his Word are needed," he went on to say, "as is seen from the steady increase in crime and juvenile delinquency in lands claiming to be Christian. There would be far fewer crimes if there were more real faith in God. A better knowledge of the Bible is necessary for more faith, and that is why I am calling." As he continued with his sermon she forgot all about her initial objection, and upon its conclusion she obtained the Bible-study aid "*Your Will Be Done on Earth*" and was glad to arrange to have the minister make a return visit.

CNo wonder Paul said: "A slave of the Lord . . . needs to be tactful toward all, qualified to teach."—2 Tim. 2:24.



- Why is it that at Genesis 2:17 it says that eating from "the tree of the knowledge of good and bad" would bring the death penalty, whereas Genesis 3:3 says that even touching the tree would lead to death?—R. B., U.S.A.

The statement at Genesis 2:16, 17 is Jehovah's command to Adam. The record says: "And Jehovah God also laid this command upon the man: 'From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die.'" Adam must have passed this information on to his wife, because when she was confronted by the Serpent she knew that command of God. Eve was neither adding nor lying when she informed the Serpent: "God has said, . . . you must not touch it." Certainly touching the forbidden fruit would be the first move toward eating it, the first move in the direction of death-dealing sin. If they were not going to eat of the fruit, what possible reason could there be for handling it? That would only put them in the way of temptation. That is the warning that Eve repeated when she said: "But as for eating of the fruit

of the tree that is in the middle of the garden, God has said, 'You must not eat from it, no, you must not touch it for fear you may die.'"
—Gen. 3:3.

- In the book "*Your Will Be Done on Earth*," on page 97, why does the illustration show two bands around the tree stump instead of one?
—J. T., U.S.A.

As shown in the picture referred to, the tree that had been chopped down had at least two bands around it, one of iron and one of copper or bronze. That is why the book said it was "double-banded by Jehovah's restraining power until 'seven times' should have passed over it." There was more than one band around the tree stump. To quote Jewish Isaac Leeser's translation of Daniel 4:12: "Nevertheless leave the body of its roots in the earth, but bound with fetters of iron and copper, among the grass of the field." Verse 20 also speaks of "fetters of iron and copper." Other translations of the Hebrew text show there were at least two bands around the tree stump, one of iron and one of bronze or copper. Iron and copper or bronze were the two hardest, strongest metals of that ancient day, and their strength refers to the strength of Jehovah's decree that could not be broken by any creature. Jehovah's decree concerning seven times of Gentile domination of the earth would hold good and strong until it was fulfilled and Jehovah God was vindicated in his purpose.

ANNOUNCEMENTS

FIELD MINISTRY

Paradise—a garden of delight. What an absorbing theme! This theme the book *From Paradise Lost to Paradise Regained* follows from cover to cover. The book "*Your Will Be Done on Earth*" shows Scripturally what God's will is and how those who love God can share in doing it on earth forever. Both books will be offered to the public during November on a contribution of \$1.25, along with two informative Bible booklets.

1960 YEARBOOK AND CALENDAR

Now available, the 1960 *Yearbook of Jehovah's Witnesses* brings the most thrilling re-

port of theocratic expansion yet released. Each page breathes the enthusiasm of the most active group of Christian witnesses yet engaged in preaching the good news. Send for your copy at once for 50c. Add 25c to your contribution and receive the beautiful 1960 calendar.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 27: Practical Wisdom in the Space Age, ¶1-27. Page 684.

January 3: Practical Wisdom in the Space Age, ¶28-31, and Displaying Practical Wisdom as Sons of Light. Page 691.