

The WATCHTOWER

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Announcing
**JEHOVAH'S
KINGDOM**

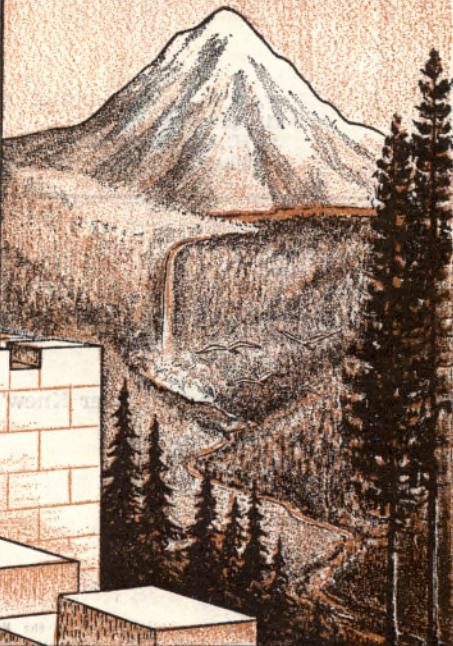
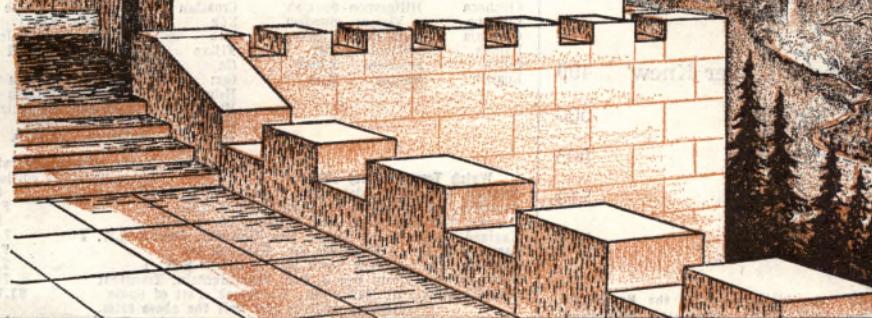
**JEHOVAH—A GOD OF LOVE
AND PATIENCE**

TURNING TO JEHOVAH

FIFTY YEARS A SLAVE TO MY GOD

WHAT DOES GOD HAVE IN MIND?

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

JEHOVAH—A GOD OF LOVE
AND PATIENCE

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

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<i>AT</i> — An American Translation	<i>Mo</i> — James Moffatt's version
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Getting Along with Others

ARE there people with whom you have difficulty in getting along? What can be done about it? For instance, do you find that quite a number of persons irritate you? If you have trouble along these lines, you might ask yourself: 'With whom does the trouble lie? With the other person or with me?' If it seems that everybody else is wrong, then the chances are that you may need to make some adjustments.

One adjustment many can make to get along better with others is to overlook their errors or faults, charging it up to imperfection. Why make an issue if the matter is inconsequential? Thus the inspired counsel in God's Word advises: "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—Prov. 17:9.

So by overlooking a fault, putting up with another despite faults, one retains a friend. It is easier to do this when we consider that the other person is imperfect, that he will make mistakes. So do not expect too much of others, but make allowances for their inability to measure up to what is perfect. By not requiring the full measure of what is due us, we make

allowance for the other's lack. This kindness helps us to get along with others.

A wise person makes allowance, too, for the fact that he cannot act the same way or deal in the same manner with all persons. People are different; they have different personalities, different habits, different traits. What we might think is in good taste, another may consider objectionable. Often it is over very small matters that two persons do not get along. Therefore, to avoid a clash in personalities, be willing to make concessions. Be flexible.

For example, there was the Christian apostle Paul. In his preaching activity he was tactful; he tried to understand the mind of those to whom he was talking; he appealed to their reason. (1 Cor. 9:20-22) When he talked to the men of Athens, he referred to their own religious altar and their inscription "To an Unknown God" and also quoted from their own poets to get his points across. (Acts 17:22-28) The apostle Paul adjusted himself to their viewpoints. Can we not apply the same principle in dealing with others? To get along better with others, would it not be wise to adjust ourselves to their personalities? Not that we would compro-

mise righteous principles, but endeavor to understand the other person's viewpoint.

One's natural disposition may cause him to be interested in others so much that he desires to know many details about them and what they have done. Friction may result due to this trait; it may make it difficult for one to get along with others, for some may consider certain matters their personal business. In the interest of pleasant relations, how much better to be friendly and yet, at the same time, not too personal. Your friend may feel that he has good reason for not divulging to you knowledge regarding certain affairs. So before asking questions, consider whether they might only be a source of friction.

¹⁰ Another's habits or manners may be a source of irritation that makes it difficult for you to get along with him. He may be untidy. If that is his weakness, continually needling him about it is not the way to preserve peaceful relations. Of course, this does not mean that you should pick up his poor habits. But before criticizing, it is good to count ten—ten of your own faults. After this you will be in a better frame of mind to give tactful suggestions, if any are in order.

Often two persons with strong personalities do not get along well. Each may not hesitate to insist that his views on matters are correct. When such persons are in close contact, it is not unusual for them 'to get under each other's skin.' If a quarrel ensues, it is well to remember that neither can blame the other for the clash, for it takes two persons to make a quarrel.

The Holy Bible recognizes that fact, so that the inspired counsel given at Proverbs 17:14 says: "The beginning of contention is as one letting out waters; so before the quarrel has burst forth, take your leave." A tiny leak in a dam holding in

a reservoir of water can eventually lead to a terrible flooding. So likewise when anger and irritation are given a small vent, they can burst into a flood of angry words and deeds, resulting in harm and injury. So before any discussion leads to such a result, it is best to leave the subject; or, leave the person "before the quarrel has burst forth," thereby preventing a damaging clash.

With people of so many personalities on earth, it is certainly a challenge to get along with them all. But Christians are obligated to try, for they are instructed: "If possible, as far as it depends upon you, be peaceable with all men." (Rom. 12:18) If they are to do this, Christians must "put on the new personality which was created according to God's will in true righteousness." (Eph. 4:24) The "new personality" is made up of such qualities as long-suffering, self-control and mildness, which enable one to get along even with difficult-to-get-along-with people.

Further, the "new personality" tries to put up with others, in harmony with the Scriptural injunction to be "putting up with one another in love." (Eph. 4:2) Yet the "new personality" does not go along with the worldly crowd in obscene jesting or wrong conduct, nor does it flare up in irritation and anger and screaming. The "new personality" that enables one to get along with others does what is right.

Therefore it might be said that the ability to get along with others is a measure of one's Christian maturity. The mature person knows it takes two persons to make a quarrel; moreover, he does not expect too much from others and he is willing to overlook immature conduct in others. He well knows that his ability to get along with others reflects an illuminating picture of his Christian maturity.

JEHOVAH A GOD OF LOVE AND PATIENCE

"Jehovah is not slow respecting his promise, . . . but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."

—2 Pet. 3:9.

IN THE closing part of his second letter Peter warns that "in the last days there will come ridiculers with their ridicule," asking scoffingly: "Where is this promised presence of his? As in Malachi's prophecy, Peter mentions some pointed truths regarding "the day of judgment and of destruction of the ungodly men." From a human viewpoint, Jehovah might seem "slow respecting his promise," but make no mistake. "Jehovah's day will come as a thief," catching the ungodly ridiculers unaware. Interestingly, Peter links the passing away of the symbolic 'heavens and earth that are now' with the certainty of God's sure word of promise. Similarly, when Jesus gave his great prophecy, he said: "Heaven and earth will pass away, but my words will by no means pass away." We, therefore, should pay the greatest respect to God's Word and its message for today. "Happy is the man that . . . in the seat of ridiculers has not sat. But his delight is in the law of Jehovah."

—2 Pet. 3:3-10; Luke 21:33; Ps. 1:1, 2.

1. (a) In what way is Peter's second letter similar to Malachi's prophecy? (b) How did both Jesus and Peter stress the certainty of God's Word?

² Jehovah's seeming slowness is actually a marvelous proof of his love and patience, "because he does not desire any to be destroyed but desires all to attain to repentance." Likewise, we should "consider the patience of our Lord as salvation." (2 Pet. 3:9, 15) If it had not been for the love and patience of Jehovah and Jesus Christ, we would not be witnessing today the fulfillment of what eventually happened to the prodigal son. Some of that class today have already experienced salvation due to the Lord's patience. Is there yet time for others to do so? Can we help in any way? Is there any good reason why we should not be glad and eager to help?

³ Jehovah's love and patience help us to see how, as told in the illustration of the prodigal son, he "divided his means of living" to the class with the heavenly hope, also to the one with the earthly hope, these classes being pictured by the two sons. (Luke 15:12) Two things are involved, life and time. Life is a gift from

2. Of what is Jehovah's seeming slowness a proof?
3. (a) How is life an evidence of God's love? (b) How has time proved to be an evidence of his patience? (c) How have these "means of living" been both used and misused?

God. We might say it forms part of his grand estate, divided and distributed between his sons. It is an evidence of his love. In these "last days" God has also divided, or apportioned off, a period of time as evidence of his patience. (2 Tim. 3:1) How? The days of tribulation commenced on Satan's organization in 1914 and, with justification, could have continued without let-up, culminating in the Biblical battle of Armageddon. But, as Jesus said, "those days will be cut short," else "no flesh would be saved." (Matt. 24:22) This precious interval of time, commencing in 1918 and ending with Armageddon, is still with us, continuing far longer than we had once expected. During this time period the faithful remnant with the heavenly hope have gladly spent their life and time in the service of their Father, like the older son. Many of the "other sheep" of John 10:16 have done likewise. But those pictured by the younger son have selfishly grasped the God-given gifts of life and time and converted them into means of gratifying the corrupt desires of the fallen flesh.

THE COURSE OF ABANDONMENT AND ITS OUTCOME

⁴ Warning of those who are deliberate enemies of God's people, Peter says that "they consider luxurious living in the daytime a pleasure. . . . Abandoning the straight path, they have been misled." (2 Pet. 2:13, 15) That well describes the course taken by the younger son, even though at no time becoming a willful opposer, forfeiting all hope of redemption. Those of that class today do not start out with the evil intention of doing any damage or hurting anyone. They just want a good time, without restraint or anyone's frowning on them. The world offers excitement and glamour with its city life and

night life. So they leave home, perhaps not literally, but they quit association or fellowship with either Jehovah or his people. They go far off to "a distant country."—Luke 15:13.

⁵ This does not entail a long journey literally. Satan's system of things is all around us, but its condition and spirit are far off from Jehovah and foreign to his spirit. To the Pharisees, listening to the illustration given by Jesus, the younger son pictured the sinners and tax collectors who, in their own land, were in the employ of distant Rome. Worse still, in their work the tax collectors often defrauded their fellow countrymen, hence being viewed by the Pharisees as completely abandoned and beyond hope.

⁶ Once in the distant country, it did not take long for the young man to 'squander his property by living a debauched life.' He was certainly a prodigal son. No details are given, but we can imagine just about what happened. The older son later said that his brother "ate up your [the father's] means of living with harlots," and no one contradicted him. Here is a straight warning. Though the "younger son" class are not willfully wicked, they come perilously near to being so by reason of their close association with such in a course of "luxurious living" and "abandoning the straight path." Do not get the wrong idea. No single illustration covers every possibility. Do not say, "I will have a jolly good time with my friends in the world and then come to my senses and take life seriously." A push, a step too far while one is in such company, and one can slip into the class from which there is no return or recovery. And think of this too!

5. Why does going to a "distant country" not entail a long journey?

6. What might easily happen to one taking a course of abandonment?

4. How and why has the "younger son" class taken a course of abandonment?

What if Armageddon comes while you are running with this crowd? Then there is no time for repentance.—Luke 15:13, 30; 2 Pet. 2:13, 15.

⁷ Returning to the illustration, we next read that “a severe famine occurred,” and the young man, having spent all, finally got a job herding swine. (Luke 15:14-16) For a Jew, as we imagine him to be, this would be degrading and defiling. The pig was an animal the Jews were forbidden to eat or even touch, dead or alive. “They are unclean for you.” (Lev. 11:7, 8; Deut. 14:8) The prodigal son would have to stifle his conscience. He could not expect his employer, a ‘citizen of that country,’ to be bothered with any question of conscience on the part of a down-and-out swineherd. Why, he was not even allowed to fill his belly with their lowly diet of carob pods! “No one would give him anything.”—Luke 15:16.

⁸ It is not difficult to see the fulfillment of this part of the illustration. The Scriptures speak of “a famine, not for bread, and a thirst, not for water, but for hearing the words of Jehovah.” Such a famine has hit Christendom specially since 1918. From then on the religious leaders, like those in Israel, “have rejected the very word of Jehovah, and what wisdom do they have?” As Jesus said to them in his day: “You have made the word of God invalid because of your tradition.” Today, throughout the world empire of false religion, all its inhabitants are spiritually starved. The ruling factors, or official citizens, of Satan’s world, have only their own human schemes to offer, such as the United Nations organization, supported by the religious leaders. The “prodigal son” class, having gone the way of the world, join up with such schemes, hoping thereby to find

relief and sustenance. But there is nothing for the spiritually sick, who are left starving and destitute and abandoned. That is the dark side of the picture.—Amos 8:11; Jer. 8:9; Matt. 15:6; 2 Cor. 4:4.

THE YOUNGER SON COMES TO HIS SENSES

⁹ Telling what happened to the younger son, Jesus next said simply: “When he came to his senses,” followed by a statement of how the younger son reasoned within himself. (Luke 15:17-19) The clergy of Christendom often say to those suffering adversity that God sends such experiences to teach a lesson, to bring them to their senses. That makes God responsible for the permission of evil and a party to it. Such a teaching is unscriptural and brings much reproach on God’s name. God’s Word says that “with evil things God cannot be tried nor does he himself try anyone,” that is, with evil things. God tests and disciplines, but not by using evil instruments. The scripture continues: “But each one is tried by being drawn out and enticed by his own desire.” (Jas. 1:13, 14) Just so with the prodigal son. True, he would not likely have come to his senses while enjoying himself, but what enabled him to start using his senses properly was his recollecting certain information that was at the back of his mind. As with the Israelites when abandoned to the enemy, they knew where to turn. So also did the young man, as shown by his subsequent reasoning.

¹⁰ Learning there was no famine in his own country, the young man said to himself: “I will rise and journey to my father and say to him: ‘Father, I have sinned against heaven and against you. I am no longer worthy of being called your son.’

7. What happened to the young man when famine occurred, involving what difficulties?

8. (a) How has famine hit Christendom since 1918? (b) How has this affected the “prodigal son” class?

9. (a) Does God send evil to bring us to our senses? (b) What enabled the younger son to come to his senses?

10. What is shown by the prodigal’s words at Luke 15:18, 19, throwing what light on the father’s attitude?



Make me as one of your hired men.' " (Luke 15:18, 19) His words indicate far more than merely the desire to escape the famine and be well fed. First, he acknowledged within himself that he had sinned, not only against his father, but against God in heaven. His words also show that he had but one goal in mind, and that was to go back and live and serve under his father at home. He knew his father and he knew what home was like. When he previously left home, if his father had turned on him and angrily shouted at him, he would not have been so single-minded as to what he should do. He could have decided to return and expect to find work somewhere in the country, without having to face up to his father. But no such thought entered his mind. It was home for him! No place like it!

¹¹ The same is true of those pictured by the young man. By reason of their earlier contact with Jehovah's people and the message of truth, they have a basis on which to come to their senses. True, while things are going well with them, they do not stop to think about it. All the same, they have a mental picture at the back of their minds of what "home" life was like with God's people in their theocratic organization. When they experience the frustration and beggarly emptiness of Satan's world, then they can make the contrast. Further,

as implied in the illustration, they get current news of the continued prosperity of the dedicated servants of Jehovah, that they are, spiritually speaking, "abounding with bread" and all the happy activity connected with a home where there is plenty. (Luke 15:17) In fact, it is common knowledge that Jehovah's witnesses are enjoying those very things to a marked degree.

¹² Having come to their senses and made the contrast in their minds, then they make the right decision. They now make a dedication on a sound basis of knowledge and appreciation. They are ready to say Yes with deep meaning and sincerity to the two questions asked of all the candidates before every baptism service. Like the young man, they make full confession of their unclean, sinful condition, and offer themselves to the heavenly Father in unreserved dedication to do his will and serve him. With what outcome? What happened to the young man in the illustration?

¹³ We come now to the most moving part. Imagine the scene. The long journey back to his home country has been a grim ordeal, but his determination and the goal in mind keep him going. At last, 'while

11. How do those of the "prodigal son" class today come to their senses?

12. What right decision do they now make?
13. What incidents mark the return home of the prodigal son?

yet a long way off,' he comes in sight of home. What does he see? His father, shading his eyes, looking in his direction! Ah, how often his father must have done that! Though the boy is far off, the father recognizes him and runs to meet him. Filled with pity, he embraces and tenderly kisses him. Arriving home, the son makes his confession and offers his services as 'one of the hired men.' But the father decides that first his son must be made presentable with the best clothing; then all are invited to enjoy themselves in a feast, 'because this my son was dead but has come to life again; he was lost but has been found.'—Luke 15:20-24.

¹⁴ How forcefully Jesus here illustrated the Bible principle: "Return to me, and I will return to you." (Mal. 3:7) If only those who have gone astray would realize what great joy their returning home would cause! Doubtless their sense of shame often holds them back. But if they stay and starve in Satan's famine-stricken world, what happiness does that give to anyone? None at all! What can we do to help these ones? Do we want to help them, or are we going to make the same bad mistake as did the older son in the illustration?

¹⁵ We can best help those who have gone astray by noting what Jehovah has done, as indicated in the illustration, and acting accordingly. In the story, Jesus made very plain the attitude and course taken by the father. He did not wait for his son to arrive home and then say, "Well, what have you to say for yourself?" No. He was anticipating his son's return and had been on the lookout for him. Jehovah has shown this same attitude by causing to be recorded long ago in his Word the many prophe-

cies and illustrations foretelling the return of this class and the joy it would bring to him and all in his homelike organization. Just when needed, he caused these scriptures to be understood, back in 1943. Their meaning was given through the "faithful and discreet slave" class, the anointed remnant, as part of the spiritual food to be dispensed "at the proper time." (Matt. 24:45-47) Those in harmony with Jehovah, at home with him, were very grateful for the understanding thus given. They did not keep it to themselves, but published it abroad by every possible means, thus reflecting their Father's keen interest and compassion toward those showing signs of coming to their senses.

¹⁶ Briefly reviewing the progress thus made, we note that in 1923, for the first time, *The Watchtower* gave the true explanation of the "sheep and goats" illustration. The identity of the "sheep" was shown to be an earthly class who are gathered to the King's right hand with the prospect of eternal life under his rule. (Matt. 25:31-46) In 1931 this same class was identified with those "sighing and groaning over all the detestable things" done in Christendom. These receive a 'mark on their foreheads,' signifying their knowledge of the truth and open acknowledgment thereof, leading to their preservation at Armageddon. (Ezekiel, chapter 9) In 1932 this class was identified with Jonadab, who gladly joined with King Jehu in his chariot on his way to the execution of Baal worshipers, picturing the execution of all false worshipers at the destruction of Babylon the Great and at Armageddon. It was stressed that the way was still open for interested people to join in the service of the King Jesus Christ, the Greater Jehu, in his chariotlike organization. (2 Ki. 10:15-27) In the years 1933

14. What principle is thus stressed, leading to what conclusions?

15. (a) How has Jehovah's attitude compared with that of the prodigal's father? (b) How have those in harmony with Jehovah shown their appreciation?

16. How was an earthly class made progressively manifest and encouraged?

and 1934 practical help was given on behalf of this class by the institution of the back-call work, that is, return calls on interested people, opening the way for spiritual feeding through the regular home Bible study arrangement. The fitness of their taking the step of dedication, followed by water baptism, was made clear in 1934.

¹⁷ Since 1931 a steady increase was seen in these sheeplike ones' taking a definite stand with Jehovah's anointed witnesses and sharing in field service with them. Many, like the prodigal son, had wasted earlier opportunities of entering into dedicated relationship with Jehovah and serving him. In the development and recovery of this class, however, the year 1935 appears to be the most decisive. In that year something took place that corresponded to the return of the prodigal son and the generous treatment accorded him by his father, amounting to an open and public acknowledgment of a long-lost son who had returned home. He had actually arrived and been made to look fit to be the appropriate cause for feasting and rejoicing. What occurred in 1935 to correspond with this?

¹⁸ Our attention is focused on a convention held in May of that year at Washington, D.C. Significantly, in the preliminary *Watch Tower* notices, those known as Jondabs were specially invited to attend.* At that convention it was clearly proved from the Scriptures that the "great crowd" of Revelation 7:9 was not a sort of secondary spiritual class, as previously understood, but was now shown to be of the same earthly class as referred to in those other scriptures we have just reviewed. Further,

* *The Watch Tower*, as of August 1 and 15, 1935, pages 98, 110, 127, 130.

17. In what way was the development of this class marked in 1931 and 1935?

18, 19. How did events at the 1935 assemblies fulfill the picture, leading to what question?

those in attendance who saw themselves to be of this "great crowd" were asked to stand, and a large number responded. It was a marked time for spiritual feasting and rejoicing. A like procedure was followed at other assemblies, with similar results. The "great crowd" of "other sheep" had arrived! There they were!

¹⁹ But you will say that all this happened thirty years ago. What is the situation today? Before answering, let us consider the last part of Jesus' illustration, featuring the attitude and course of the older son over his brother's return.

NO JUST CAUSE FOR STUMBLING

²⁰ It happened that the older son was absent when his brother arrived home. On approaching the house he asked a servant as to the meaning of the music and dancing. On being told, he became very angry and would not go in. His father begged him to come and join in the celebrations. But no! The older son accused his father of unjust treatment, in being soft and partial to that scamp of a prodigal, also in denying what was due to him, a kid never having been given to him so that he could enjoy himself with his friends. In pleading tones the father again appeals, at the same time correcting the older boy on both counts, saying: "Child, you have always been with me, and all the things that are mine are yours; but we just had to enjoy ourselves and rejoice, because this your brother was dead but has become alive, and he was lost but has been found." (Luke 15:25-32) There the story ends, leaving the door open for the older boy to come in, after thinking it over and coming to his senses.

²¹ In this regard the older son does not picture the entire remnant of the "little

20. What course did the older son take on his brother's return, and how did the father plead with him?

21. Who are here pictured by the older son, as we keep in mind what circumstances?

flock" yet on earth, but only those who adopt an attitude similar to his. How is this seen? Keep in mind that right down to 1931 attention was centered almost solely on the ingathering of those with the heavenly hope. An earthly class had been foreseen, but it was not understood that this class would be specifically dealt with by God and organized this side of Armageddon. No work of gathering and instructing the "other sheep" prior to Armageddon was then envisaged, especially any who had wasted their opportunities, like the prodigal son. Besides, some held extreme views as to how Jehovah was preparing them for their heavenly inheritance, believing that their every experience was supervised down to the last detail, along the lines of development of a sweet disposition. This made them self-centered and overly important in their own eyes. They became egotistical in a humble sort of way. They saw only themselves in the picture, as was evident with the older son.

²² Was Jehovah under any obligation to delay his good pleasure, waiting on these self-centered ones to get the right viewpoint and show the right spirit? Not at all. He went forward in providing a feast of fat things for the "younger son" class when the time was ripe for their public recognition. He provided them, spiritually speaking, with a fine robe, a ring and sandals, signifying his identification of them as prospective earthly sons, now having a good standing in his organization, with their "feet shod with the equipment of the good news of peace." (Eph. 6:15) But the "older son" class did not appreciate this and inquired about it in a challenging way. They refused to come into the house of

God's organization, having no desire to share in welcoming a class that was stealing the limelight!

²³ Their viewpoint was incorrect on both counts. As for themselves, their own reward was assured as firstborn ones on their proving faithful. As for the "younger son" class, there was no favoritism of one class over another. If, in God's love and patience, an earthly class was found and became alive, brought right into the picture sooner than expected, ought we not all to rejoice with our heavenly Father on their account? Surely we cannot afford to adopt an argumentative and churlish attitude!

²⁴ Though Jesus closed the illustration with the older son outside the house, we cannot conclude that none of this class will ever respond to Jehovah's appeal. The door is still open. Remember that it was the Pharisees and scribes who called forth this illustration. Their superior attitude toward the sinners and tax collectors was the same as that of the older son to his brother. But quite a number of these religious leaders later came to their senses. In fact, as the record discloses, "a great crowd of priests began to be obedient to the faith."—Acts 6:7.

²⁵ Are Jehovah's love and patience still operative? Have there been any developments since 1935 to prove this? How can we profit from the false step taken by each of the sons, and what can we learn from the attitude of the father, as described so vividly by Jesus? We are naturally keenly interested in the present situation and will discuss these questions in the succeeding article.

23. (a) How is the viewpoint of the "older son" class incorrect? (b) What is the right viewpoint?

24, 25. (a) In what way is the door still open to those of this class? (b) What questions remain to be answered?

TURNING TO Jehovah

"**W**HEN there is a turning to Jehovah, the veil is taken away."

So wrote the apostle Paul when discussing the excelling glory of the new covenant as compared with the law covenant made with Israel through Moses as mediator. When Moses came down from Mount Sinai with the two tablets of the Testimony, his face shone, so that the people were afraid to come near him. Hence he had to veil his face. But, as Paul explained, the difficulty actually lay with the Israelite people themselves. Their hearts and minds were not in the right attitude. "Their mental perceptions were dulled. . . . In fact, down till today whenever Moses is read, a veil lies upon their hearts." Their hearts and minds were not turned in loving devotion to Jehovah. Instead, they hardened their hearts in self-will, as Jehovah said of them: "They always go astray in their hearts, and they themselves have not come to know my ways."—2 Cor. 3:12-16; Ex. 34:29-35; Heb. 3:10.

² Speaking of the world in general, Paul continues in the same strain when he says that the "good news we declare is in fact veiled . . . among those who are perishing, among whom the god of this system of

1. (a) What caused Moses' face to shine, with what results? (b) How did Paul show the real cause of the difficulty?

2. (a) Can the world boast over Israel in this regard? (b) How is the root cause of the trouble manifested?

things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ . . . might not

shine through." (2 Cor. 4:3, 4) As Isaiah said: "Like sheep we have all of us wandered about; it was each one to his own way that we have turned." (Isa. 53:6) That is the trouble. We like our own way. That was the root cause of the false step taken by each of the sons in the illustration of the prodigal son just discussed. The younger son wanted a life of self-indulgence. The older son wanted his own way in pride, to the point of resisting his father's wishes.

³ The only thing that will save us from these false steps due to wanting our own way is our sincerely turning our hearts to Jehovah. This is not easy. It means going contrary to the spirit and way of the world and our fallen flesh. Has Jehovah done anything in recent years to aid those desirous of returning to him, or others who are groping for him?

⁴ Reverting to the prophecy of Malachi, you will recall that in the last two chapters of Malachi we saw the evidence that Jehovah would indeed mercifully provide the necessary incentive to aid those persons in spiritual need. This is seen fulfilled today in the body of dedicated people whom Jehovah has richly blessed and whom he has made stand out distinct, well known in all the earth as his witnesses. In that review of Malachi, chapters three and four, however, we did not stop to note the

3. How can we avoid these false steps, leading to what question?

4. (a) Malachi's prophecy points to what merciful provision? (b) What final expression is made in this regard?

final words of the prophecy, where Jehovah says: "Look! I am sending to you people Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah. And he must turn the heart of fathers back toward sons, and the heart of sons back toward fathers; in order that I may not come and actually strike the earth with a devoting of it to destruction." —Mal. 4:5, 6.

MINIATURE FULFILLMENT

⁵ These words tell of a work of turning the hearts, and are hence right in line with our inquiry. In fulfillment, how are they to be understood, and who is referred to by the expression "Elijah the prophet"? As a guide, we must first see if any fulfillment took place at the first advent of Christ. As already noted, many prophecies then had a miniature fulfillment, giving a small-scale pattern or advance view of the major fulfillment in these days of the second advent. This prophecy of Malachi is no exception. The angel Gabriel, when telling the Jewish priest Zechariah that he would have a son, foretold of him that "many of the sons of Israel will he turn back to Jehovah their God. Also, he will go before him with Elijah's spirit and power, to turn back the hearts of fathers to children and the disobedient ones to the practical wisdom of righteous ones, to get ready for Jehovah a prepared people." Zechariah's son became John the Baptist. Jesus himself said of John: "This is 'Elijah who is destined to come.'" How did John carry out this work of turning back the hearts?—Luke 1:16, 17; Matt. 11:14; 17:10-13.

⁶ John the Baptist's message was a direct one: "Repent, for the kingdom of the heavens has drawn near." It was urgent. It was

a time of impending judgment for that generation, as John said: "Already the ax is lying at the root of the trees." Also, the representative of the kingdom of the heavens, Jesus Christ, was about to be announced. The people needed to be prepared. They needed to come to their senses. Their religious leaders had "made the word of God invalid" by their tradition, and their hearts had become far removed from him. So their hearts needed to be turned back. John gave "practical wisdom" when giving sound counsel to those who came to him, including tax collectors and soldiers and even the Pharisees and Sadducees. His was an educational work and it succeeded. It provided the necessary incentive. He 'got ready for Jehovah a prepared people,' with their hearts turned back in readiness to become sons of God, as spiritual Israelites. Their hearts were also turned back to their fathers, the patriarchs, in readiness toward exercising faith like that of Abraham. As Paul said: "Those who adhere to faith are the ones who are sons of Abraham." —Matt. 3:2, 7-12; 15:1-9; Luke 3:10-14; John 1:35-40; Gal. 3:7.

MAJOR FULFILLMENT

⁷ The major fulfillment of this prophecy of Malachi takes place when the Lord Jesus returns in kingdom power and glory. Jesus referred to this advent of the Son of man in kingdom power, linking it with the transfiguration vision, given in the presence of Peter, James and John, when in a high mountain. (Mark 9:1-8; Matt. 17:1-9) Elijah figured in that vision, indicating that there would be a future and larger fulfillment of Malachi 4:5, 6. Since this vision was given after the death of John the Baptist, it is evident that John himself did not completely fulfill the picture.

5. What expressions, and by whom, give the key as to the miniature fulfillment?

6. (a) Why were John the Baptist's message and work necessary? (b) In what ways were hearts turned back?

7. How do we know that John did not completely fulfill the picture?

⁸ Who, then, is the modern "Elijah the prophet" entrusted with sounding the warning of the "great and fear-inspiring day of Jehovah," also with the work of turning back the hearts? Jesus indicated the answer in the prophecy already mentioned, when he spoke of the "faithful and discreet slave," who is dispensing the spiritual "food at the proper time," and who is therefore appointed by the Lord "over all his belongings." (Matt. 24:45-47) This faithful slave class, the anointed remnant, is today standing out distinct. Like Elijah and John the Baptist, it fearlessly declared God's judgments against all false worship till the enemies interrupted matters in 1918. However, in 1919 there was a revival of the work of turning people to God and declaring the oncoming destruction, first of "Babylon the Great," then of Satan's visible political system at Armageddon.—Rev. 18:21; 19:11-16.

⁹ This modern Elijah class has thus been doing a work of turning back the hearts. We have already traced the preliminary work done on behalf of the "other sheep" down to 1935, including those particular "sheep" pictured by the prodigal son who had wasted earlier opportunities of serving Jehovah. What has been done since then? In order to appreciate this we must be careful to look at the original prophetic pattern of Elijah in its entirety. This brings into the picture another prophet, though this did not indicate any fault or failure on Elijah's part. When commissioning Elijah to anoint certain ones to execute His judgments against Baal worship, God said: "Elisha . . . you should anoint as prophet in place of you." Elijah promptly did so and, as a result, Elisha dropped what he was doing and "went following Elijah and began to minister to him." He

thus had the advantage of many years of training under Elijah's direction.—1 Ki. 19:15-18, 21.

¹⁰ Do you recall Elijah's last miracle? It was the dividing of the waters of the river Jordan by striking them with his official garment, enabling him and Elisha to pass over eastward on dry ground. (2 Ki. 2:8) As a result, the waters below the division flowed on down to the lifeless Dead Sea, but the waters above that spot were held back. Similarly with the Elijah class today. "Waters . . . mean peoples and crowds and nations and tongues." (Rev. 17:15) An earthly class of people had been foreseen for many years and members thereof were appearing in growing numbers, but it was not until 1935 that the actual division of symbolic waters and the work of gathering the "other sheep" began to take place, as already mentioned. Those gathered were held back from the downward course leading to destruction. Jehovah used the Elijah class to commence this dividing of the symbolic waters. It got off to a good start, and was carried forward by the Elisha class.

¹¹ Do you recall Elisha's first miracle? It was the same as Elijah's last one, using the official garment that had fallen from Elijah for the same purpose, enabling Elisha to recross the riverbed dryshod. Only now he was alone, except that Jehovah was backing him up. In between those two miracles another notable one occurred, when Elijah ascended to the heavens in a windstorm after being separated from Elisha by a fiery war chariot and horses. That prophetically pictured the end of the work by the Elijah class and the continuation of the same work, only intensified, by the Elisha class. The historical events occurring early in the war year of 1942

8. Who is identified as the modern "Elijah the prophet"?

9. Why is another prophet brought into the picture, and who is he?

10. What was Elijah's last miracle, resulting in what, and how was it fulfilled?

11. (a) By what miracle were the two prophets separated? (b) How and when was this fulfilled?

marked the fulfillment of this changeover. Just prior to that time, in the midst of World War II, it seemed as if the witness work might be coming to its end. The outlook was very uncertain. On January 8, 1942, the president of the Watch Tower Society, J. F. Rutherford, died. Did the work stop?—2 Ki. 2:11-14.

¹² To the contrary, the Elisha class, made up of the remaining members of the anointed remnant, immediately carried on with the same work of dividing the symbolic waters, even as Elisha did in a literal way. The same Watch Tower Society was used as a publishing agency, but with a new elected president. In the same issue of *The Watchtower* that announced President Rutherford's death, there appeared the leading article entitled "Final Gathering," based on Jeremiah 16:16, telling of an intensive fishing and hunting for those who might yet be recovered. In the late summer of 1942 a three-day convention was held by Jehovah's witnesses at Cleveland, Ohio, with repeat programs in many cities of other countries. The main theme was based on Isaiah, chapters 59 and 60, bidding God's people to "Arise . . . shed forth light," resulting in a great flock of peoples coming to the light, "flying just like a cloud." (Isa. 60:1-3, 8; Rev. 7:9) No doubt about it! The Elisha class recognized their commission and were losing no time!

THE "ELISHA CLASS" WORK ONE OF EDUCATION

¹³ In the twenty or more years since then this same anointed class has pressed on with unabating vigor, aided by ever-growing numbers of "other sheep," including many of the "prodigal son" class. This is due to Jehovah's spirit resting on them, as it did on Elisha, who asked Elijah for

the firstborn's portion of "two parts in your spirit." (2 Ki. 2:9) Back there this was manifestly granted to Elisha, for the Bible records sixteen miracles to Elisha's credit, to compare with eight for Elijah. Many of Elisha's miracles were of healing and restoration, benefiting specially the "sons of the prophets," such as healing a bad water supply, also some poisoned potage, besides a miraculous increase of food supplies. There was the raising of the Shunammite's son, and the healing of Naaman's leprosy. (2 Ki. 2:15-6:23) The group of faithful prophets prospered under Elisha's ministry. Correspondingly, following the 1942 convention at Cleveland, those responsible at the Brooklyn headquarters decided to open a school for training missionaries to serve world wide in the preaching and teaching and the work of gathering "other sheep," including those like the prodigal son. This missionary school was opened on February 1, 1943, and has since been enlarged, enabling those equipped to render fine service in building up the organization of Jehovah's witnesses in many lands, also opening up the work in fresh places. Interest in the "prodigal son" class was then shown by the publication of two articles, "The Prodigal Son in Need," and "The Prodigal Son's Homecoming," in the *Watchtower* issues of November 1 and 15, 1943. The following year a month-long special witnessing campaign was held throughout the earth in October of 1944, entitled "'Prodigal Son' Testimony Period."

¹⁴ Additionally, a program was initiated in 1942 whereby a course of training in our Christian ministry could be operated in every congregation of Jehovah's witnesses earth wide. In 1943 plans were announced at the "Call to Action" assembly for setting up a Theocratic Ministry School

12. What shows that the Elisha class recognized their commission?

13. (a) Elisha's miracles were of what nature, and who benefited? (b) What similar work was launched in 1942, and how has it developed?

14, 15. (a) What further program was started in 1942, and how has it progressed? (b) In 1959 what fresh training course was initiated?

in every congregation. All were invited to attend and become more fully equipped and qualified, though only the male students gave talks from the platform. But in 1958 it was arranged for all students to take an active part, both male and female. The latter, however, do not give discourses, but demonstrate how to convey the Kingdom message effectively under all circumstances.—1 Tim. 2:11, 12.

¹⁵ Another fresh feature of the Elisha work was introduced in 1959. A four-week course was arranged for the training of congregation overseers, to be held in all the countries where the Watch Tower Society has established a branch with its own quarters. The overseers are invited to attend free of charge.

¹⁶ We have only briefly outlined the educational work undertaken, but keep in mind that, while this has been a rich blessing to Jehovah's witnesses themselves, it has not stopped there. Of course not. It is largely a means to an end. It enables a far more effective and extensive ministry to be performed on behalf of all who are in need, including the "prodigal son" class. As for Jehovah's witnesses, they can and surely should show appreciation by availing themselves of these means for improving their ministry. Would it not be a sad thing if, for some unworthy or insufficient reason, any refused to use these means, thereby possibly allowing a resentful spirit to develop similar to that shown by the older brother in Jesus' illustration? (Luke 15:25-30) By sincerely and humbly making the effort to use these means, we can show true neighbor love, not excluding those of the "prodigal son" class. We would not want to show the "lack of zeal" and suffer the consequences, as noted on page 130 of *The Watchtower* of May 1,

16. (a) How has all this work benefited the "prodigal son" class? (b) How did *The Watchtower* of May 1, 1937, show some may not have worked to improve their ministry?

1937, under the heading "Company Servant," which reads: "Proclamation of the kingdom message is all-important now. It is the duty of the anointed to vote as to who shall be company servant; but 'hewers of wood and drawers of water' (Josh. 9:21-27) may serve. (Deut. 16:12-15; 29:11) When there are none in the company capable of filling the places of company servants or service committees and there are Jonadabs who have the ability and zeal, let the Jonadabs be placed on the service committee and give them opportunity to serve. The work should not drag because some of the company have lack of zeal. The gospel must now be proclaimed.—Matt. 24:14."

¹⁷ Many individuals even among the remnant of Christ's joint heirs as well as among the "other sheep" class have at some time in their lives taken a course like that of the prodigal son. After dedicating themselves to Jehovah, they later left their Father's house, and some of them even did things requiring disfellowshipping them from the congregation. These were disfellowshiped, but since then they have shown true repentance and have returned to the congregation of Jehovah God and have acknowledged both to it and to their heavenly Father the error of their way. They have repented and changed their course of action. Some of them may have been living in fornication or adultery, but now they have manifested the spirit that the prodigal son had when he returned to the house of his father; they have shown the right heart condition, prayed to their Father to forgive them and have come back and asked to be allowed to be slaves in Jehovah's organization. Those who have shown true repentance, like the prodigal son, are rejoicing again because of having been reinstated in the congregation. Now

17. (a) What wrong course may some from among both the remnant and the other sheep have taken? (b) However, how have they shown true repentance?

they are showing a humble disposition and, along with those who remained in the house of their Father, they are again proclaiming the good news of God's kingdom.

¹⁸ Those who have received the forgiveness of their Father and who have humbly proved themselves to be good slaves after returning from their unclean, disfellowshiped condition may in time even prove to be suitable stewards in their Father's household. Over an extensive period of time they live down the blotch of reproach that they have brought on their personal record, with bad impressions also upon people on the outside. If, because of the blameless conduct of one since his reinstatement, the congregation has come to view him as a good example, then if such a person, who was at one time disfellowshiped but has now returned and shown humility, proved his love for Jehovah's Word and work for ten years after reinstatement, it would be in harmony with the parable of the prodigal son if such one were used as a congregation book study conductor and allowed to give public talks. Later, he may even be privileged to serve in a greater capacity in Jehovah's organization. If, since his reinstatement, he has proved himself to be an example to the flock of God during ten years of faithful service, and if the congregation committee sees that such a one can be given a greater privilege of service, why not grant it to him? If he has demonstrated that now he is going to stay in the house of his Father for good, and that he is loyal in his devotion to the interests of that house, it would seem that he could safely be entrusted again with greater responsibility in the congregation of Jehovah's people.

¹⁹ Today, as never before, God's Word

18. After a period of proving oneself blameless following disfellowshipment and reinstatement, what opportunities of service might be open to a person?

19, 20. (a) What part do God's Word and spirit play in our ministry? (b) What two aspects are important to appreciate?

itself is the highlight of the educational program embraced by all the features just mentioned. More than anything else, God's Word is the means for turning back the hearts. Paul had that in mind when discussing the superior benefits of the new covenant and its ministry. Announcing the terms of the new covenant, Jehovah said: "I will put my law within them, and in their heart I shall write it." (Jer. 31:33) Similarly, Paul said to those at Corinth: "You are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of a living God, not on stone tablets, but on fleshly tablets, on hearts." Yes, "Jehovah is the Spirit," and when we turn to him and allow his spirit to have free flow in our hearts by sticking close to his Word, then we can "with unveiled faces reflect like mirrors the glory of Jehovah." Thus we can be used by him in the grand privilege of helping others to turn to him, or return to him. And do not forget that "he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins."—2 Cor. 3:3, 17, 18; Jas. 5:20.

²⁰ In conclusion, let us briefly consider for our encouragement an illustration showing both aspects, that hearts can still be changed and turn to Jehovah, and that he himself has a great heart of love for all who are truly his children and who turn to him.

ILLUSTRATION

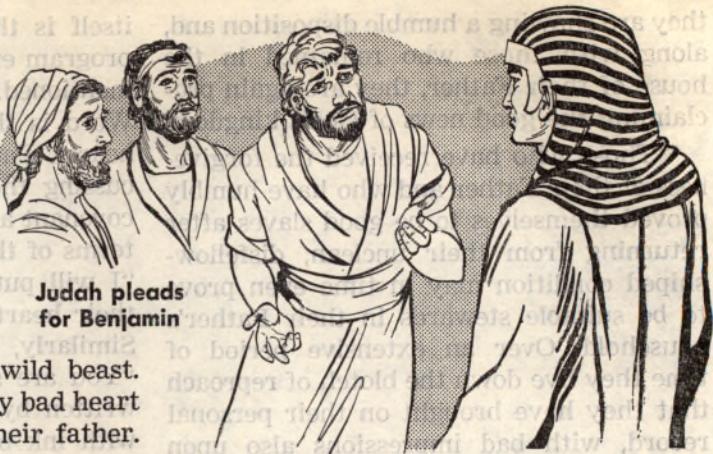
²¹ Our illustration is found in the well-known drama of Jacob and his twelve sons, recorded at Genesis, chapters 37 to 45. Two of these sons, Joseph and Benjamin, were specially dear to Jacob, being sons of his beloved wife Rachel. On account of Joseph's being noticeably favored by his

21. How and why did Joseph's ten half brothers manifest a bad attitude?

father, also because of his God-given dreams, his ten half brothers bitterly hated him and were extremely jealous, even to plotting to kill him. Instead, however, they sold him as a slave to be taken down to Egypt. They took his long garment, soaked it in blood and showed it to their father, who concluded that his boy had been devoured by a wild beast. They certainly showed a terribly bad heart attitude both to Joseph and their father.

—Gen. 37:2-36.

²² Years rolled by. Under God's maneuvering, Joseph was made food administrator in Egypt. After the foretold earth-wide famine had set in, Jacob had to send his sons down to Egypt twice to buy cereals. Joseph recognized his brothers, but they did not recognize him. On the first occasion it so happened that the ten sons revealed a troubled conscience over Joseph. But was it a real change of heart? On the second occasion the situation was so arranged by Joseph that a severe test was put on his brothers. It was made to appear that Benjamin had stolen Joseph's sacred silver cup! Joseph, still unrecognized, sternly demanded that Benjamin be kept as his slave. The others could return home. At this point Judah, with the evident support of his brothers, made one of the most heart-stirring and spontaneous appeals ever spoken and, mark you, to an apparently hard and hostile listener! Judah was at great pains to explain exactly how much Benjamin meant to his father. He concluded by saying that he himself should become Joseph's slave, so that young Benjamin could return home with his brothers. He then uttered that impassioned cry that came from his heart: "How can I go up



**Judah pleads
for Benjamin**

to my father without the boy along with me, for fear that then I may look upon the calamity that will find out my father?"

—Gen. 44:34.

²³ There was not the slightest doubt about their change of heart! Joseph was greatly moved and wept aloud as he made himself known to his brothers. But let us look at the other part of the drama, where Jacob was waiting back home.

²⁴ We can picture the old father anxiously waiting and wondering as the days and weeks dragged by. Would he ever see his beloved Benjamin again? Was he going to lose him, as well as Joseph? At long last he was told that his sons were in sight and would shortly arrive. He waited in his tent. We can imagine the scene. He would greet his sons, each one in turn, but keeping young Benjamin close by his side. But what was this they were saying? That man in charge down in Egypt was none other than Joseph? Impossible! Why, if that were so, Joseph would at least have got a message through to him long ago. So he likely reasoned. However, his sons urged him to come and see what they had brought back. Well, he could not refuse to do that. With a heavy heart, he went out and surveyed

22, 23. How was their heart attitude put to a searching test, and with what result?

24. How did Jacob react to the news concerning Joseph, and what did this prove on his part?

all the food stocks and other supplies, to say nothing of all the silver and clothing given to Benjamin. But when he saw the wagon sent specially to take him down to Egypt, that did it! It was so luxurious and comfortable. Just the thing! It was not only a visible link, it was the visible means of transport to take him to his long-lost Joseph. Gripping the side of the wagon, and overwhelmed with conviction and deep feeling, he exclaimed: "It is enough! *Joseph my son is still alive!* Ah, let me go and see him before I die!"—Gen. 45:25-28.

²⁵ Jacob felt just like the father in Jesus' illustration who rejoiced over his son who "was dead but has become alive, and he was lost but has been found." (Luke 15:32) Joseph, of course, had not gone astray

25. (a) What do these things reveal regarding Jehovah? (b) How can we show that we are truly his children? (c) What course is still open to those who have strayed?

like the prodigal son, but the main thing emphasized here is the deep fatherly love shown in each instance. As for the One who caused these things to be enacted and recorded in his Word, surely his own heart of love must be greater and deeper than that of those who serve merely as illustrations! If we are truly his children, we will want to "reflect . . . the glory of Jehovah," and show these same qualities of love and patience and mercy, and use every occasion to imitate our Father in heaven. (2 Cor. 3:18) But if maybe we have strayed, surely we cannot fail to turn to him and respond to the appeal and incentive he has so kindly provided! Do you not agree? Would it not be fine if it could be said of you, as Peter wrote, that "you were like sheep, going astray; but now you have returned to the shepherd and overseer of your souls"?—1 Pet. 2:25.

"The Greatest Contentment I Ever Knew"

NOT long ago a mother and her two daughters showed up at a Kingdom Hall in Nashville, Tennessee, for the *Watchtower* study. At one time the mother had been active in Jehovah's service but had drifted away. She asked if someone would again study the Bible with her and her daughters. Arrangements were made, and good progress has been shown.

This dedicated sister also had a brother in Georgia who had fallen away from the truth. Her oldest daughter wrote to him, and he replied: "It is usual when one has his shortcomings called to his attention to feel a flare of resentment, but I can assure you this is not the way I felt in reading your letter. Mostly, I think, I felt very much ashamed that I have allowed myself to stray so far from the truth and from Jehovah's organization and his people. The happiest and greatest contentment I ever knew was in working with Jehovah's people. I sincerely do feel a great loss and know that I must take steps to join myself to them again. This I must do, because there is certainly no happiness

or contentment in anything else in this world. I do not say that I do anything really bad perhaps, but I am inactive. In fact, so much so, I just don't feel that Jehovah's spirit is on me anymore. It is almost heartbreaking to realize that I have let this happen to me. But I know that Jehovah knows my heart . . . I know too that it only takes effort on my part to overcome this sluggishness."

A week later he wrote again, saying that he had had a busy week: "I began by going to the *Watchtower* study on Sunday. This started the week off right and pleasant. I think I can give some credit here because your letter set me to thinking . . . Well, anyway, I went to the book study on Tuesday, to the ministry school on Thursday and enrolled again, and then yesterday I had two wonderful hours in service." Yes, he was happy to be back.

Others, too, who may have become inactive can likewise regain that happiness and contentment that were once theirs. There are many thousands of active Witnesses who will be glad to help them.

FIFTY YEARS

A Slave to My God

As told by T. J. Sullivan

DURING the winter of 1911, while I was working in the Brooklyn Heights area of Brooklyn, New York, a companion happened to make the statement that Pastor Russell did not believe in hell. This impressed me. I could never reconcile the doctrine of eternal torment with the God of love, compassion and understanding that I conceived him to be. I was impressed with the fact that a preacher of Pastor Russell's stature did not believe in hell. However, it was not until 1913 that I heard more about these beliefs.

In November 1913, in Winnipeg, Canada, I had my next contact with the matter. I was out there helping to install an auditing system for a chain of hotels that the railways were building. Among the staff there was a young lady decidedly different from the usual hotel employees. She always had a Bible with her, and on display in her office were six volumes of *Studies in the Scriptures* by Pastor Russell. She was well versed in the use of her Bible. Even the management referred many Bible questions to her.

Sometimes it was necessary for

us to work until midnight or later. Since transportation arteries closed down about midnight and she had a long walk home, I volunteered to escort her. These walks provided opportunity to discuss the Bible further, and the setting for this was indeed inspiring. To appreciate this, one must know the great open prairie lands of the Northwest. The tempera-

ture was generally between 20 and 40 degrees below zero at that time of night. Snow was piled up on each side of the walk three to five feet high. A cold, clear, blue sky overhead and the northern lights or aurora borealis sweeping across the heavens emphasized the grandeur and majesty of God's creation. Talking about God's purposes under those conditions was to me very impressive and sacred. It seemed to call on everything within me to reach out for the love and care of such a wonderful Creator.

Indeed, I acquired a good understanding of the Bible from those discussions, more than I ever conceived was possible. On my way home afterward I would meditate upon and reconstruct the various points of truth we had talked about, and it all made sense, tying together so wonderfully.

In addition to these talks I also did considerable reading of the Bible for the first time, as before, being raised in a Catholic atmosphere, I had never read or studied it. I was then introduced to the regular meetings of the Bible Students and found them the finest, friendliest group of people I had ever known.

DECISION TO DEDICATE

All of this activity carried me on to the autumn of 1915. Conditions in the earth were very tense at that time. I realized that I was faced with a vital decision. Now what was I going to do? The clouds of war involved Canada, and I knew that I would be affected, as I was of military age. After weighing the matter carefully and prayerfully I decided that I belonged on God's side and so made

a dedication to do His will. I was baptized a few weeks later, prior to the celebration of the Lord's Evening Meal in 1916. From then on, things happened fast. I realized that my hotel work did not give me enough time for meetings and study. So I changed to a more suitable position.

Despite the war and the restrictions it brought, the truths about God's kingdom were available to us. The *Watchtower* magazine was coming through regularly, making the truth clear. I knew God was at the helm, directing his people; so nothing else disturbed me, even though the war drums were beating fast now and I was required to register for military service. I applied for exemption, but was turned down. I appealed, but this too was turned down. However, I kept on appealing right up to the end of the war. Other Christians were sent to military barracks for confinement, and still others were sent to the county jail. With Jehovah's help we were able to locate them and give them whatever assistance we could.

There were interesting and stimulating experiences during those days. The brothers held in the barracks gave a splendid witness, and many of the military personnel manifested interest. One of the brothers would be walking along the street and a soldier would walk by and make a statement like, "Jones in guardhouse. Needs Sword," and would pass on. But from that message we would know that Brother Jones had been picked up and was in the guardhouse and wanted his Bible. We managed to get it to him. There was danger involved, true, but there was great love and faith displayed for Jehovah, his cause, and for his people. All seemed glad to assist regardless of the danger involved.

"THE FINISHED MYSTERY" DISTRIBUTION

Running concurrently with these experiences was also the release of the Society's

book *The Finished Mystery* and its distribution. We received our supplies in Canada and were starting distribution when it was banned in 1918 by the government at the instigation of the clergy. The censor's order banning the Society's literature is believed to be the direct result of this combined assault of clergy and government upon the publications of the Watch Tower Bible and Tract Society.

This brought the fight for pure worship home to us in Canada. We prepared our supplies of *The Finished Mystery* for a quick and widespread distribution, anticipating opposition. When the ban became law, a petition was next circulated by the brothers in the United States and Canada for the government to remove the restrictions placed on the book, so that people might be permitted to obtain this Bible-study aid without interference and molestation. A brother and I were assigned to circulate the petition in Fort William and Port Arthur, Ontario. We went to Port Arthur and registered at a hotel. Then we mapped out the territory and went to work. We first covered the territory with a statement describing the nature of our work and telling them we would like them to read it carefully and that we would be coming back for their name on a petition in a day or two. We were well received by the people in general.

REPERCUSSIONS

However, the police obtained a search warrant, searched our room, and found our personal copies of *The Finished Mystery*. We found ourselves in jail that night but were released the next day. In all likelihood the arrest and publicity did more to set the facts before the people than the circulation of the petition would have done. The newspaper blazened our arrest on the front page, playing up many of the strong statements in the letter we distributed.

They picked out the ones that were most objectionable to the clergy and the government. The police confiscated the five or six hundred copies of *The Finished Mystery* sent to the territory for distribution. But that night, while the publicity in the newspaper was at its height, the police of Port Arthur carried home copies of *The Finished Mystery* for themselves and their friends, so that the entire stock was distributed for us!

As soon as the news of our arrest reached Winnipeg, the military sent a truckload of soldiers, who raided the homes where we were now staying in search for banned literature. The military could arrest us and could raid our property and confiscate our goods, but they could not try us. We were still civilians and the civilian court insisted that they were the ones to try us. The civilian authorities, in Winnipeg at any rate, were disgusted with the high-handed manner in which the military were raiding the homes and destroying the property of Christians. When the military raided a home they really upset the house. They would take coal, flour, sugar and other things, mix them all up and leave them practically unusable. This disturbed the civil authorities greatly, and some showed their concern by being as kind as they could in dealing with our cases.

Our next opportunity for pushing the battle to the gate was in March 1918, when the publication *Kingdom News*, No. 1, was released by the Society for distribution in the United States, Canada and England. It contained a message exposing religious intolerance and championing Christian liberty. A month later, in April, *Kingdom News*, No. 2, came along, dealing with religious and political conspiracy. In May *Kingdom News*, No. 3, was released, entitled "Fall of Autocracy Certain—Satanic Strategy Doomed to Failure."

These publications provided a great deal of activity. We utilized the day and a good portion of the night for their distribution. We felt we had to work fast. The message being distributed was dynamic, and we wanted to get all the copies out before we were stopped. And our conclusions in that respect were correct, for a few days after the release of *Kingdom News*, No. 3, the brothers in charge of the work at headquarters in Brooklyn were railroaded to the penitentiary in Atlanta, Georgia.

PREACHING WORK EXPANDS

It was my privilege to visit Brooklyn Bethel in the late summer of 1918 during the brothers' incarceration. Those left in charge of the work at headquarters were confident that Jehovah would give his people the victory ultimately.

The next spring, in March of 1919, the brothers were released from jail. Then on May 14, 1919, the United States Supreme Court decided that they had been imprisoned illegally. We in Canada rejoiced greatly with our brothers in the United States.

Soon information was forthcoming telling us that in September a convention was going to be held at Cedar Point, Ohio. Everyone who possibly could make it was heading for that convention. At this first postwar assembly the brothers displayed joy, gratitude and an unflinching determination to see the work through. A new publication, the *Golden Age* magazine, was to be released, and the announcement thrilled everyone. It gave us another instrument with which to work. I was privileged to oversee the work of distributing it at Winnipeg, and our efforts were blessed from the beginning. Also, great quantities of the booklet *Millions Now Living Will Never Die* were distributed, and public lec-

tures on the subject were given everywhere. All of this created quite a stir among the public. A companion booklet, *Talking with the Dead*, was also distributed widely. This was necessary because people were induced to believe that it was possible for them to communicate with their dead, particularly the soldiers. The idea swept like wildfire. Writers like Sir Arthur Conan Doyle went overboard on the subject of the living communicating with the dead. However, Jehovah had a very ready instrument to counteract its effect where truth seekers were concerned, in the booklet *Talking with the Dead*.

The truth expanded very greatly in those days. Our meetings jumped in attendance from a few hundred to 1,800, 1,900 and even 2,000 people. Good-sized theaters were easily filled. Many who had ceased to associate with us when we were being persecuted began to appreciate the organization once more. The very fact that it had survived and was still active caused many to start thinking.

I might add that previous to this time Sister Evelyn Finch and I were married, in September of 1918. She was the first one of Jehovah's witnesses I had met on my arrival in Canada and the one who did so much to assist me in those early days in coming to a knowledge of Jehovah's purposes.

BETHEL SERVICE

In 1922 Sister Sullivan and I attended another convention at Cedar Point, Ohio. When we returned from that assembly we were fired up to forge ahead. We could see ourselves in the divine purpose. Jehovah was in his temple and the time was at hand for his slaves to advertise the King and the Kingdom. We returned home determined to burn our bridges behind us. There was only one way to go and that was straight ahead as Jehovah directed.

That summer we applied for service in the Canadian Bethel, but it was fully staffed. Then we applied for Brooklyn Bethel. While our applications were pending we tried to put our house in order and managed to spend a month of our annual vacation time in full-time service, while doing as much as we could at other times.

On November 1, 1924, Sister Sullivan and I were invited to become members of the Brooklyn Bethel family. Needless to say, we were very happy. This was the beginning of a new life for us. Shortly after we arrived I was assigned to the Service Desk, in which department I have remained up until the present. I was later assigned as one of the Bethel speaker staff, which privilege I also received with deep gratitude to Jehovah. Then came Sunday house-to-house witnessing in 1927, and as each new forward step of the organization unfolded our joy increased.

During the 1930's a number of important historical events took place from our organization's viewpoint. Much opposition was engineered by Catholic Action in Plainfield, Bergenfield and Asbury Park in New Jersey, and it was intended to destroy Jehovah's people. The clear exposition of the fallacy of the pope's declaration of a holy year in 1933 by Brother Rutherford, the Society's president, did much to infuriate the Roman Catholic Church. Their demon-inspired fury was particularly manifested in the attack upon Jehovah's witnesses at Madison Square Garden in June 1939. The weird evidence of demonic mob control was very pronounced even over the radio. However, despite the opposition Brother Rutherford forcefully presented the entire message, which went out over the air. The people heard and were able to come to their own conclusions regarding the spirit manifested.

After the attack inside Madison Square Garden a number of our brothers were

falsely arrested and taken to the police station as well as some of the attackers. Brother Rutherford insisted on going to the police station immediately to see what he could do and to provide our brothers with legal counsel. I was privileged to drive along with him on that occasion. Driving through from the Madison Square Garden to the police station, we saw demonstrated the mad fury of the mob and the restraining power of our God to preserve his people. At the police station we had to struggle through the mob to get in. Assistance of the police was necessary in order for us to make it. Brother Rutherford went over the details of the charges made against our brothers and arranged for their defense, encouraging them. On our leaving, the same demonic mob was still outside. They tried to force their way into the car and bar its progress. It was necessary for some of us to ride on the running boards to keep the crowds from tearing the doors open.

I was scheduled to give the opening talk at the evening session at Madison Square Garden and I wondered what it was going to be like when we returned. It was marvelous to note the change. All the enemies had cleared out and peace and quiet prevailed. During the concluding session of the evening it seemed as though Jehovah stood up and said, 'Peace, be still,' and drove the riffraff on their way.

After Brother Rutherford's death early in 1942, the full membership of the two boards of directors of the Society's New York and Pennsylvania corporations convened in Brooklyn Bethel and, after prayerful meditation, unanimously elected Brother Nathan H. Knorr as the new president.

Jehovah's work continued to make rapid progress. On February 1, 1943, the Watchtower Bible School of Gilead for missionaries was inaugurated. On April 17 of the same year the *Course in Theocratic Ministry* was released to all congregations for training and equipping all of God's people for the work of the ministry. These initial steps were the very foundation of the great expansion experienced since that time. It is breathtaking to note the rapidity with which Jehovah's spirit

moves to accomplish his will. It is Jehovah's doing and marvelous in our eyes.

To be in Bethel and see, feel and participate in these grand events is one of the greatest blessings that can come to anyone, and I so appreciate it. I have found after forty years at Bethel that if we come here with that attitude and accept all assignments on that basis, we will be very happy and greatly blessed of Jehovah.

For the many privileges I have had here at Bethel I thank Jehovah daily. One such unique privilege during World War II was when I was assigned to serve our brothers in federal prisons in the eastern part of the United States four out of every five weekends. I still continue serving our brothers now in Danbury Federal Prison once a month and have been doing so for almost twenty years.

All of such privileges represented hard work for me, but oh! what joy in being a slave to Jehovah and comforting my brothers. I can truly say Jehovah has not withheld any good thing from me during the fifty years I have been his slave. (Ps. 84:11) Every need, great or small, has always been supplied through his organization. As a slave in his house I want to dwell forevermore.—Ps. 27:4.

COMING IN THE NEXT ISSUE

- What Comes First in Your Life?
- Jehovah Blesses the Putting of His Kingdom First.
- True Worship Means Action.
- "Forget Not All His Benefits."
- God's Kingdom and Christ's Transfiguration.

WHEN speaking to people about God's purposes toward mankind, we often hear the question, "Who knows?" This same question was asked by a famous man nineteen hundred years ago. He asked: "Who has come to know the mind of Jehovah?" (1 Cor. 2:16) But this man had the authoritative answer to his question. He was qualified to answer by reason of two important facts: (1) He was a thorough

scholar of all the Hebrew Scriptures, an expert in the law of God given to Israel. (2) He held a position of closeness to God that only a few have enjoyed, namely, that of being one of the twelve apostles of the Lord Jesus Christ, the Son of God. While he showed that no one can know everything Jehovah has in mind, he answered the question in the following words: "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things that 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."—1 Cor. 2:9, 10.

Jehovah, the God of the Bible, the God of the nation of Israel and the God of Jesus Christ and his followers, is a communicative God. So interested was he in communicating with the human race that he sent his own Son, his most intimate One, from heaven to earth to reveal God's purposes to mankind. That is why the above-mentioned apostle said also to fellow Christians: "We do have the mind of

Christ." (1 Cor. 2:16) It is through Jehovah's Word, which is a record of his communication with the nation of Israel and of his communication since then through Jesus Christ, that we can discern what God has in mind. God commands us: "Ask me even about the things that are coming concerning my sons; and concerning the activity of my hands you people should command me." (Isa. 45:11)

Jesus counsels:

"Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened." (Matt. 7:7, 8) This means to inquire into God's Word and to seek out the whys and wherefores of the things God says and does. He is not a God far off, an absentee God, nor does he expect us to act without knowledge of his mind on matters. And a most encouraging and heart-cheering discovery, in looking into Jehovah's mind as he reveals it in his Word, is that his mental inclination toward us is good and altogether for our welfare.

A fine outline for us to consider in pursuit of the question, "What does God have in mind?" was given in the eighth century B.C.E. by God, speaking through his prophet Isaiah. In examining this prophecy we get the reasons and purposes for the moves Jehovah makes, revealing to us his mind with a clarity that leaves us with no doubt as to the proper course to take.

WHAT DOES

GOD

HAVE IN MIND?

WHY HE SPEAKS IN ADVANCE

At the time the prophecy is spoken, Israel is living in the Promised Land. Babylon is not yet the Third World Power. It is not yet even a serious threat to Assyria's dominant position. But God had foretold that because of Israel's sins he would permit them to go into captivity to Babylon. Before ever they go into captivity he encourages them, at Isaiah 48, verses 1 to 13, reminding them that he is the Creator of heaven and earth, the same God from first to last, and that he has not forgotten his people. He tells them that for his own sake he will act against Babylon to deliver them. He will not let himself be profaned by failing to perform what he promises, neither will he give his glory to any false god. He states:

"Be collected together, all you people, and hear. Who among them has told these things? Jehovah himself has loved him. He will do what is his delight upon Babylon, and his own arm will be upon the Chaldeans. I—I myself have spoken. Moreover, I have called him. I have brought him in, and there will be a making of his way successful." (Isa. 48:14, 15) What does Jehovah mean by these words? In effect, he says: 'Who among the false gods of the pagan world have foretold these things concerning Babylon's fall and the deliverance of my people by Cyrus the Persian? It is Cyrus that I have loved because of the work against Babylon that I purposed for him to do. He will do that which is my delight against that wicked city. His arm will be upon the Chaldeans with a strength they cannot resist.'

Cyrus would not know until after he captured Babylon and Daniel could show him Isaiah's prophecy that he was used by Jehovah to capture Babylon and subdue the Chaldeans. That God himself is the foreteller of it, he says: "Come near to me, you people. Hear this. From the start

I have spoken in no place of concealment at all. From the time of its occurring I have been there." (Isa. 48:16) Jehovah is not afraid to prophesy this in advance. He is not foretelling it secretly so that nobody will later be able to prove that he truly did foretell this. He knows what he will do and foretells it in advance so that his people at that time and also we down in this time may be assured that he is the true God, and we can trust him to carry out his stated purposes. He next says to Israel:

WHAT HE PURPOSES FOR HIS PEOPLE

"This is what Jehovah has said, your Repurchaser, the Holy One of Israel: 'I, Jehovah, am your God, the One teaching you to benefit yourself, the One causing you to tread in the way in which you should walk. O if only you would actually pay attention to my commandments! Then your peace would become just like a river, and your righteousness like the waves of the sea. And your offspring would become just like the sand, and the descendants from your inward parts like the grains of it. One's name would not be cut off or be annihilated from before me.'"—Isa. 48:17-19.

With this the Israelites can see that God is going to deliver them from Babylon. He calls himself their Repurchaser. Knowing this in advance, Jehovah shows that his heart's wish is that the Israelites avoid captivity and deportation from their homeland by paying attention to his commandments. Then, instead of having calamity come upon them from Babylon, they can have peace and prosperity as full, deep and plentiful as a river. Their deeds of righteousness can be as innumerable as the sea's waves. Jehovah had promised their forefather Abraham to make his seed as numberless as the grains of sand on the seashore. How great his love for them and how good his purpose toward them! He appeals to their love as the One really interested in them, teaching them how to benefit themselves, lovingly leading them

in the way to walk. O if only they would listen! He does not desire their cutting off or annihilation from before him. But he foreknows that they are rebellious and will not follow his teaching and leading and will have to be disciplined. Even so, Jehovah is so kindhearted to them that he cannot forsake them utterly. His next words will prove to be a light of hope during their captivity:

"Go forth, you people, out of Babylon! Run away from the Chaldeans. Tell forth even with the sound of a joyful cry, cause this to be heard. Make it to go forth to the extremity of the earth. Say: 'Jehovah has repurchased his servant Jacob. And they did not get thirsty when he was making them walk even through devastated places. Water out of the rock he caused to flow forth for them, and he proceeded to split a rock that the water might stream forth.'"

—Isa. 48:20, 21.

Therefore, these descendants of his beloved servant Jacob he does not leave in complete despair. Of course, Babylon is not going to open her prison voluntarily to let the Israelites run away, and it is not Jehovah's will for them to make a jail-break to try to get out of Babylon before she falls. Through his prophet Jeremiah (25:11-14) he later will tell them that they cannot go back to their homeland before it has lain desolate seventy years. So they will have to wait upon Jehovah through Cyrus, whom he has loved as their liberator.

The fact that he foretells this will result in exalting his name, for when Babylon actually fell the news of her fall was published throughout all the Medo-Persian Empire, and the Israelites were able to tell others about it and to explain why Babylon fell and thus not let the people give all the credit to a man for her downfall. Thus, besides his Word he had witnesses to his acts and purposes, just as he has in the earth today. His love for those who took advantage of the release was shown

by the fact that he took them back through a devastated territory, yet he cared for them, bringing them water out of a rock-mass and seeing that they were able to get back to Jerusalem safely. Jehovah's kindness to his people was indeed unmatched. But he could not be at peace with those among them who broke his commandments, and particularly not with wicked Babylon.—Isa. 48:22.

When the fall of Babylon did come, some Israelites did not take the trip to Jerusalem; but these were not necessarily counted wicked, for example, the aged Daniel. If it was not agreeable for some to leave Babylon, they could act on the suggestion in Cyrus' decree and contribute gold, silver, goods and domestic animals to those actually returning and could also send along a voluntary offering for the house of the true God, which was in Jerusalem.

—Ezra 1:2-4.

WHY HE ALLOWED SUFFERING TO HIS PEOPLE

Jerusalem represented God's name, but in Isaiah's day they were proving themselves rebellious. By the time of Jerusalem's fall to Babylon in 607 B.C.E., their wickedness, God knew, would increase to the point that Jehovah's patience with them would run out and they would have to have discipline administered to them. He warns:

"Rouse yourself, rouse yourself, rise up, O Jerusalem, you who have drunk at the hand of Jehovah his cup of rage. The goblet, the cup causing reeling, you have drunk, you have drained out. There was none of all the sons that she brought to birth conducting her, and there was none of all the sons that she brought up taking hold of her hand. Those two things were befalling you. Who will sympathize with you? Despoiling and breakdown, and hunger and sword! Who will comfort you? Your own sons have swooned away. They have lain down at the head of all the streets like the wild sheep in the net, as those who are full of the rage of Jehovah, the rebuke of your God."—Isa. 51:17-20.

God used Babylon to administer that discipline. Jerusalem reeled from his cup of anger and none of her inhabitants could help her walk straight. Even the few righteous ones among her, like Ezekiel, Daniel and his three close Hebrew companions, could not keep her from reeling and help her on her feet. The two things that Jerusalem had to drink out of Jehovah's cup of rage were in couplets: (1) Despoiling and breakdown, (2) hunger and sword. During the eighteen-month siege by Nebuchadnezzar she suffered extreme hunger, the sword of Babylonian warfare, a breakdown of her government and her defense and a despoiling by pagan conquerors. Egypt, to whom she appealed, was unable to help her, and those inside her swooned from weakness and exhaustion. But encouragingly, Jehovah foretells the end of her drunken experience:

"Therefore listen to this, please, O woman afflicted and drunk, but not with wine. This is what your Lord, Jehovah, even your God, with whom his people contend, has said: 'Look! I will take away from your hand the cup causing reeling. The goblet, my cup of rage—you will not repeat the drinking of it any more. And I will put it in the hand of the ones irritating you, who have said to your soul, "Bow down that we may cross over," so that you used to make your back just like the earth, and like the street for those crossing over.'"—Isa. 51:21-23.

This explains why Jehovah permitted her to go into captivity. It was because she, as the capital city of his people, took the lead in contending with him instead of agreeing with him and obeying him lovingly and trustingly. But his discipline would come to an end and his rage would turn away from Jerusalem and be directed against Babylon and her allies, who had irritated and humiliated Jerusalem to the point of making her, as it were, to lie face down and flatten herself to the ground that they might walk heavily over her like over a city street. When this took place

in 607 B.C.E. Jerusalem began to be trodden down by the Gentiles. There the seven times of the Gentiles began, to continue on to 1914 C.E.—Luke 21:24; Dan. 4:16, 23, 25, 32.*

The cup of Jehovah's rage was taken out of Jerusalem's hands and put into the hands of Babylon in 539 B.C.E. Two years later, in 537 B.C.E., Cyrus proclaimed his decree releasing the Israelites. At that time the prophecy inspired by Jehovah two hundred years in advance began to apply: "Wake up, wake up, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city! For no more will there come again into you the uncircumcised and unclean one. Shake yourself free from the dust, rise up, take a seat, O Jerusalem. Loosen for yourself the bands on your neck, O captive daughter of Zion."—Isa. 52:1, 2.

Zion was to be rebuilt into a beautiful city, no longer a helpless slave for Babylon but beautifully adorned and strengthened for the worship of Jehovah. Being once again "the town of the grand King" or "the city of the great King," as Jesus called her, she was to put on her beautiful garments of her royalty. (Ps. 48:2; Matt. 5:35) She was to be a holy city; therefore it was improper for uncircumcised and unclean persons to come inside her. As long as she would remain faithful to God and keep her holiness, no uncircumcised Gentile conquerors would be overriding her and reducing her to the dust again. While the kings of the line of David were not restored at this time and successive world powers exercised domination over her, yet she remained intact as the holy city, the center of worship for Jehovah's chosen people, until finally, because of rebelliousness, she was destroyed by Rome in the year 70 C.E. Isaiah's prophecy came true,

* See *The Watchtower*, December 15, 1964, and the book "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!*, chapter 10, published by the Watchtower Bible and Tract Society, Inc., Brooklyn, New York.

because Isaiah, chapter 52, finds its fulfillment in the real, complete sense in God's *heavenly* organization, the *heavenly* Zion, for she is the free "Jerusalem above" and was foreshadowed by earthly Zion or Jerusalem. For, thirty-seven years before Jerusalem's destruction in 70 C.E., Jehovah made his center of worship the spiritual temple, the Christian congregation.—Gal. 4:26.

While in slavery to Babylon, Jerusalem could be called the "captive daughter of Zion," but now she was no longer to sit on the ground and mourn, but she must take an elevated seat, loosening the bands or chains of captivity from her neck. She was to exercise her freedom to serve Jehovah as his temple city. There Jehovah would reside in her, as Zechariah 2:7, 10 prophesies: "Hey there, Zion! Make your escape, you who are dwelling with the daughter of Babylon. Cry out loudly and rejoice, O daughter of Zion; for here I am coming, and I will reside in the midst of you," is the utterance of Jehovah."

HOW GOD'S PEOPLE WERE SOLD

AND REPURCHASED

Jehovah had sold or delivered Zion over to Babylon for nothing because of her rebelliousness. Therefore Babylon should not have felt, as she did, that she had a perpetual claim on Zion. Jehovah explains: "It was for nothing that you people were sold, and it will be without money that you will be repurchased." (Isa. 52:3) So God would not have to pay anything as a ransom price to gain the freedom of Zion. It did not cost Jehovah anything to release her. However, there was a repurchase of Zion, for King Cyrus released Zion voluntarily and acknowledged Jehovah, and Jehovah, in turn, gave Cyrus the Persian the countries that he conquered in his march to triumph over Babylon and afterward gave Persia the land of Egypt in the days

of Cyrus' son Cambyses. (Isa. 43:3, 4) These were all pagan countries. Upon letting the Israelites return to rebuild the temple in Jerusalem, King Cyrus restored to them the vessels that King Nebuchadnezzar had stolen from Jehovah's temple, and he did not require any compensation.

Babylon had no rightful claim on God's people and so she was destroyed for having oppressed them. God recalls former instances of oppression to mind at Isaiah 52: 4 when he reminds: "It was to Egypt that my people went down in the first instance to reside there as aliens; and without cause Assyria, for its part, oppressed them." Babylon did not learn a lesson from the record of God's action in freeing Israel from the Egyptians. She ignored the historical fact of God's slaughter of 185,000 Assyrian troops who threatened Jerusalem and his overthrow of Assyria to the Medes and Chaldeans about 633 B.C.E., after Assyria had, without cause, overthrown the ten-tribe kingdom of Israel, uprooted the people and resettled the land with pagans from foreign countries.

JEHOVAH WANTS HIS NAME HELD IN RESPECT

In view of these things, what interest would Jehovah have in Babylon? He answers: "'And now, what interest do I have here?' is the utterance of Jehovah. 'For my people were taken for nothing. The very ones ruling over them kept howling,' is the utterance of Jehovah, 'and constantly, all day long, my name was being treated with disrespect. For that reason my people will know my name, even for that reason in that day, because I am the One that is speaking. Look! It is I.' " (Isa. 52:5, 6) So Jehovah had in mind finding a similar situation existing in Babylon as he had previously found in ancient Egypt and Assyria. The boasting and bragging of Babylon against Jerusalem, especially as it reflected on his name, would not go un-

noticed by him and he was bound to answer, for the Babylonians did not fear that they too might offend against the true God even more seriously than his people had, whom God had sold into their hand for nothing, and add to their already existing sin of idol worship.

The Israelites should have learned a lesson from this discipline of Jehovah. Many of them did. They had brought great reproach upon Jehovah's name, as the Christian apostle Paul said to the natural Jews of his day about 56 C.E.: "For 'the name of God is being blasphemed on account of you people among the nations'; just as it is written." (Rom. 2:24) For seventy years they had to endure this disrespect, which naturally brought much contempt on them. They heard his name defamed, abused, blasphemed, taken up in a worthless way, but Jehovah would not let this go on forever. He is too respectful of his own name and his position as Universal Sovereign. He guaranteed that he would vindicate his name and put it in its proper sanctified place before all the nations, for, as he says, "I am the One that is speaking. Look! It is I."

THE KIND OF WORSHIP JEHOVAH WANTS

From this experience of Israel it can be seen that Jehovah has great love for all his creatures and treats all with justice and

WHAT IS LACKING?

- Among the churches of Christendom at least two things are prominently lacking—an interest in the spiritual welfare of the people and a successful effort to impart to their members a knowledge of the Scriptures. Note what clergyman G. Paul Musselman said about this in *The Saturday Evening Post* of November 18, 1961: "Many urban dwellers may feel that they can get along without the Church because they see it preoccupied with its own organizational affairs instead of reaching out to help people. Certainly the churchgoer's ignorance of scriptural teachings must seem less than inspiring to the nonchurchgoer. In a survey of officers in churches, it was found that many of the leaders were not sure, for example, whether the Sermon on the Mount was in the Old or the New Testament."

mercy. He particularly has unbreakable love for his people, those who take his name. But he is also careful to have his name held in proper respect among them. He does not want mere lip service. He desires loving obedience, as a faithful son would obey his father. Those, therefore, who take God's name upon themselves cannot make their religion something that is apart from their lives, but they must govern their lives by the worship of Jehovah and obedience to his commandments. He, not the individual, sets the standard as to what is true worship of him. His goodwill is toward all those who follow this course and he has in mind blessings beyond what any human mind can conceive of itself, as the apostle said: "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things that God has prepared for those who love him." (1 Cor. 2:9) That is why we should study his Word. Even his being jealous for his own name is not a selfish interest. Why not? Because the sanctification of his name by the kingdom of the Greater Cyrus, Jesus Christ, will work to the interests of all the universe and bring unending peace to this earth, along with everlasting life and all the attendant blessings, the yet unheard of things that he, the loving Creator, has in mind to bestow upon those who obey him.

Questions from Readers

- Considering what is said at 1 Chronicles 28:9, how can it be said that Solomon will be resurrected?—B.M., U.S.A.

In order to determine what the Bible indicates about the possibility of a resurrection for Solomon, it is helpful to compare what is said about him with what the Scriptures say happened at death to certain other men who lived before Christ.

Abraham, Moses and David pleased Jehovah. Consequently, they were listed as men of faith who believed in and will receive a resurrection. (Heb. 11:17-19, 23-28, 32-35, 39, 40) This means that at death they went to Sheol or Hades, the common earthly grave of mankind, since it is from there that the dead are resurrected. (Rev. 20:13) We have no reason to doubt Jehovah's determination in their regard. Interestingly, the Bible used similar expressions in explaining what happened to all these men when they died. Abraham, upon his death, went "to [his] forefathers in peace." (Gen. 15:15) At death Moses 'lay down with his forefathers.' (Deut. 31:16) And David is spoken of as being "with his forefathers and . . . buried in the city of David."—1 Ki. 2:10; Acts 13:36.

So all three men, Abraham, Moses and David, pleased God, went to Sheol, and are mentioned as being buried with or gathered to their forefathers. The use of the similar expression 'buried with his forefathers' could not mean that they all shared the same grave, since these men were not buried at the same place. In fact, Jehovah buried Moses, and "nobody has come to know his grave down to this day."—Deut. 34:5, 6.

Jehovah also included in the inspired record the statement that at death Solomon "lay down [slept, AV, AS, RS] with his forefathers." (1 Ki. 11:43; 2 Chron. 9:31) So, using the Bible's parallelism, we can reasonably conclude that Solomon, along with his forefathers Abraham, Moses and David, is in Sheol or Hades, from which he will be resurrected. Although some may feel that, in view of Solomon's great wisdom, he was fully accountable when he turned to false worship, all the factors are

known by Jehovah, a God of perfect justice and mercy, and this seems to be his decision on the matter.

Before David died he had admonished Solomon: "If you search for [Jehovah], he will let himself be found by you; but if you leave him, he will cast you off forever." (1 Chron. 28:9) In view of what has already been established, what can we conclude that David here meant? It appears that David had reference to this present life and did not have in mind the matter of whether Solomon would have a resurrection or not if he fell away from true worship. If Solomon, as king of Israel, left Jehovah, God would reject him or cast him off. That is what happened. (1 Ki. 11:9-13) Nonetheless, the Scriptures indicate that Solomon apparently will receive a resurrection.—John 5:28, 29; Matt. 6:29; 12:42; Acts 7:47.

Of course, the Bible does not make a definite statement on the resurrection possibilities of each and every person it names. But if we individually prove our own integrity to God now, it will be our privilege to be on hand when the resurrection occurs or to be among those raised from the dead. Then we will know definitely which individuals have been favored by God with a resurrection.

- How are we to understand Jeremiah 51:39, 57, where the Babylonians are said to "sleep an indefinitely lasting sleep, from which they will never wake up"? Does this not mean that they will never be resurrected?—R.A., U.S.A.

Jeremiah chapter 51 contains a prophetic foreview of the fall of Babylon. In it Jehovah makes known that he would rouse up the surrounding nations to break Babylon's power. In the midst of this prophecy, verses 39 and 57 say: "When they are heated I shall set their banquets and I will make them drunk, in order that they may exult; and they must sleep an indefinitely lasting sleep, from which they will never wake up," is the utterance of Jehovah. 'And I will make her princes and her wise ones, her governors and her deputy rulers and her mighty men drunk, and they must sleep an indefinitely lasting sleep, from which they will not wake up,' is the utterance of the King, whose name is Jehovah of armies."

On the very night of Babylon's fall to the Medes and the Persians, Belshazzar the king had a lavish feast for a thousand of his grandees, and a lot of drinking was done. But before the night was over the enemy soldiers had

seized control of the city, "Belshazzar the Chaldean king was killed," many of those about the king and others caught in the streets were slain. (Dan. 5:14, 30) They did not go to sleep merely as a drunkard who wakes up the next day; theirs was "an indefinitely lasting sleep" because they were dead.

They were suffering the effects, not merely of literal wine, but of the symbolic "cup of the wine of rage" of Jehovah God, whom they had defied. The sword of war among them made them stagger like drunkards, and some of them, slain by the sword, would "sleep an indefinitely lasting sleep," from which no man could awaken them.—Jer. 25:15, 16, 26.

Does this mean that none of them will be resurrected so as to be included with "the dead, the great and the small," whom the apostle

John prophetically saw standing before the throne of judgment? (Rev. 20:12, 13) Apparently not. Belshazzar was the last of that line of kings. He was slain on the night Babylon fell and went into "an indefinitely lasting sleep" from which he has not awakened till now because he was not made drunk with wine, the effects of which can be slept off, but was killed, and so he is apparently included among those who are in Sheol. If that is true of him, it seems reasonable that it would be true of other Babylonians who perished at that time. How long their "indefinitely lasting sleep" will yet last before God's power rouses them from death under the Messianic kingdom, we do not know. They cannot wake themselves up.—Compare Job 14: 10-12, 19-22.

ANNOUNCEMENTS

FIELD MINISTRY

True followers of Jesus Christ maintain unity of faith and work by cooperating closely with one another and with Jehovah's visible organization, which is directing the worldwide preaching of the good news of God's kingdom. During August this unity will be manifest as they call at the homes of people everywhere to share the faith-inspiring truths contained in God's Word. As an aid to interested persons, they will offer Bible-study publications, on a small contribution.

DANGER AHEAD! SEEK SAFETY

What is your greatest danger? Opinions might vary as to the answer, but certainly no one can safely ignore the danger of following a course contrary to God's will. Do you feel reasonably secure in this regard? Remember, whole nations have suffered because they were misled. So have great religious systems. And the severest time of all is here! Why? How are you directly involved? What protection is available? Read the timely and absorbing 704-page hardbound book "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!* Send only 75¢.

ANNUAL MEETING OF MEMBERS

The Watch Tower Bible and Tract Society of Pennsylvania is a corporation formed and used

by Jehovah's witnesses for the advancement of the Society's work of preaching the "everlasting good news" in conformity with the holy word of Jehovah God, the great Provider of the Kingdom and the Kingdom message. Yearly this corporation has its business meeting, which in 1965 falls on Friday, October 1, 1965, at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213.

Letters of notice will be sent to the members of the corporation. The members can ensure their receiving the notice and accompanying proxy by making certain that the secretary's office has the present mailing address of the member to which the notice is to be sent.

While the purpose of here making mention of the annual meeting is to remind those who are members to provide the Society's secretary with their present mailing address, mention is also made of the fact that any reader of *The Watchtower* is welcome to attend the annual meeting.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 12: Jehovah—a God of Love and

Patience. Page 485.

September 19: Turning to Jehovah. Page 492.