

# The WATCHTOWER

JUNE 15, 1967

Semimonthly

FAITH REQUIRED  
TO PLEASE GOD

FIRM IN FAITH DESPITE OPPosition

KNOW YOUR GOD

THE BIBLE'S FIGURATIVE USE  
OF BODY PARTS

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*Announcing*  
**JEHOVAH'S  
KINGDOM**



**"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.

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

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**AS**—American Standard Version  
**AT**—An American Translation

**AV-** Authorized Version (1611)

Dy - Catholic Douay version  
JP - Jewish Publication Soc

*Le* - Isaac Leeser's version.

Le - Isaac Leeser's version  
Mo - James Moffatt's version

**Ro** — J. B. Rotherham's vers.

**RS**—Revised Standard Version  
**Yg**—Robert Young's version

**RS** - Revised Standard Version  
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*Announcing*  
**JEHOVAH'S  
KINGDOM**

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## **THE LURE OF THE LOTTERY**

**W**IOTHOUT doubt the lottery is a lure for many persons. The prospect of getting much in exchange for very little, as well as the excitement associated with it, is irresistible to not a few. Taking advantage of this fact, New York, one of America's leading states, has inaugurated a state lottery, and the sale of tickets begins June 15, 1967.

The lottery might be said to be a two-fold lure, for it is a lure not only to those who buy lottery tickets but also to governments as a source of revenue. The legislative body of New York state repeatedly voted for it, as well as a majority of the voters of the state, 2,464,898 voting for it as compared with 1,604,694 voting against it. In this they were following the example of the people of the nearby state of New Hampshire, which three years ago was the first state in the United States in seventy years to operate a lottery. Throughout the world lotteries are operated by more than eighty countries, which pocket upward of \$1,000 million annually in profits.

The Irish Sweepstakes might be said to be the most widely known and patronized luring lottery, it also being the biggest business in Eire. According to *Fortune*, a leading United States business magazine, the Irish Sweepstakes manages to sell tickets in 146 different lands. It professes to

take in about \$45 million annually and to give about one-fifth of this to charity. West Germany may well have the largest lottery lure, for its three national lotteries collect \$545 million annually, one-third of which goes to health, youth and sports programs. Last December Madrid had its largest holiday lottery ever, \$50 million being distributed to the winners. England, France and Mexico operate profitable lotteries and so do such Communist lands as the Soviet Union, Czechoslovakia and Hungary.

Because the lottery may be a deceptive lure as regards a source of revenue for governments, some leaders in American civic affairs have campaigned vigorously against it. In fact, the lottery for New York state was strongly opposed by some of its highest officials. Why? Because, as stated in the *New York Post*, "the people who can least afford to spend money on the lottery are those who do. Therefore a lottery is a regressive [as opposed to a progressive\*] type of taxation that is socially wrong. . . . In England the off-track betting parlors do most of their business in the poor neighborhoods. . . . Lured by the promise of something for nothing, the poor will unquestionably direct income to

\* A (mathematically) 'progressive' type of taxation is one that taxes according to ability to pay—that is, the higher one's income the higher the percentage of it that is taken by taxes.

gambling that should be spent on essentials such as food and clothing."—October 3, 1966.

That this is no idle theory was proved when a strike of lottery employees stopped the lottery in Puerto Rico for ten days. During this time food sales in certain supermarkets jumped 30 percent. Obviously, poor people have more money for food when there is no lottery on which to spend their money!

That operating lotteries for revenue is a deceptive lure is the stand taken by the Tax Institute of America: "No matter how many ingenious ways we devise, sooner or later we learn with each of them that there is no . . . panacea [cure-all]. In the long run 'painless' methods frequently turn out to be the most painful."

That the lottery is a deceptive lure is further seen in that it is basically unsound. Lotteries consume much manpower and yet produce no wealth; they merely distribute it from the hands of the many to the hands of the few, and that at no small cost. In some instances the "overhead" is 50 percent of the total taken in. There are but three honest and sound forms of transferring money, namely, in the form of outright gifts, in exchange for other valuable considerations and in exchange for labor.

Those who would be guided by Bible principles must learn to resist the lure of the lottery and other forms of gambling when exposed to them. These are really forms of extortion, even though the loser consents to part with his money. Duelling has long been ruled wrong, even though it may be described as killing by mutual consent. So with gambling, it is extortion by mutual consent; one wins only because another or many others lose. It is morally

wrong to seek pleasure or profit at the pain or loss of others.

Yes, lotteries encourage selfishness, for each one taking part in them hopes against hope that he will win what his neighbor has put in the lottery and so it makes, in effect, each one the enemy of the rest. It is the very opposite of heeding the Scriptural counsel at 1 Corinthians 10:24: "Let each one keep seeking, not his own advantage, but that of the other person." At the bottom of it is the love of money, which is a root of all sorts of injurious things, according to the apostle Paul.—1 Tim. 6:9, 10.

No wonder that often corruption is associated with lotteries; for which reason seventy years ago it was made illegal to send lottery tickets from one state to another in the United States. Nor to be overlooked is the wretched lot of those who become compulsive gamblers; which affliction often results in much heartbreak and the committing of all kinds of crime.

Succumbing to the lure of the lottery also runs against the Scriptural principle that we should be workers. Those who succumb to the lure of the lottery would substitute "luck" for hard work. But the Bible plainly says: "If anyone does not want to work, neither let him eat."—2 Thess. 3:10; Prov. 6:6.

Christians, therefore, while not interfering with what others choose to do, will resist the lure of the lottery if they would be pleasing to God. They will not even sell lottery tickets or accept any similar sort of employment, knowing that extortioners are barred from the Christian congregation and that being employed in such ways makes them party to extortion. They will content themselves with the fruits of productive toil and seek their pleasures in ways harmful to none.—1 Cor. 6:9, 10.

# KNOW YOUR GOD

THE king had ruled for nearly forty years, and the nation had grown and prospered under his wise administration. But now he was old, and was nearing the end of his life. In order to reaffirm the appointment of his successor and to enlist the nation's support of him, the king summoned all the princes and officials from throughout the land.

In time, these many leaders gathered to the capital city, Jerusalem, and aged King David gave them wise parting counsel. He encouraged them to "take care and search for all the commandments of Jehovah." Then the king directed his attention toward the successor to the throne and, before that congregated throng, said to him:

"And you, Solomon my son, *know* the God of your father and serve him with a complete heart and with a delightful soul; for all hearts Jehovah is searching, and every inclination of the thoughts he is discerning. If you search for him, he will let himself be found by you; but if you leave him, he will cast you off forever."—1 Chron. 28:8, 9.

What fine counsel for a father to give his son! How appropriate for David to instruct Solomon before the prominent officials of the entire nation to know God and to search for Him! It is equally appropriate that parents give similar instructions to their offspring today. But what did King David mean by saying: "Know the God of your father"? Did he simply mean that Solomon should know that his God was Jehovah, and not Molech, Baal or some other deity? What is involved in *knowing* God?



What is involved in knowing God? What obligation in this connection rests on parents?



## THE SIGNIFICANCE OF "KNOW"

The word "know" can carry a wide range of meanings. For example, a person who had never met him might say: "Yes, I know Dwight Eisenhower. He is the former president of the United States." On the other hand, another person who has, on numerous occasions, seen the former president might acknowledge: "No, I don't know Mr. Eisenhower."

In the first instance, "know" simply denoted that the speaker had knowledge of Mr. Eisenhower's former position as president of the United States. In the latter instance, however, "know" had reference to a personal acquaintance with the former president, which the person admittedly did not have. Thus, you might know that a person exists and know the title of his position, and yet not know the person intimately as a close friend or companion. In the ancient Hebrew language spoken by King David the Hebrew word for "know," *yada'*, had a similar wide range of meaning.

This can be appreciated by examining a few examples of its use. There was the time, for instance, when the high priest Eli's sons ministered at Jehovah's tabernacle at Shiloh. These priests were extremely bad, the Bible record saying of them: "Now the sons of Eli were base

men; they *knew not* Jehovah."—1 Sam. 2:12, AS.

Although it is said, "they knew not Jehovah," obviously these priests did know of the God at whose tabernacle they were serving. The Hebrew word for "know" in this instance denoted more than merely having knowledge regarding God's name and certain facts about him. Thus, some translations render the passage, "they had no regard," "they cared nothing for," or, "they did not acknowledge Jehovah." (RS, Mo, NW) The priests knew who Jehovah was, but they had not developed an appreciation of him so as to be moved to carry on his worship faithfully.

A somewhat similar use of the Hebrew word is found at 1 Kings 9:27 (Yg), which says: "Hiram sendeth in the navy his servants, shipmen *knowing the sea*, with servants of Solomon." The expression "knowing the sea" did not mean that the shipmen of Hiram had only a casual knowledge of the sea, having simply heard about the sea, or perhaps only seeing it on a previous occasion. Rather, the Hebrew word here used denoted an intimate familiarity with the sea and its behavior. Thus, other translations say that the shipmen "had knowledge of the sea" or "were familiar with the sea."—AV, AS, RS, AT.

Another example in which a form of this Hebrew word refers to an intimacy or familiarity is recorded at 2 Kings 10:11. The passage reads: "Moreover, Jehu went on to strike down all who were left over of the house of Ahab in Jezreel and all his distinguished men and *his acquaintances* [that is, "those that he knew"] and his priests, until he had let no survivor of his remain." Jehu did not kill all those whom Ahab had merely seen or known casually, but only his closer acquaintances. Thus, some translations say that Jehu struck down "his familiar friends."—RS, AT.

It is seen, therefore, that the Hebrew word for "know" can refer to a close friendship or intimate relationship. But how does this information help us to appreciate David's instruction to his son: "Know the God of your father"? And what should it help to impress upon parents today in connection with the needs of their children?

#### MUCH INVOLVED IN KNOWING GOD

The foregoing assists us to appreciate that there was real significance to David's fatherly counsel. Though at the time his son was a young man, he already knew of God. Solomon had access to about one-third of the inspired Hebrew Scriptures, and it is only reasonable to believe that David had seen to it that he was acquainted with these writings about Jehovah. So in giving his counsel to 'know God,' David meant much more than for Solomon to know a few fundamental facts about God, such as his name, his being from everlasting to everlasting, and so forth.

Rather, David desired that Solomon come to know Jehovah God as a real, living Person. God should be much more to him than just a name or a doctrine that is read from a book. Jehovah is not merely a word that has been committed to paper, or a figment of man's imagination. He is a powerful, invisible Being to whom one can draw close in prayer, and to whom one wisely renders worship and obedience. High priest Eli's sons failed to appreciate this; "they knew not Jehovah," and were cut off for disregarding His instructions. (1 Sam. 2:34) David, on the other hand, wanted his son Solomon always to acknowledge and have respect for Jehovah God and His laws.

Just as the shipmen of Hiram knew or "were familiar with the sea," so David desired that Solomon become familiar with

Jehovah and form an intimate acquaintance with His ways. Such a familiarity is not obtained overnight; it requires time. Persons who really "know" one another generally have similar interests, enjoy close association with one another and are on friendly terms. It was that way with those who knew King Ahab. Undoubtedly they enjoyed the same way of life, had similar interests and possessed desires similar to those of wicked Ahab, and for this reason Jehu sought to cut them off. Certainly the many persons who simply heard him speak in public or heard others talk about him were not the object of Jehu's sword. They did not really "know" Ahab; they were not "his familiar friends."

King David wanted his son Solomon to know God in the sense of becoming God's intimate friend. This meant that Jehovah's interests must become Solomon's interests, his behavior an imitation of God's exalted ways, and his work that which was directed and approved by Jehovah. This could be achieved by learning of God's requirements and purposes and letting the knowledge penetrate his heart. After learning the will of Jehovah, he must do it. And, too, Solomon needed to keep in regular communication with God through prayer. Only in this way could he really come to know Jehovah.

#### A TREASURED RELATIONSHIP

It is similar today. We must read the Bible and let what God says there penetrate our hearts, so that we have a deep feeling about it and so that it motivates us, guiding our lives. We must become responsive to the counsel contained in the Bible, not holding certain reservations about it, ignoring what it says, for example, about worldly associations, marrying an unbeliever, and so forth. (1 Cor. 15:33; 7:39) Further, we need to share God's company through personal prayer. Only in

this way will one be accepted as an intimate acquaintance of God. (Ps. 25:14) And what a privileged relationship that is!

It is, therefore, one that should be guarded and nurtured, for close acquaintances can again become strangers. This occurs frequently in the marriage relationship. Couples who once were very close have often been noted to drift apart, and have even said: "We live in the same house, but we are complete strangers." Why does this happen? It is principally because couples no longer discuss matters with each other, they lack concern about what the other is doing and they fail to share common interests any longer. One's relationship with God can deteriorate through similar neglect.

Solomon is a prominent example. At first he heeded his father's advice and came to know God, perhaps better than most men before him or since. He was a remarkable king, and God used him to write a considerable part of the Scriptures —the books of Ecclesiastes and The Song of Solomon, most of Proverbs and a psalm or two. Yet, in his latter years Solomon neglected to follow the wise instructions of his God and married women who served false gods. As a result, he was influenced by them and developed a harshness peculiar to false worshipers. Relations with his people were ruined, and he drifted apart from his God.—Deut. 7:3, 4; 1 Ki. 11:1-11; 12:4; Neh. 13:26.

Never let this happen to you! After learning about Jehovah God by studying his Word and regularly associating with persons that discuss it, allow His fine qualities to sink into your heart. Then show that you have truly come to know God by imitating his love, kindness, goodness, long-suffering and other wonderful qualities. Regularly approach him in prayer, and share in the work of ministering to others, which he has entrusted

to his friends. Then jealously guard your precious relationship with God.—Gal. 5:22, 23; Heb. 13:15, 16.

#### HELPING YOUR CHILDREN TO KNOW GOD

If you are a parent, it is vital that you also encourage your children to draw close to God by serving him. Notice how King David showed the close association between knowing God and serving him, saying: “And you, Solomon my son, *know* the God of your father and *serve him* with a complete heart and with a delightful soul.” Yes, for youth really to know God it is necessary for them to serve him. Therefore, as godly David impressed this fact upon his son, you parents should do likewise.

It is not only a matter of seeing that youngsters know basic facts about God. They must also be taught the significance of the information. It has to be presented to them in such a way that they are moved to want to serve God, even “with a complete heart and with a delightful soul.”

For example, merely to have your children know that one of the major attributes of God is wisdom is not sufficient. They need to be shown *why* and *in what way* God’s laws and instructions are wise and are for their personal good. The lesson has to be brought home to them so that they can appreciate it. Examples need to be cited demonstrating the disastrous results of rejecting God’s wise counsel, and of the benefits of following it.

In time this careful guidance will pay off. (Prov. 22:6) That Jehovah is a God of wisdom will not simply be a fact known,

but it will be a personal conviction of your youngster. With a delightful soul he will refrain from bad associations, drunkenness, fornication, and other such conduct, because he appreciates that God’s wise counsel was given for his own personal benefit. He will view God’s laws as a protection, not as a collection of rules given to take the pleasure out of living.

When this attitude develops within one, he does not simply know about God, but he begins to form an intimate relationship with God. Jehovah God becomes a real, living Person to him, someone who is regularly consulted in prayer and whose interests are kept close to the heart. And O what a treasured relationship that is! There are so many benefits to be realized by truly knowing God, by being his friend.

Now, during the present world trouble, how often Jehovah proves to be a God of Comfort! (2 Cor. 1:3, 4) In the near future, how grand it will be to know Him as Protector, when he preserves his people through the end of this wicked system of things, even as he saved Noah and his family through the Deluge! (2 Pet. 2:5; 3:5-7) Then, what a joy truly to come to know Jehovah as Healer, when he cures all physical infirmities and stops the onslaughts of old age and death! (Ps. 103:3; Rev. 21:3, 4) Afterward, what ecstasy God’s friends will realize as they become acquainted with their God in the role of Resurrector of the dead!—Acts 24:15.

O there are so many reasons why you should now come to know Jehovah God! So do not hesitate! Take the necessary steps immediately to know God.

“God is love.” (1 John 4:8) “The Rock, perfect is his activity . . . A God of faithfulness, with whom there is no injustice; righteous and upright is he.” (Deut. 32:4) “O the depth of God’s riches and wisdom and knowledge!” (Rom. 11:33) “Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment.”—Ex. 34:6, 7.



"Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

GOD'S Word the Bible tells us regarding the days in which we are living: "Because of the increasing of lawlessness the love of the greater number will cool off." (Matt. 24:12) We observe the trueness of this statement and the waning of faith among people in Christendom. This was substantiated by the Federal Bureau of Investigation when they made known, in releasing the figures for 1963, that the number of serious crimes in America had risen 40 percent since 1958. This is five times the population increase of 8 percent. Youths under eighteen accounted for 50.4 percent of the arrests in the suburban areas for serious crimes. J. Edgar Hoover, the F.B.I. director, estimated the annual cost of crime in the United States conservatively at twenty-seven billion dollars (\$27,000,000,000).\* Additionally, there have been increases in juvenile delinquency. Immorality and divorces for other causes than Scriptural

\* New York Times, July 21, 1964, page 17.

1. (a) What does God's Word the Bible say would increase in our day, and so, what would be waning? (b) What recent occurrences bear this out?

permission have skyrocketed, not only in the United States, but in other nations as well. In Sweden, which has a church-state government, the *American Weekly* reported, "of every ten Swedish women married, seven have conceived at least one child before going to the altar."

<sup>2</sup> Perhaps one of the most outstanding causes is the manner in which people's minds are duped by unscientific mouthings, just because they are issued by prominent people. In making reference to just such a circumstance the Christian apostle Paul warned in his letter to the congregation in Colossae: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." And on another occasion the same writer warned a young man: "Guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge.' For making a show of such knowledge some have deviated from the faith." —Col. 2:8; 1 Tim. 6:20, 21.

<sup>3</sup> It is interesting to examine the occurrences and conditions in this, the twentieth century, in view of prophetic disclosures recorded nineteen hundred years ago. The Bible foretold the difficult times prevailing, that there would be moral degeneration and breakdown in which people would love pleasures more than Almighty God, and that they would be covenant breakers, along with many other nefarious practices. Here is what Paul wrote to the young man Timothy about circumstances that would occur in the "last days": "Know this,

2. What warnings have been given to protect faith?  
3. What do we learn from 2 Timothy 3 as to what may be expected in our time?

that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." Then the record discloses that those having faith and living devotedly would be persecuted; and, to verify again about wickedness increasing, it tells that others would be misled: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted. But wicked men and impostors will advance from bad to worse, misleading and being misled."

—2 Tim. 3:1-5, 12, 13.

\* Some have abandoned the Bible and faith in it because of Christendom's ridiculous explanation of what they say is contained therein, such as the doctrine of hellfire, and their blaming God for wickedness, wars and inquisitions. On the other hand, some persons object to the purity of law and the manner in which the Bible upholds righteous principles, while they desire to gratify their lusts of the flesh and greed for money, power, pleasures and immorality. Instead of doing what is right, they set the Bible aside and follow their own ideas and philosophy of life. Others find that the Bible points out too vividly that the requirement to do God's will includes associating with ministers who are energetically engaged in the preaching of the Gospel. This is too much of an imposition on their time, and so they prefer

to take the course of least resistance and the one of conformity with social practices of "this world." Faith is not a quality that is the possession of all people, nor is it the desire of many.—2 Thess. 3:2.

<sup>5</sup> It should be understood that not a majority will accept the Bible and follow in the footsteps of Christ Jesus the Son of God, doing so faithfully and out of the love in their heart and rendering sacred service to Almighty God, manifesting love for their neighbors. It is true that only a minority will accept the righteous decrees as set forth in God's Word the Bible and follow them. This is shown in Jesus' own words when he said: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it." It does not mean that the road is unavailable, but that most people are not looking for it. In making a contrast to this pattern, Jesus also said: "Broad and spacious is the road leading off into destruction, and many are the ones going in through it." This constitutes following the road of least resistance, following in conformity with nationalism and filling one's time and life with other things, wasting one's time and effort.—Matt. 7:14, 13.

<sup>6</sup> There is a minority of faith keepers known as Jehovah's witnesses in the earth who have explicit confidence in God's Word and have dedicated their lives to doing God's will, and God has "purified their hearts by faith." This is in concurrence with Jesus' words and expressions. He recommended: "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able." Why not? Because they have not placed Almighty God and their love for him first in their hearts.—Acts 15:9; Luke 13:24.

4. What are some reasons why many people abandon faith in God and His Word?

5. Why will we not expect the majority to have faith?

6. Who will manifest faith? What will they do?

## FAITH

<sup>7</sup> Faith means to have fidelity or allegiance as a result of the promises of God. It is defined best in the apostle Paul's words in his letter to the Hebrews: "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." Faith must be real, alive, and be established firmly in belief that the true God is Jehovah. It engenders explicit confidence in his promised reward to those who seek him.—Heb. 11:1.

<sup>8</sup> Faith is not an inherent quality, but it must be acquired, and this is successfully accomplished through a diligent study of God's Word, the Bible. In progressive study, a deep love for the Bible and for its Author as well as for his Son Jesus Christ develops. There is "one spirit . . . one Lord, one faith . . . one God and Father of all persons, who is over all and through all and in all."—Eph. 4:4-6.

<sup>9</sup> Faith must not be confused with the credulity that is so prevalent today. The fealty of a Christian cannot be diluted with credulity even in the slightest degree, such as we see being done by peoples today who express belief and loyalty to various religious organizations, be they of pagandom or of Christendom. From observation it can be seen that there are varieties of "faiths," incompatible one with the other, besides being out of harmony with God's Word. This in itself shows the importance and need of seeking the genuine Christian faith with a firm foundation based upon Jehovah God the Creator of the universe and his Son Jesus Christ. The same idea is emphasized by the apostle Paul in writing to the congregation at Thessalonica, where he shows the need to be free of gullibility as he asks the brothers to carry on in prayer, "that

we may be delivered from harmful and wicked men, for faith is not a possession of all people." How important it is, then, to acquire and build faith and not to accept the theories and opinions of men and systems of society that would destroy it! (2 Thess. 3:2) Faith cannot be diluted within a body of Christians so as to accept diversified beliefs. There can be only one faith based on the teachings of the true God and of his Son Jesus Christ. Such unadulterated fidelity is possessed by an organization directed by Jehovah God, namely, the New World society of Jehovah's witnesses.

<sup>10</sup> On many occasions a minister of Jehovah's witnesses, when sharing in the field ministry, calling on the people at their doors, meets a householder who remarks: "Oh, you sound just like the last one of Jehovah's witnesses that was here." Perhaps later he will hear a similar remark: "You Jehovah's witnesses all sound alike." We are happy that this is the case; this is a good sign. Otherwise we could not be an organization possessing Jehovah's spirit, which results in oneness of thought, purpose and function as recommended so well at 1 Corinthians 1:10: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." Obviously, then, with complete unity of thinking and expression, one faith will prevail.

<sup>11</sup> In Christendom faith has been watered down and discounted and loyalty is not required on the part of members. Fundamentally, without much faith or even little faith, it is impossible for an in-

7. What is faith?

8, 9. (a) Is faith an inherent quality? (b) What is the difference between faith and credulity? (c) What must faith be free from?

10. What oneness of expression do Jehovah's witnesses disclose, and why is freeness from division of thought so important?

11. Why cannot Christendom's course be pleasing to God? What amount of faithfulness is required?

dividual to obtain God's favor. This can be seen by the apostle Paul's words addressed to the Hebrews: "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) Actually there is no degree of faith, such as fifty percent, sixty percent, or even ninety-five percent, as there is no allowance for anything but one hundred percent faithfulness in order to have God's approval. It is of interest to note that many men of old were named in the eleventh chapter of Hebrews because of the manifestation of such one-hundred-percent trust.

<sup>12</sup> To evaluate our faith to see whether it is weak or strong, based on a foundation true and firm, we must use the measuring rod of faith, God's Word the Bible. Compliance with and obedience to God's standards are essential. Paul mentioned how apostleship was predicated on obedience to God's Word and a display of faith respecting His name. To the Romans he mentioned the importance of "an interchange of encouragement among you, by each one through the other's faith, both yours and mine," that his and their faith might be more firmly established. The faith we possess can be demonstrated by the words we speak, yes, the word of faith that we preach: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." Profoundly reassuring are Paul's words on this when he stated further: "None that rests his faith on him will be disappointed." The question arises as to how one can initially secure faith or establish it fundamentally and basically. "How will they call on him in whom they have not put faith? How, in turn,

will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" This draws to our attention that faith can initially be established by hearing a minister of God. Truly, then, God will send his ministers forth to preach so multitudes can build up their faith as the result of their hearing the Word of God, the source of faith. One way by which we can measure our faith is the manner in which we are willing to expend ourselves in the Christian ministry as we manifest our faith by our works.—Rom. 1:12; 10:10, 11, 14; Jas. 2:18.

<sup>13</sup> Newly interested persons or those just beginning to share in the ministry can depend on persons who are 'firm in the faith.' Those that are strong are able to "bear the weaknesses of those not strong." Let us go further: "Let each of us please his neighbor in what is good for his up-building," which in this instance would be his faith. At the same time this statement makes it plain that even those that are strong, to maintain adamant faith, must keep active and keep sharing in the ministerial work. Upon what may they depend so as to maintain their faith and maturity? These words reveal upon what: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." So truly God supplies the basis for our hope and faith. Those who have faith can keep it alive, just as Paul illustrated: "Now I myself am also persuaded about you, my brothers, that you yourselves are also full of goodness, as you have been filled with all knowledge, and that you can also admonish one another. However, I am writing you the more outspokenly on some points,

12. (a) Upon what is faith predicated, and how can it be strengthened? (b) How can faith be obtained and then demonstrated?

13. How can persons newly interested in the Bible build up their faith?

as if reminding you again, because of the undeserved kindness given to me from God." The interchange of faith based on God's Word, by the expression of it among one another, will be upbuilding and will be strengthening against the endeavors of opposers who present contrary thoughts and bring pressures in an intensified manner in order to break down the moral fiber of faith.—Rom. 15:1, 2, 4, 14, 15.

<sup>14</sup> It is readily discerned, then, that knowledge of Jehovah God and His Word must be possessed in order to have true assuredness. To get acquainted with him we must let him talk to us; not orally, of course, but through the written pages of the Bible. This is the only basic source of information whereby we can know Jehovah. In this regard the psalmist cautions us against other sources, in these words: "Do not put your trust in nobles, nor in the son of earthling man to whom no salvation belongs." How sound this advice is we appreciate when we read concerning man: "His spirit goes out, he goes back to his ground; in that day his thoughts do perish." To trust in men, then, would mean finally to perish with them and their futile teachings.—Ps. 146:3, 4.

#### EXAMPLES OF FAITH

<sup>15</sup> It should be borne in mind that faith is not a gift, but, rather, it is a quality that must be cultivated. Many men of old displayed exemplary faith. They were ordinary humans just as we are; so it was necessary for them to cultivate and establish it. Did it not take great faith on Moses' part to speak these courageous words to the fleeing Israelites: "Do not be afraid. Stand firm and see the salvation of Jehovah, which he will perform for you today. For the Egyptians whom you do

see today you will not see again, no, never again. Jehovah will himself fight for you, and you yourselves will be silent"? (Ex. 14:13, 14) Then, beyond this, what faith it took for Moses to lead more than two million people across a vast wilderness when there was little food and a scarcity of water for so great a multitude of people! But he trusted in Jehovah and was doing as commanded.

<sup>16</sup> One could enumerate many Bible accounts about those possessing faith, such as Noah, Abraham, Moses, David and others. Truly theirs was a genuine faith. They were men of great faith.—2 Pet. 2:5; Heb. 11:7, 8, 17, 24-27, 32.

<sup>17</sup> What about today? What type of faith can we expect to find in the "last days" in which we are living? "When the Son of man arrives, will he really find the faith on the earth?" (Luke 18:8) It is obvious that real faith cannot be found in the religions of Christendom, because of their close relationship with the political elements of the world, the schemes of human leaders, the schemes for peace and the schemes of the world, instead of placing confidence in God's kingdom under Christ Jesus.

<sup>18</sup> Those putting their trust in the organizations of Christendom are extremely slow to put their trust in God's kingdom. However, faith in God's kingdom and trust in his protective power can be seen in the New World society of Jehovah's witnesses. Let all lovers of God and doers of his will continue to cultivate true faith and not be lax about keeping it strong. We must not permit materialism, nationalism or other outside interests to encroach upon us so as to weaken our faith. We should be of the frame of mind expressed by Christ's disciples at Luke 17:5: "Give us more faith."

14. Why should we let God talk to us, and what caution does he give against other sources of information?

15, 16. (a) What kind of faith did Moses display? (b) Who were some others that manifested strong faith, according to Biblical record?

17, 18. (a) Why will Jesus not find faith in Christendom? (b) Among whom will he find it, and what will be their frame of mind regarding faith?

# FIRM IN FAITH, DESPITE OPPPOSITION

"Keep testing whether you are in the faith, keep proving what you yourselves are."—2 Cor. 13:5.

IT IS entirely in order for us to ask ourselves, Is our faith comparable to that of meek but courageous Moses? or of persevering Paul? Consider the case of Paul, who endured many dangers on behalf of his ministry. He was beaten, stoned, shipwrecked, traveled under dangerous circumstances, in danger in the wilderness, in dangers at sea, in hunger, in thirst, and many times cold. Even after their having cultivated strong faith Paul still admonished Christians: "Keep testing whether you are in the faith, keep proving what you yourselves are." He thus illustrated further that Christians must vigilantly examine themselves to maintain loyal status with God.—2 Cor. 13:5; 11:25-27.

<sup>2</sup> When we look through the Bible record it is readily discerned that faithful men of pre-Christian times as well as those in the early Christian congregation nineteen hundred years ago were confronted with opposition, false arrest, nationalism and many other similar predicaments. Yet they withstood these trials fearlessly without compromising with the adversary. Frequently false charges were brought against individuals. Some were incarcerated! Consider how Joseph in the land of Egypt spent two years in prison charged with a crime of which he was not guilty. (Gen. 39:7-20) Peter and John and the other apostles were arrested because they continued to preach the word without let-

1. (a) What questions may we ask ourselves? (b) How was Paul's faith exhibited?
2. What tests of faith may we expect, and what examples do we have of faithful courage?

up. (Acts 4, 5) These circumstances were not limited to the days of the early Christian congregation. True Christian witnesses of Jehovah have had their faith tested similarly in the last few decades in many ways.

## SPAIN

<sup>3</sup> On an occasion in Spain in the year 1952 Jehovah's witnesses were under surveillance. They conducted a Bible study in a certain house where they had gone repeatedly. In one instance secret police were waiting for them. They were arrested, their homes were searched and they were put into prison. In addition to being held, they had to stand abuse and threats, and then with the same abusive speech were warned of the consequences if they continued in the preaching of the good news. However, staunch faith was exhibited, since at that time there were 121 of Jehovah's witnesses sharing in the ministry in Spain, and they continued preaching. In the year 1966 there were 4,302 ministers. Yes, they obeyed "God as ruler rather than men."—Acts 5:29.

## GERMANY

<sup>4</sup> The ministerial work of Jehovah's witnesses in Germany during the 1920's and up to 1933 met with much opposition. In

3. What example of faith do we have in Spain, and what was the result as far as the preaching is concerned?

4. (a) What persecution confronted the German ministers in the 1920's and very early 1930's, and how was persecution overcome? (b) What decree did Hitler issue against Jehovah's witnesses in Germany after he came to power?

1931 and 1932 alone there were 2,335 legal actions against Jehovah's witnesses. Through perseverance, the persecution was overcome, as shown by the fact that during the years 1919-1933 forty-eight million Scriptural booklets and seventy-seven million copies of *The Golden Age* (now *Awake!*) were distributed. However, persecution reached a climax when Hitler came to power and, in his own words, stated: "These so-called 'Earnest Bible Students' are trouble makers . . . I consider them quacks; I do not tolerate that German Catholics be besmirched in such a manner; I dissolve the 'Earnest Bible Students' in Germany, their property I dedicate to the people's welfare; I will have all their literature confiscated." The Society's property at Magdeburg was seized and the government seized and carried away and burned over \$25,000 worth of literature, books and booklets. However, in spite of all this opposition, the faithful Christians continued preaching underground.

<sup>5</sup> During the Hitler regime many were told that, if they would just sign a paper renouncing their position as Jehovah's witnesses, they could go free and escape with their lives. Some failed, but most recalled the plight of the three Hebrews who were threatened with being thrown into the fiery furnace if they would not bow down to Nebuchadnezzar's huge obelisk on the plain of Dura when the music sounded. Upon their refusal to share in image worship the king's wrath was directed at them. Their firm faith was manifested in the answer given the king: "O Nebuchadnezzar, we are under no necessity in this regard to say back a word to you. If it is to be, our God whom we are serving is able to rescue us. Out of the burning fiery furnace and out of your

hand, O king, he will rescue us. But if not, let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship." Jehovah did deliver them because, even when they were cast into the overheated furnace, we are told, "the fire had had no power over their bodies, and not a hair of their head had been singed, and even their mantles had not been changed and the smell of fire itself had not come onto them." Similar endeavors on the part of the enemy to accomplish compromise were rebuffed by the same kind of irrepressible faith by faithful Christians in Germany.—Dan. 3:16-18, 27.

## CANADA

<sup>6</sup> Not only did Christians encounter a critical situation in Germany. In Canada in the early 1940's the *Watchtower* magazine was banned, and here too during World War II much persecution and imprisonment were experienced. In the Province of Quebec tremendous abuse and harassment were experienced, but this was overcome by long, hard battles through the lower courts, ultimately to the Supreme Court of Canada.

<sup>7</sup> Charges of sedition were brought against the Witnesses in Quebec in 1949. Besides misrepresentation and mobbing, they were hounded throughout the Province and systematically hunted down, falsely arrested, and held in vermin-infested and disease-ridden jails, with exorbitant bail demands. But such summons are not new. Paul was arraigned in court and charged similarly, that we "found this man [Paul] a pestilent fellow and stirring up seditions among all the Jews," when he was doing the same thing as the Ca-

5. How was the compromise presented to the German Christians comparable to the test offered to Shadrach, Meshach and Abednego?

6. What happened in Canada during the 1940's?  
7. What charges were placed against the Witnesses in Quebec in 1949, with what resulting persecution?

nadian ministers, namely, telling others about God's kingdom.—Acts 24:5. <sup>9-11</sup> Court cases and persecution continued in Canada for several years until a favorable decision of a 5-4 majority of the Supreme Court was rendered on October 6, 1953. With this victory eight hundred cases were dismissed, as the result of enduring harassment and distressing treatment in their continued preaching in upholding of freedom of worship. Just as Paul would not compromise by stopping his ministry, neither did the faithful Canadian Witnesses, but, instead, they maintained integrity and defeated persecution through faith.

#### UNITED STATES OF AMERICA

<sup>9</sup> In the United States, in many areas, much opposition and uncalled-for persecution were brought against Jehovah's witnesses. In Texas and Oklahoma mob violence was excited against Jehovah's witnesses. In Plainfield and Jersey City, New Jersey, southwest Pennsylvania, Griffin, Georgia, to name only a very few places, the Witnesses were imprisoned for preaching the Gospel. Long court battles ensued and opposition was finally overcome by keeping mindful of God's Word and maintaining strong faith.

<sup>10</sup> Flag-salute issues arose, bringing persecution against children of Jehovah's witnesses. As a result of their maintaining integrity to Jehovah and not bowing down, many of these children were deprived of education in the public schools by being expelled for not saluting the flag.

<sup>11</sup> Numerous court cases resulted throughout the United States as municipalities endeavored to enforce peddling ordinances against the ministerial work

of Jehovah's witnesses. In all these cases, along with the flag-salute cases, freedom of worship was gained by persistent pursuit of justice through the courts of the United States, resulting in favorable decisions in the Supreme Court.

<sup>12</sup> During the years 1940-1946, which included World War II, some 4,300 young American ministers were arrested and incarcerated, receiving sentences up to five years while endeavoring to maintain their status as ministers. The Selective Service Act specifically exempts ministers from military service, but these faithful ministers of Jehovah's witnesses were denied that exemption. Many, after serving one sentence and being released, were soon rearrested and sent back to prison for a second term. Nevertheless, these young ministers maintained their integrity and even took advantage of the period of time they were in prison by following scheduled Bible study programs, continually building up their faith as ministers. Yes, they even preached, as opportunity presented itself, to guards and others with whom they came in contact.

#### OTHER TRIALS

<sup>13</sup> Severe persecutions and bans occurred in such countries as Italy, Greece, the Philippine Islands and many other countries around the earth. In all instances the opposers endeavored to intimidate Jehovah's witnesses, tried to break their allegiance and fidelity to Jehovah. A splendid example of faithfulness was manifested by a sister brought into a community court on the other side of the Iron Curtain. The presiding functionary finished his threat and the women present shouted, "Those enemies of the people should be

8. What resulted in Canada by persistent preaching and championing of freedom?

9-11. (a) Was any persecution experienced in the United States? (b) How were the children of Jehovah's witnesses affected? (c) What was the final outcome as a result of no compromise?

12. What persecution resulted to young ministers of draft age?

13. (a) Where else did persecution occur? (b) Describe the faithful course taken by a sister back of the Iron Curtain, and with what Scriptural example and counsel did she conform?

driven into the sea." This denouncement did not deter her one iota, because she quickly replied: "I am dedicated to serve the God who rules the universe. I will never desert him under any conditions. If you want to, you can starve me to death, but I will not abandon my faith nor will I make any compromise in the matter of faith." Perhaps she was familiar with Paul's words: "I am convinced that neither death nor life . . . nor governments . . . will be able to separate us from God's love." What faith she displayed! Result? She was permitted to leave, and no further action was taken against her. (Rom. 8:38, 39) Even under severe circumstances, we can see, trustworthiness is required, and certainly Jehovah's blessings were upon that sister, as she did not "become fearful of those who kill the body." —Matt. 10:28.

<sup>14</sup> The faith and strength of Jehovah's witnesses are frequently tried in conjunction with the taking of blood transfusions. Many times relatives or friends, not having an understanding of God's commands, will bring severe pressure, endeavoring to cause the ailing or injured Witness to lose faith in God's Word and his command to abstain from blood. However, a witness of Jehovah will firmly cling to the counsel as stated at Acts 15:29: "Keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!" No compromise can be made on an issue such as this even if obedient Christians are ridiculed and taunted by relatives or associates.

<sup>15</sup> Tests of faith may come upon Chris-

tians whose desire it is to remain free from Babylon the Great, the world empire of false religion. One's secular occupation may take him into the churches of Christendom, perhaps by reason of being a contractor, or working for a contractor whose main business is to construct church buildings or, for that matter, serving as a janitor in such a building. How ironic it would be for a Christian, admonishing others in accordance with the words of Revelation 18:4: "Get out of her [Babylon], my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues," at the same time to be a part of her because of his employment!

<sup>16</sup> If one were engaged in making war implements or working for a company whose main production was within this category, one could be placing his Christian status in jeopardy. It is recognized that under such a situation one could not help but be taking a course contrary to God's Word, which admonishes Christians not to take blood or to shed blood in any way. Taking such an uncompromising course may bring ridicule by fellow workers or employers, or even loss of employment. Nevertheless, the Christian will be mindful of the fact that he will have no part in wars, or war efforts of the nations. Jesus stated: "You must not murder." (Matt. 5:21) Furthermore, in corroborating this principle, Paul's statement in 2 Corinthians 6:14-17 is that we cannot be unequally yoked with such practices that are definitely a part of this faithless world. If a Christian finds himself in such a position, the wise course would be to seek other employment.

<sup>17</sup> Similar situations may arise in re-

14. How may opportunities of compromise present themselves as far as blood transfusion is concerned, and what advice is followed?

15. Why would it not be proper for one to have employment related to modern Babylon's organization?

16. What other problems may arise due to employment, and what should the Christian do about it?

17. (a) What circumstances confronted Peter and John when authorities told them to abstain from preaching? (b) What should twentieth-century ministers do?

gard to the ministerial work of a Christian. For example, if Caesar forbade one to preach this good news of the Kingdom, Christians are just as resolute about the matter as the apostles were nineteen hundred years ago when confronted with a decree of the ruling authorities, at the instance of the religious leaders, to stop speaking on the basis of Jesus' name. Think of it! This was even after they had been flogged and then warned to preach no more and then let go. Integrity was maintained unwaveringly. When all the apostles left the court of the Sanhedrin they were "rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ." This action was not in defiance of the ruling element, but it was a staunch obedience to Christ's command to declare the good news of the Kingdom throughout all the world for a witness to all the nations, recognizing that upon its completion the end shall come. (Acts 5:41, 42; Matt. 24:14) Many Christians have lost their positions because of their staunch stand taken in preaching this good news when they have been arrested falsely and thrown into jail. Consequently, twentieth-century Christians must maintain their position of integrity fervently, not withholding from Caesar the things that belong to him, but, nevertheless, not compromising in their faithfulness to God to continue preaching throughout the world. In fact, they are just as resolute as all the apostles were, regardless of the nation in which they happen to reside, and they will continue to preach even though bans are imposed upon their work, yes, even if it means imprisonment and cruel treatment.

#### RESOLUTIONS FOR FAITHFUL MINISTRY

<sup>18</sup> During the period of 1922-1928 seven courageous resolutions were adopted and distributed throughout the greater part of the world, showing that the judgments that were proclaimed in the seven plagues described in the sixteenth chapter of Revelation were upon and against modern-day Babylon the Great, as well as the political elements that she supports.

<sup>19</sup> As recently as 1963 a strong resolution was adopted by a grand total of 454,977 in the Around-the-World "Everlasting Good News" Assemblies of Jehovah's Witnesses. In addition to incorporating in their joint Resolution the seven plagues mentioned above, the assemblers adamantly resolved to be immovable on the side of the Messianic kingdom of Jehovah God, to cultivate the fruitage of the spirit, to carry on pure and undefiled worship and to fight against "wicked spirit forces in the heavenly places" until the Satanic "ruler of this world" and his demons are abyssed. The Resolution further stated: "We will continue to declare to all peoples without partiality the 'everlasting good news' concerning God's Messianic kingdom and concerning his judgments, which are like plagues to his enemies but which will be executed for the liberation of all persons who desire to worship God the Creator acceptably." It takes courage and boldness to take such a firm position against nationalistic worship of the political state and against the worship associated with international organizations for world peace and security such as the United Nations with its 119 members. Such a valiant position requires indomitable faith such as that manifested by Pe-

18. How many resolutions were adopted between 1922-1928, against whom were they directed and where were they distributed?

19. (a) What resolution was adopted in 1963, by how many, and what were the declarations incorporated in it? (b) Why does this take courage?

ter and John as well as so many other early Christians.—Acts 4:18-21.

<sup>20</sup> It is readily discernible that the faith of the apostles and others was severely tried even to imprisonment and/or death. True Christian ministers today should be equally confident and have complete assurance of Jehovah's protection. It is true that some have not put up a hard fight for the faith and have fallen victim to the intimidation of political organizations, relatives and friends, as well as being unable to overcome the ensnaring allure of materialism.

#### ENCROACHMENTS UPON FAITH

<sup>21</sup> An initial step toward unfaithfulness is one's beginning to shrink back. This backward course can begin very subtly, making it extremely dangerous. It could be a slowing-down process or a refusing to meet the challenge of new truths. It could be due to laziness, or self-denial may be involved. A specific warning was issued about unfaithfulness because of being deceived by reason of those that rely on their own judgment and lose sight of relying wholly and exclusively upon Jehovah. Jesus' brother and disciple, Jude, makes specific reference to such persons: "Certain men have slipped in who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ." (Jude 4) We are admonished by such words coupled with the warning that wolves would creep in, appearing in sheep's covering but being false. (Matt. 7:15) Considering that such was applicable nineteen hundred years ago, we know it is also prophetic of circumstances that would arise in these "last days."

20. (a) As a result of following a faithful course, what may Christians expect? (b) What are some of the things that may jeopardize unwavering faith?

21. What subtle things could disturb one's faith?

<sup>22</sup> In addition to all of this, a person's faith can be weakened by what he reads and takes into his mind, dwelling upon "higher criticism," relying on worldly philosophers. It should be remembered that, when we are reading a book, the author of the book becomes one's teacher, and for this reason great care should be taken in selecting reading matter. When the source of such information is from persons outside of Jehovah's organization or from those that may have crept into the organization for injurious purposes, such would be a good time or occasion to heed Paul's counsel to the young man Timothy, when he said: "Continue in the things that you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." (2 Tim. 3:14-16) If there is the slightest infringement on your faith by those in this old system of things, or from any source, free your minds from such shackles and always remember that Jehovah the true God and Christ Jesus his Son are our teachers.

#### REQUIRED FAITH

<sup>23</sup> Exercising firmness and steadfastness as we carry out the will of Jehovah will keep our faith strong. We are advised by Paul: "Stand firm and maintain your hold on the traditions that you were taught, whether it was through a verbal message or through a letter of ours. Moreover, may our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort and good hope by means of undeserved kindness, comfort your hearts and make you firm in every good deed and word." These words are live

22. How could what we read impair faith?

23. In his letter to the Thessalonians, what did Paul advise regarding faith?

words, having been given as counsel to the congregation nineteen hundred years ago and being just as valuable and apropos now. "The Lord is faithful, and he will make you firm and keep you from the wicked one. . . . May the Lord continue directing your hearts successfully into the love of God." (2 Thess. 2:15-17; 3:3-5) Just as it was important for the Christian nineteen hundred years ago to stay close to Jehovah's organization, so it remains vital to do so today. How?

<sup>24</sup> Being busy with the declaration of the good news will give us fortitude and encouragement. We read at 1 Corinthians

24. What are we to be busy doing now, and what is necessary to please God?

15:58: "My beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." Labor of the ministerial work, labors of love among fellow Christians, will increase one's faith and enhance integrity. We can readily see that such faith, namely, faith only in Jehovah, will give us strength to withstand the encroachments and intimidations of enemy forces. Bear always in mind, "without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."

—Heb. 11:6.

## What Accepting Jesus Meant to Me

AS TOLD BY

Helen Griffiths

MY PARENTS were Jewish, but they did not practice their religion, apart from saying that they believed in God. The result was that I had no early religious training. As far as I can remember, I always believed in God, and occasionally I even went to a Baptist Sunday school with a girl friend. In 1900, when I was eighteen, I married Edward Griffiths. We became active workers in the Episcopalian Church, my husband becoming a Sunday-school teacher, although we could not agree with many things we heard taught there. I could not understand how Jesus Christ could be God himself. In fact, the time came when Edward had

just about reached the point where he realized he would have to go either according to the Bible or according to the church, since they differed so much, when something wonderful happened.

He noticed a column in a newspaper on the subject "What Is a Christian?" It was by the president of the Watch Tower Society, known as Pastor Russell. He read it and was very much impressed; so he sent for the publication mentioned in the column. An evening shortly thereafter one of the Bible Students, as Jehovah's witnesses were then called, came to our house. I was busy getting ready for a church supper, but she spoke with my hus-

band. He ordered the six volumes of *Studies in the Scriptures* and a subscription for *The Watch Tower*. About the time she was leaving I came into the room and apologized for not being able to have her stay for supper. I explained that we were going to a church supper and would not be eating at home. Since we were living in New York city, she then invited us to come to Bethel, the headquarters of the Watch Tower Society, the following Wednesday evening to meet Pastor Russell.

We accepted the invitation, and after supper we were invited to Pastor Russell's room. In the course of the conversation that ensued he asked my husband whether he was dedicated. Edward's reply was, Yes. Then I was asked the same question, but I did not understand that he was talking about the dedication of one's life to God. Brother Russell told me I lacked faith. "But I believe in God," I told him.

#### LEARNING THE TRUTH ABOUT GOD'S SON

In the next few weeks I learned that I did lack faith because of lack of knowledge. I had always faced a problem in the Episcopalian Church because they spoke of Jesus as God, and I could not accept this. But in the few weeks after I met Pastor Russell, my husband and I attended lectures that the Bible Students held, and we learned the truth about where the dead are, what hell really is, and that Jesus is actually God's Son and not God himself. Although as an Episcopalian I had become a Christian in name, for the first time in my life I understood who Jesus was and why it was necessary for me to accept him and his ransom sacrifice in order to be pleasing to God.

At the same time, with his new understanding of the Bible, my husband began to realize that the doctrines concerning immortality and hellfire that he was

teaching the children in Sunday school were not Scriptural. His conscience troubled him, and so he took his question to the minister of our church, who replied, "Don't worry about it, Mr. Griffiths. I don't believe all the things I teach our parishioners either." This admitted hypocrisy on the part of one of the clergy of Christendom did much to help us both with the decision to leave the church.

The first Sunday of every month Brother Russell spoke on baptism at the New York Temple, and in February of 1915 Edward and I heard that talk. When it came time for those who wanted to be baptized to stand, my husband and I surprised each other, for we both stood up. After we were baptized, Brother Russell came to extend the right hand of fellowship, and was he ever surprised to see me, the woman who lacked faith just a few weeks earlier, there, having been baptized!

Our home was immediately blessed by its being used as a meeting place, for both a book study and a *Watch Tower* study were conducted there. We had sufficient space to accommodate an extra person, and so we were often privileged to share it with a pioneer minister (or colporteur, as they were then called). This enlarged our circle in the family of the Lord and was a source of encouragement to all of us.

#### COPYING JESUS' EXAMPLE

Having come to recognize Jesus in his proper place in God's arrangement, I desired to copy his example and share in the preaching of God's kingdom. We had three children, however, and did not feel we could share in the pioneer ministry. However, when the auxiliary pioneer ministry was announced, we both did have a share in that, devoting fifty hours a month to the work.

Not everyone appreciated this Kingdom preaching. In New Jersey Jehovah's wit-

nesses were being arrested for "peddling without a license." So the Watch Tower Society arranged for special campaigns in that state, and on weekends we shared in the preaching work there, meeting early in the morning, realizing that the risk of arrest by the police was always present. On one occasion Edward was arrested, convicted and served a sentence of ten days in jail. Eventually the right to preach was established through court cases.

The New York congregation of Jehovah's witnesses was divided into units in the 1930's, and Edward became the congregation overseer in the Bronx. (Incidentally, at that time there was just the one congregation in the Bronx. Now there are thirty-four.) What a grand privilege and joy it has been to see the growth of Jehovah's organization over the years!

Edward entered the pioneer ministry in 1940, having given up a financially rewarding position in the business world; and I joined him in the pioneer ranks in 1941 after our youngest child, Ruth, married. Six months after I began pioneering we were assigned to serve in Ossining, New York. Edward was appointed as a special pioneer minister then, and after another six months I, too, became a special pioneer. How thrilling it was to have a share in establishing a congregation there!

We enjoyed assignments in Tarrytown, Hastings-on-Hudson and Islip, Long Island, in the years following, and in Islip, too, we were able to organize a congregation. These assignments were during the years of World War II, and, because of gasoline rationing, it was often necessary for us to walk long distances to our Bible studies. Edward was nearing seventy years of age at that time, but we enjoyed good health and, with Jehovah's help, we were

able to continue full-time preaching and so received many blessings.

Providence, Rhode Island, was the next place to which we were assigned. The congregation had fifty-eight persons associated with it, and Edward was quite surprised at the coldness of the congregation. He felt that if those associated with the congregation there could have closer contact with headquarters they would soon warm up. So, as the congregation overseer, he began asking for speakers from Bethel. These certainly proved to be a wonderful stimulus to the congregation there. I remember that a certain family was asked to house one of the headquarters speakers. They were a little hesitant at first, but they agreed. The speaker was made to feel part of the family, and, in time, he actually became part of the family, as he married one of the girls in the family. He and his wife are now serving in Denmark.

#### BLESSINGS FROM FOLLOWING JESUS' EXAMPLE

While it had been easy for us to see the difference between God's truth and false religion, some could not see this so clearly. I remember an Italian girl with whom I studied. She had been a Catholic in Italy, where a priest burned her Bible; but on coming to the United States she found that her family had become Baptists. She joined the Baptist Church, but she agreed to study the Bible with me. The study progressed except for the fact that she could not see the difference between Christendom's Babylonish religion and Bible truth. Then one day the Baptist minister paid her a visit. She began talking to him about God's kingdom. He asked her why she wanted any kingdom to come, since she had a fine home, was well situated materially and did not need to worry about any kingdom. She told him she

was not concerned about just herself but about all those suffering throughout the world that did not have what she had materially. The minister's visit helped her to see the difference between Christendom's teachings and those of the Bible. She is still serving faithfully, preaching the good news of God's kingdom.

Before we left Providence, we experienced the blessing of seeing the congregation grow in number to 117. From there we were assigned to Greenport, Long Island, and there, too, we were able to share in establishing a new congregation. Edward's health failed while we were there, so in 1953 we returned to the Bronx to live with our son Richard and his family. In December 1954 my husband finished his earthly course.

Since returning to the Bronx, I have continued making known the truth concerning Jehovah and his Son, and at eighty-four years of age I am still blessed with the privilege of being on the list of pioneer ministers, enjoying the company of many others in the congregation as I share in the preaching of the good news. Having a congregation book study group meet in my apartment is another blessing that I appreciate very much.

Speaking of blessings, I am reminded of assemblies. How happy Edward and I were when the name "Jehovah's witnesses" was announced at the Columbus, Ohio, assembly in 1931. And I remember, too, the thrilling assembly in St. Louis in 1941, when the Society's president, Brother Rutherford, spoke to the children there. But assemblies get better all the time. The Yankee Stadium conventions were all wonderful too. And the one I attended not long ago at Baltimore, the "God's Sons of Liberty" Assembly, was the best one yet. I have been having problems with my health lately, but I am so glad I was able to get to that assembly. My health was

not any more of a problem there than it would have been if I had stayed home, and what a spiritual blessing I would have missed! I am so grateful to Jehovah and to my Christian brothers and sisters for the love shown me in making my trip to Baltimore for the assembly possible.

When I look back on the years I have served Jehovah, I am very happy. When we first began following Jesus' example by preaching, we wondered how we would ever reach all the people in New York city with the message. What a joy it has been over the years to see how Jehovah's blessing has been on the efforts of his witnesses and how he has raised up so many to accomplish the work he wants done! Down through the years we were privileged to aid many to a knowledge of God's truth, and the children of some of those with whom we studied are now district, circuit and congregation overseers. When I visit them, it is like going home to my families. Surely one of the many blessings I have received as a result of my acceptance of Jesus and my dedication to Jehovah has been my "children" and "grandchildren" in the Lord.—Mark 10:29, 30.

I have learned that when we have love for Jehovah and faith in him, if we put forth the effort, Jehovah does the rest. I do know that, if one has no Scriptural obligations to prevent him, there is no greater joy than to share in the pioneer ministry with full faith in Jehovah and his promises, such as the one at Malachi 3:10: "'Test me out, please, in this respect,' Jehovah of armies has said, 'whether I shall not open to you people the flood-gates of the heavens and actually empty out upon you a blessing until there is no more want.'" So although I was a natural Jew without understanding of Jesus Christ and little knowledge of God, how grateful I am that I had the opportunity to come to know Jehovah, and how glad I am that

I accepted his most gracious provision, his Son Jesus Christ, and copied the example He left for us!—1 Pet. 2:21.

(Sister Helen Griffiths died on Friday, November 4, 1966, as she neared eighty-five years of age. The funeral service was held on Sun-

day, November 6, and more than 165 were present to hear the talk given by a close friend of hers, Russell Kurzen, a member of the Brooklyn Bethel family. Sister Griffiths was one of the anointed followers of the Lord Jesus Christ, whose hope of heavenly happiness is spoken of in the promise at Revelation 14:13.)

## A Bridegroom Goes to War

**A**LL the world loves a lover," is a common saying. When a young man newly married is called off to war, he usually has the sympathy of the whole community. Governments give consideration and often deferment to newly married men. In ancient Israel a man who had first married was exempt from military service for a year out of consideration for his wife and that he might have an opportunity to have and to see an offspring and heir, for in Israel each man had his inheritance of land and if called into battle he might be killed and then there would be no sons to carry on his family name and to inherit his property. Warfare was not so important that it superseded the rights of family continuance.—Deut. 24:5.

The bridegroom we are speaking of here is not some ordinary soldier. He is a commander. The duty to answer the call to war devolves upon him because the war is not an ordinary war. He is the only commander with the necessary qualifications to fight it. It involves the honor of the

family name as well. Who is the commander who has such qualities and can turn from his very wedding ceremony, yes, voluntarily and gladly so? and how can he consider a war so important?

### REASONS FOR GOING TO WAR

The Commander we speak of is none other than Jesus Christ. Yes, it is true that the religions of Christendom like to picture him as a mere infant in his crib or as a weak, effeminate, sorrowful, pathetic creature. But their picture is a gross distortion of the facts, for even as the religionists of Christendom will have to admit, if they read the Bible, Jesus Christ is no longer even a man. He is a mighty, glorified, immortal spirit person in the heavens. (1 Tim. 6:16; Phil. 2:9-11) He does not have to fear that he will not return from the warfare. There is no danger or possibility of his being killed and not returning to his Bride. The warfare is important to him primarily because it involves the name of his Father, Jehovah God, and, secondarily, because it is nec-

essary for the protection of his Bride. The war is not just another war, for it is the final war against all earthly foes of God and man and therefore requires the finest Commander. Let us consider his qualifications as such:

In the Bible book of Revelation, chapter 19, immediately after the announcement of the "evening meal of the Lamb's marriage" it describes Jesus Christ as going forth to war. God has just destroyed Babylon the Great, the world empire of false religion, by the instrumentality of the kings represented in the "ten horns" of the scarlet-colored wild beast. (Rev. 17: 16) The fight that Jesus Christ wages is against the enemies of God still on the earth, the political governments that oppose God's kingdom and that are trying to destroy the remaining members of the Bride, the ones invited to the "evening meal of the Lamb's marriage."

#### WARRIOR QUALITIES

The scene opens with the Commander sitting on a white horse. "And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness." (Rev. 19:11) A horse implies warfare, for long ago God said: "Can you give to the horse mightiness? . . . from far off it smells the battle." (Job 39:19, 25) The Bible also uses the illustration of a horse that is dashing into the battle. (Jer. 8:6) Whiteness symbolizes cleanliness, purity. Jehovah is clean and that which is in harmony with his will must be clean. This means that the warfare that Jesus Christ fights is righteous, holy and in harmony with God's will, necessary and beneficial to humankind. He is the Faithful and True Witness. On earth he proved his integrity to God. He said before Pontius Pilate: "Everyone that is on the side of the truth listens to my

voice." He spoke of himself to the apostles as "the way and the truth and the life," and his loyalty was firm to his Father and his God to his very death. The war he prosecutes is a judgment against God's enemies and, in view of their past record, the fight against them is certainly in righteousness.—John 18:37; 14:6.

He is swift to ride against the enemy: "His eyes are a fiery flame, and upon his head are many diadems. He has a name written that no one knows but he himself." (Rev. 19:12) Of course, the kings of earth do not see him with their natural eyes, for John says that he saw this vision in heaven. But they could see him, if they desired, through their spiritual eyesight, for much warning has been given. Nevertheless, they refuse to see. His eyes flash with "fiery flame," looking to the fiery destruction of his foes. On his head the "many diadems" indicate that he has far greater authority than the wild beast that came up out of the sea, picturing Satan's entire political organization on earth, which is shown with ten diadems. His rulership is greater than all of theirs together, being received from the rightful Source of all power and authority, Jehovah.—Rev. 13:1, 2; 2:26, 27; 12:5, 10.

The kings who fight against Jesus Christ try to ignore the information being proclaimed that he took his kingship in heaven when the Gentile Times ended in 1914. It is a fight over sovereignty and the rulers do not want to give it up. They fight the Kingdom by fighting its announcers on earth. They try to legalize their fight against God's Christian witnesses on earth, for they cannot meet Jesus Christ directly. They use various laws and try to twist them to apply to the preaching work of Jehovah's witnesses. A case in point is the recent trial of forty-nine of Jehovah's witnesses in Portugal who were arrested while peacefully study-

ing the Bible in a private home in a suburb of Lisbon. Under the guise that religious freedom is enjoyed in Portugal, Presiding Judge Antonio de Almeda Mora told one of the defendants: "You are not accused of illicit association. You are not being judged for worshiping Jehovah," then went on to say: "There is no liberty for anyone who invents a religion and does what he wants in the name of God or whatever it might be. He has to be subordinate to men who rule the things on earth. . . . The principle of which you are accused is disobedience of a general kind and to the laws of the nation." Finally, revealing whom he really was fighting, the judge asserted: "We have to adjust divine law to earthly laws. We have to interpret matters with logic. At times divine laws are aberrant."

Portugal is a solidly Catholic country and the judges have the backing of the religious clergy. But at the time Jesus Christ goes forth to the war herein discussed, Babylon the Great will have been destroyed and the politicians will no longer have the Pontifex Maximus of Christendom and the priests and the religious clergymen and the military chaplains to pray to their religious gods for victory. They fight for a lost cause.

#### WEAPONS NOT DREAMED OF BY NATIONS

The Bridegroom-Warrior has "a name written that no one knows but he himself." A name often has reference to reputation or qualities. For example, one having a name as a fighter would have the qualities necessary for a good fighter, such as fearlessness, alertness, strength, determination, endurance, and so forth. The rulers' being ignorant of the "name" of their opponent Jesus Christ is partly because in the past the religious leaders misrepresented him to them. They do not even dream of the powers and qualities he has.

They do not appreciate that with the least, most simple of his weapons he could render them completely powerless. For example, how easily a great military operation can be bogged down by a mere snowstorm. Or a change in the weather, a hurricane, an earthquake, a tidal wave, or any of a hundred other natural forces can render an entire military machine completely powerless in a few short hours or minutes of time. These are only the simplest of the ways by which the great Warrior for Jehovah can fight them. They should read Job 37:3-13; 38:22, 23; 12:17-25, and after considering these things they will find that these are but the fringes of his ways and a whisper of the power that Jehovah God has and which he has put into the hands of his Warrior Son.—Job 26:14.

"He is arrayed with an outer garment sprinkled with blood, and the name he is called is The Word of God." (Rev. 19:13) What makes him the ideal commander and the one whose armies follow him with unbreakable loyalty and unswerving devotion? The fact is that when on earth as a man he did not swerve an inch from the pathway of sacrifice, giving his own blood in the interests of God's kingdom and for the benefit of his followers. The outer garment with which he is arrayed testifies to this fact: it is sprinkled with blood. His official name\* "The Word of

\* Notice that he is not called "God the Word," for he is not God but is the Son of God. The apostle John wrote his Gospel after he had written the book of Revelation, and his words at John 1:1, 2 agree.

See pages 53-62, paragraphs 61-83, of the 64-page booklet "*The Word*"—*Who Is He? According to John*, published in June of 1962 and free copies of which were mailed to all the available priests and clergymen of Christendom on November 19, 1962, for their information.

Said the *Britannica Book of the Year 1963*, on page 489, under the heading "Jehovah's Witnesses": "A further attempt to establish from the words of the apostle John that Jesus Christ was not a part of the Trinity was contained in the booklet '*The Word*'—*Who Is He? According to John*. The first printing numbered more than 2,500,000 copies. Immediately following the assemblies a special world campaign was begun to distribute a free copy to every Protestant, Catholic and Jewish clergyman."

According to the reaction on the part of the clergy, the booklet was like a plague to them.

God" designates him as the universal spokesman or mouthpiece of God the Almighty, therefore when he speaks it is with full authority.

"Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen." (Rev. 19:14) Notice that these are not earthly armies, for they are in heaven with their commander on symbolic white war mounts, and their clothing identifies them as righteous warriors. These angelic forces, all or many of them, have already engaged in a warfare in heaven against Satan and his demons and have hurled them down to the earth. As the Revelation vision shows, the demons since then have been unusually active in stirring up the nations against God.—Rev. 12:3-13.

This Bridegroom-Warrior is the mouthpiece or spokesman of God. What is the thing he speaks or commands at this point? It is a command or sentence of execution—annihilation—against his enemies. He is able to order their execution and see that it is carried out. That is why he is shown with a long sword protruding out of his mouth. (Rev. 1:16; 2:12, 16) Just as a sword represents the authority to execute to death, which authority has been wielded by rulers of the earth (Rom. 13:4), so Jesus Christ has this authority, higher than theirs. The nations with their kings and judges, such as those in Portugal, have had their opportunity to hear and are warned to "kiss the son, that He [Jehovah] may not become incensed and you may not perish from the way." Stubbornly they have not listened. Therefore, he must violently destroy them as an iron rod smashes a vase, along with their national political systems, boundaries, flags, banners, customs unions, international alliances and every vestige of their organizations as well as those who continue to

support them in their war against him.—Ps. 2:12, 8, 9; Rev. 2:27; 12:5.

#### DO NOT COMFORT THE BRIDE'S ENEMY

None of Jehovah's witnesses or those who listen to the message they proclaim will have anything to do with the fight, since it is far beyond their power to execute. It is entirely up to the heavenly forces under Jesus Christ to carry out. Yet Jehovah's witnesses show their allegiance to the King. How? By standing firm in their recognition and declaration of his superior qualities, refusing to give aid and comfort to the enemy as the clergy of the religious organizations of Babylon the Great now do by promoting and supporting schemes for maintaining man-made sovereignty of the earth as against Jehovah's sovereignty. They try to make the rulers feel that they can win. Oppositely, Jehovah's witnesses on earth urge all who will to sue for peace with the victorious Warrior-Bridegroom while there is yet time. Persons who desire can comfort and assist the Bride class on earth, who are directing the preaching of the good news of the Kingdom, by sharing with them in this work.

There is no use for rulers and nations to go against God's appointed and enthroned king, for "upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords." He is superior to them all. On his thigh, where the sword of authority is usually worn, his name is very clearly announced in writing. The kings of the earth have refused to read it, especially since 1914. The kings and rulers have thought themselves, or at least their form or system of government, immortal. But all of them are mortal. Only He will survive the battle and He will be the only king left on the field.—Rev. 19:16; 1 Tim. 6:14-16.

What a fine thing for the Bridegroom

to be able to act on behalf of his Bride, sparing those members of the Bride who are still invited to attend the marriage and are in anticipation of it! He is privileged to fight a war that will vindicate the name of his Father Jehovah, clearing the illustrious name and the family of that illustrious one from reproach. But there is

yet more to say about the fight. We often read of historical battles and victories. We rarely get a close picture of the actual forces involved and a close-up view of the fight itself. By reading the few remaining verses of Revelation chapter 19 now, you will find even more enjoyable the article in our next issue discussing these verses.

**I**N OUR everyday speech we often use bodily parts in a figurative sense. For instance, we might say: "He risked his *neck* for him." "He is my own *bone* and *flesh*." "She was only tickling their *ears*."

Such expressions add color to speech, often making it more vivid and alive. It tends to fix the idea better in the listener's mind. How appropriate, therefore, that God's Word the Bible should frequently use body parts in a figurative sense! In fact, in some form, each of the above expressions is used in the Bible.

For example, the apostle Paul asked that greetings be given to his fellow Christians Prisca and Aquila, "who have risked their own necks [their lives] for my soul." (Rom. 16:4) Laban said of Jacob: "You are indeed my bone and my flesh," meaning that they were relatives, Jacob being Laban's nephew. (Gen. 29:14; 2 Sam. 5:1) And Paul wrote of persons who would "accumulate teachers for themselves to have their ears tickled." In other words, they would acquire teachers that would

say only what the people desired to hear.—2 Tim. 4:3.

#### DESTRUCTION AND PROTECTION

Since the neck is a vital as well as a vulnerable part of the human organism, it is frequently associated in the Scriptures with the destruction of life by the conquest of an enemy. Jacob's deathbed blessing upon his son Judah included this: "Your hand will be on the back of the neck of your enemies," or, in other words, God will give your enemies into your hand. (Gen. 49:8) Similarly, David praised Jehovah in song as the One who "will certainly give me the back of [my enemies'] neck." (2 Sam. 22:41; Ps. 18:40) In God's prophecy regarding the coming Assyrian aggression against Judah, he indicated it would become nearly overwhelming, saying: "Up to the neck he will reach."—Isa. 8:8; 30:28.

Thus, it was also the ancient custom to place one's feet upon the neck of a conquered foe. On monuments of Egypt and Assyria, monarchs are frequently represented in battle scenes as treading on the

# THE BIBLE'S *Figurative Use* *of* **BODY PARTS**

necks of their enemies. This, too, was a Hebrew practice, Judge Joshua instructing his commanders: "Come forward. Place your feet on the back of the necks of these kings."—Josh. 10:24.

The removing of the hair and beard also were used to signify impending destruction. Why so? No doubt because these were viewed as prized possessions among ancient peoples of the East. The beard was considered an evidence of manly dignity by the Israelites. (1 Chron. 19:5) Thus, David's strategy of neglecting his beard, allowing spittle to run down upon it, no doubt helped to convince King Achish that he was insane. (1 Sam. 21:13) It was generally only during extreme sorrow, shame or humiliation that the beard was mutilated or removed.—Ezra 9:3; Isa. 15:2; Jer. 41:5; 48:37.

With this background, the pronouncement regarding the conquests by Assyria is better understood: "In that day, by means of a hired razor in the region of the River, even by means of the king of Assyria, Jehovah will shave the head and the hair of the feet, and it will sweep away even the beard itself." (Isa. 7:20) Assyria was going to invade and conquer. And this Assyria did; only God's miracle of striking down 185,000 of Sennacherib's warriors prevented the capital city of Jerusalem from being destroyed by the Syrian aggressors.—Isa. 37:33-38.

Jehovah God also had the coming destruction of Jerusalem by the Babylonians vividly illustrated, instructing Ezekiel: "Take for yourself a sharp sword. As a barbers' razor you will take it for yourself, and you must make it pass along upon your head and upon your beard, and you must take for yourself weighing scales and divide the hair" into three equal portions. (Ezek. 5:1, 2) The burning, striking and scattering of the three portions of

hair represented that a third of the inhabitants would perish by famine and pestilence, a third were to die by the sword and the final third would be scattered to the wind.—Ezek. 5:12.

On the other hand, keeping one's hair, or not allowing it to perish, is used in figure of speech to indicate complete safety or assured protection. The people said of beloved Jonathan, whose life was threatened: "As Jehovah is alive, not as much as a single hair of his head will fall to the earth." (1 Sam. 14:45) And Jesus said to his disciples: "Not a hair of your heads will by any means perish."—Luke 21:18; 1 Ki. 1:52.

#### FIGURATIVE USE OF HIPS AND LOINS

The loose and flowing style of dress common among peoples in Bible times apparently required the gathering up of the skirts, drawing them forward between the legs and tucking them in the belt around the hips before engaging in vigorous activity such as running. The statement is made regarding the prophet Elijah: "He girded up his hips and went running ahead of Ahab all the way to Jezreel." (1 Ki. 18:46) In preparation for the long, hard run Elijah no doubt gathered up his skirts close to his hips. Understandably, therefore, the expressions "gird up your hips" and "gird up your loins" were used to signify preparation for vigorous activity.

The Israelites, in preparation for leaving Egypt, were to eat with "hips girded." (Ex. 12:11) They were to be prepared to move on a moment's notice. Similarly, when sending his servant Gehazi on an important mission, Elisha said to him: "Gird up your loins and take my staff in your hand and go." (2 Ki. 4:29; 9:1) And in commissioning his fearful servant Jeremiah, God said: "You should gird up your hips, and you must rise up and speak to

them everything that I myself command you." (Jer. 1:17) Jeremiah was encouraged to acquire strength and prepare for vigorous activity in God's service.

A person has strong muscles in the hips or loins. When these muscles are tensed, or braced up, there is tremendous potential power. The Bible proverb speaks of the capable wife as girding "her hips with strength." (Prov. 31:17) In symbol, therefore, the prophet Nahum tells those who were about to experience an invasion: "Let there be a safeguarding of the fortified place. Watch the way. Strengthen the hips. Reinforce power very much." (Nah. 2:1) Here hips are used figuratively in connection with strength or power.

This is also the case in Jehovah's prophecy regarding the Persian conqueror Cyrus, in which God says: His "right hand I have taken hold of, to subdue before him nations, so that I may ungird even the hips of kings." (Isa. 45:1) This expression means that God would take away the strength or power of these kings, so that Cyrus would be victorious. Those who have had their power removed and are in a weakened condition are therefore said to have wobbling or shaking hips.

—Ps. 69:23; Ezek. 21:6; 29:7.

Interestingly, the expression "gird up the loins of your mind" is used by the apostle Peter. However, to make the sense of the expression clear to the modern reader, the *New World Translation of the Holy Scriptures* renders the expression: "Hence brace up your minds for activity." —1 Pet. 1:13.

#### BOSOM AND INTESTINES

Other parts of the human body also came to be associated with particular

qualities and emotions. For example, it was the custom, and still is today, to hold a dearly beloved or cherished one close to one's bosom or breast. (Ruth 4:16; Song of Sol. 1:13) That place, therefore, came to signify favor or intimacy. Thus, when Jesus is spoken of as in the bosom position with the Father, and Lazarus as in the bosom position with Abraham, it means that they are in a favored position. (John 1:18; Luke 16:22, 23) Also, when God is said to carry his lambs in his bosom, it indicates that he cherishes and tenderly cares for them.—Isa. 40:11.

Consistently, therefore, the expression is used in the Bible, "the wife of thy bosom." It is so rendered in many Bible translations, including the *King James* and *American Standard* versions. (Deut. 13:6; 28:54, 56) However, for clarity of understanding, the *New World Translation of the Holy Scriptures* at Deuteronomy 13:6 says: "Your cherished wife."

In both the ancient Hebrew and the Greek Scriptures deep feelings and emotions were associated with the intestines or bowels. It was undoubtedly observed that the feeling of deep emotions caused abdominal distress, or at least stirrings in this region of the body. The bad tidings concerning the coming calamity upon Israel caused Jeremiah to exclaim: "My intestines, my intestines! I am in severe pains in the walls of my heart." (Jer. 4:19) Later, at Jerusalem's destruction, the great sorrow that Jeremiah felt caused painful commotion within, causing him to lament: "My very intestines are in a ferment."—Lam. 1:20; 2:11.

That feelings of compassion or pity also affect the intestines is indicated by God's expression as he contemplated the condi-

#### COMING IN THE NEXT ISSUE

- Developing and Displaying Self-Control.
- Self-Control Vital to Progress.
- Guard Against Being Quick to Question Motives.
- Peter—Colorful Apostle Who Took the Initiative.

tion of the ten-tribe kingdom of Israel, represented by Ephraim: "That is why my intestines have become boisterous for him. By all means I shall have pity upon him."—Jer. 31:20; Isa. 63:15; 1 Ki. 3:26.

In the Christian Greek Scriptures the Greek word for intestines or bowels is *splagkhnon*, and, while used literally (Acts 1:18), it is much more often used in a figurative sense, representing compassion or affection. Therefore, for clarity of understanding, instead of rendering the word "bowels" or "intestines" in such places,

*bowels* instead of *intestines* would be better.



- Proverbs 25:11 and other texts in the Hebrew Scriptures mention "apples." However, many authorities insist that this refers to another fruit. Were apples grown in Palestine when the Hebrew Scriptures were written?

There is much conjecture as to the identification of the tree and fruit denoted by the Hebrew *tappuahh*, appearing at Proverbs 25:11, where opportune speech is likened to "apples of gold in silver carvings." The apple tree is considered mainly in The Song of Solomon, where the expressions of love by the Shulammite's shepherd companion are likened to the pleasant shade of the apple tree and the sweetness of its fruit. (Song of Sol. 2:3, 5) In turn, he compares her breath to the fragrance of apples. (Song of Sol. 7:8) The Hebrew word translated "apples" in the *New World Translation* indicates that which is distinguished by its fragrance or scent.

Several fruits have been suggested in place of the apple, including the orange, the citron, the quince, and the apricot, the main objection raised to the apple being that the hot, dry climate of most of Palestine is unfavorable to apple culture. However, the related Arabic word *tuffakh* primarily means "apple," and

the *New World Translation of the Holy Scriptures* translates it "tender affections" or "tender compassions," as at Philippians 2:1 and 1 John 3:17.—Col. 3:12.

Really, it is amazing how often in the Scriptures body parts are used in a figurative sense. While this adds color and vividness to accounts, Bible translations that show the significance of the words are very helpful, particularly when the figurative use of the expression is not common in the language into which the translation is made.

It is notable that the Hebrew place names Tappuah and Beth-Tappuah (probably so named due to prevalence of this fruit in their vicinity) have been preserved in their Arabic equivalents by the use of this word.—Josh. 12:17; 15:34; 16:8; 17:8.

Those places were not in the lowlands but in the hill country, where the climate is generally somewhat moderated. Additionally, the possibility of some climatic variations in the past cannot be completely ruled out, as is pointed out by Dennis Baly in his book *The Geography of the Bible* (pages 72, 74). Apple trees do grow in Palestine today and thus seem to fit the Bible description satisfactorily. Dr. Thomson, who spent forty-five years in Syria and Palestine in the past century, reported finding apple orchards in the area of Ashkelon on the plains of Philistia.

- How old was Abel, the second son of Adam, at the time his brother Cain murdered him?

The Bible account does not give us his exact age at the time of his murder, but his approximate age can be deduced. Since the Bible records nothing in the way of history between the expulsion of Adam and Eve from the garden of Eden and their producing of their first two sons, Cain and Abel, it is reasonable to conclude that the boys were born within the space of a few years after their parents' fall into sin. But as for the next-recorded events, leading to the death of Abel, it is written that these did not take place until after "the expiration of some time." (Gen. 4:3) How much time?

Well, the third recorded son of Adam and his wife Eve was born shortly after Abel's death and when Adam was 130 years of age. (Gen. 5:3) At the time of Seth's birth Eve said: "God has appointed another seed in place of Abel, because Cain killed him." (Gen. 4:25) It is not at all likely that Eve would

have said this if a great many years had intervened; she evidently desired a son to replace the murdered Abel, and so the birth of Seth must have occurred shortly after Abel's death. It is possible, then, that Abel may have been as much as a hundred years old at the time of his martyrdom.

## ANNOUNCEMENTS

### FIELD MINISTRY

Life is a gift from God. Recognizing this, Jehovah's witnesses endeavor to use their lives in harmony with the will of God. They appreciate that they are in debt to God; so they apply themselves to pay what they owe to God. They devote themselves to his service and to aiding others to learn of God's loving provision for everlasting life in a righteous new system of things. To that end, they urge everyone to read the Bible. During the month of June they will be calling at the homes of as many persons as possible to offer them a fine, modern-English Bible, the *New World Translation of the Holy Scriptures*, for just \$1.

### DOES LIFE HAVE PURPOSE?

Did you know that it has been said that over ten thousand persons throughout the world commit suicide every day? This sobering fact might well lead you to ask, Does life have purpose? And, if so, why have so many failed to find it? Certainly it is not God's purpose that a man should die by his own hand. No, the divine purpose for mankind is far different. How this will of His is being made known is the subject of the encouraging and faith-strengthening book *Jehovah's Witnesses in the Divine Purpose*. This is the documented account of a people who have found a purpose in life and who have never lost sight of that purpose in spite of worldwide opposition. Send for your copy today. It is only \$1.

### "HAPPY ARE THE DEAD WHO DIE IN UNION WITH THE LORD"

Few servants of Jehovah in modern times have had the precious privilege of devoting as many years to Jehovah's service as did Richard

H. Barber. He was personally well known to many of the older readers of this journal, and his life story, "Serving Jehovah Brings Happy Contentment," appeared in its July 15, 1965, issue. In 1894, at the age of twenty-five years, he came in touch with the truth of God's Word, accepted it at once and continued faithful until his death April 28, 1967, at the age of ninety-eight years and a few weeks, having devoted seventy-three years to Jehovah's service.

For a number of years Brother Barber served as a pioneer minister (colporteur) and as a traveling representative (pilgrim, zone servant) of the Watch Tower Society, and for some twenty years he served at the Society's headquarters. As a fiery fighter for God's truth he preached in nearly all the states of the United States, as well as all over Canada and, to a limited extent, in England and Scotland.

Brother Barber still kept on preaching publicly when well in his nineties and had to be assisted to the platform, and as late as last December was still preaching by writing and mailing out Bible literature, no longer being able to go from house to house. We are confident that, as one of the "remnant" who survived to the second presence of the Lord, he, while resting from his labors, has the things that he did go right with him as a partaker of the first resurrection. We rejoice at his happy meeting with his Lord and the rest of Christ's body members who have entered into their reward.—Rev. 14:13; 1 Cor. 15:51, 52.

### "WATCHTOWER" STUDIES FOR THE WEEKS

- July 9: Faith Required to Please God. Page 361. Songs to Be Used: 17, 91.
- July 16: Firm in Faith Despite Opposition. Page 366. Songs to Be Used: 39, 78.