

The WATCHTOWER

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UNITED PUBLISHERS OF THE
"WORD OF LIFE"

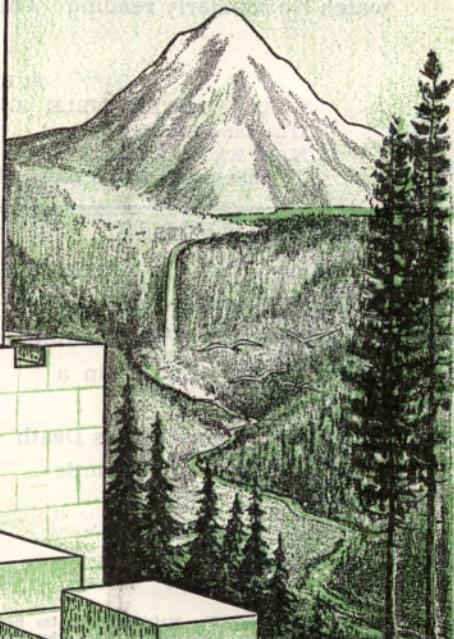
PUBLISHING THE "WORD OF LIFE"
IN A DYING WORLD

IS SABBATH OBSERVANCE
FOR CHRISTIANS?

A WARMHEARTED PHYSICIAN
RECORDS THE GOSPEL

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"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)
Da — J. N. Darby's version
Dy — Catholic Douay version
ED — The Emphatic Diaglott

JP — Jewish Publication Soc.
Le — Isaac Leeser's version
Mo — James Moffatt's version
Ro — J. B. Rotherham's version
RS — Revised Standard Version
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The WATCHTOWER

Announcing
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Kingdom

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Number 22

WHICH do you instill: Fear or affection? What a contrast between the sunny, heart-warming affection of a fellow human creature and the disquieting, morbid fear of man! Deep down in our hearts we may want to instill affection in those with whom we have to do, and especially should we want to do so in those who are in any measure dependent on or accountable to us. Yet in spite of our best intentions we may do the very opposite. How so? Because of thoughtlessness, lack of discernment or even a measure of selfish ambition.

Dictators rule by fear. "When the wicked rise up, a man conceals himself." Fear does not build up, and so, as a rule, the sway of dictators is short-lived.—Prov. 28:28.

Employers and foremen must be on guard in this respect. An employer might easily instill fear instead of affection in his employees by holding over them the threat of being discharged, or by being arbitrary and unreasonable. As a result his employees may work only when they are being watched. Likewise, parents, the congregational overseer and the teaching Christian minister must exercise care in their relations with those entrusted to their care.

FEAR OR AFFECTION WHICH DO YOU INSTILL?

Some fathers, especially those of central Europe, are prone to instill fear in their families. They may demand implicit obedience and the greatest respect, while failing to show loving concern as family heads. In other lands the wife and mother is more likely to instill fear, the husband abdicating his role because he wants peace. In turn, mothers are yielding their authority to the children, fearing them. No wonder there is so much social anarchy in the world!

The apostle Peter counseled Christian overseers in this very regard. He told them not to lord it over God's flock but to be examples. One who acts as a lord instills fear; he who sets the example instills affection.—1 Pet. 5:3.

It is so easy to instill fear if we are not thoughtful. It may be by our very facial expression. When we note another smiling or wanting to smile and we keep a poker face, remain expressionless or do not reciprocate with a smile we cause doubt and fear as to whether we are harboring something against that person. How little effort it takes to smile, and yet it can mean so much!

Then again we may instill fear by our very tone of voice. A gruff, harsh voice, a hard, unyielding tone can cow others,

causing them to fear us. We may by nature have a harsh, rasping voice; we may be putting too much force in back of it. If we do, it would be well for us to give some thought to improving its quality. We can, by watching and exercising self-control, cause it to become more warm, friendly, pleasing to listen to and so have its very sound instill affection instead of fear.

Then again, we may instill fear by appearing to be so occupied that we do not have time for others. Persons having problems may be afraid to come to us because we give them the impression that we are too busy to listen to them. They fear to disturb us, although it may well be that the most important thing we could be doing at the time would be to listen to them and offer counsel and encouragement.

Are we impatient? That also may instill fear in others. If we get annoyed at interruptions, tend to get irritable, fly off the handle or make a sharp reply due to lack of self-control, it is very likely that we will instill fear instead of affection. Others, not wanting to be hurt, not wanting to annoy us, will get to fear us, fear lest they cause offense.

One of the most common ways in which we may, wholly unconsciously, instill fear is by our lacking empathy, by our failure to put ourselves in the place of others, by our failure to understand them. How often has the remark been made, "Oh, you just don't understand!" That lack of understanding instills fear in others. It causes us to form wrong judgments, which act as barriers between ourselves and others.

How easy it is to instill fear instead of affection in spite of our intentions if we act thoughtlessly or without understand-

ing! Not that we must always be governed by others' feelings in the discharge of our duties. Rather, we want to be as effective as possible in the discharge of them. We know what our responsibilities are, we know that we are accountable to someone else, even as others may be to us. But, while recognizing our duties, we can give thought to the manner in which we discharge them. We can be firm on occasion and yet be kind. There is a time for every purpose under the sun. We do not need to go to the opposite extreme of harshness or ruthlessness, by being wishy-washy. When there is need to administer discipline, let us remember to be slow to anger and to appeal to reason.

The Word of God is full of good examples of those who instilled affection instead of fear. One of these, the greatest among men, is none other than Jesus Christ. He was kind, thoughtful, understanding. Said he: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30.

One who set a good example for us in following Jesus in this respect was the apostle Paul. Note how he instilled affection in others: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us."—1 Thess. 2:7, 8.

Following these good examples, we will bring happiness both to ourselves and to those with whom we associate.

IS SABBATH OBSERVANCE FOR CHRISTIANS?

IN 1610, a man, in what is now the United States, could be whipped for breaking a Sunday sabbath law. In 1961 men can still be arrested and punished in some communities for this. Well-meaning religious people have caused such laws to be passed because they have sincerely believed that sabbath observance is a fundamental requirement of Christianity. Sunday legislation, however, originated in the Roman Empire more than sixteen centuries ago. According to *Clark's Biblical Law*, it began when "Constantine the Great passed an edict commanding all judges and inhabitants of cities to rest on the venerable day of the Sun." Since this first day of the week was the day pagan Romans dedicated to sun worship, why do professed Christians observe it as a sabbath and a holy day?

LORD'S DAY

When confronted with the fact that Sunday was a holy day for the worshipers of Mithra, persons who believe Sunday to be the Christian's sabbath will deny that the day was adopted from the pagans. Their contention is that this first day of the week is the "Lord's day" because that was the day Jesus was resurrected. They believe Christians are supposed to observe *that day* to commemorate that marvelous event. They argue that since the apostles were assembled together on Jesus' resurrection day, which was Sunday, and a week later on the same day, it proves that they were observing the first day of the week as the Christian sabbath.—John 20:19.

Did Jesus or the apostles command sabbathkeeping?
What should be a Christian's position regarding it?



But is this a really sound conclusion? Was it not a natural thing for Jesus' disciples to meet together after hearing about his resurrection? Is it not reasonable that they would want to come together and discuss it? If Jesus had intended that

they start observing that day as a sabbath to commemorate his resurrection, why did he not say something about it when he personally joined their meeting that day? That would have been the time and occasion for him to command sabbath observance for Christians if God required it of them, but there is nothing in the Bible to indicate that he said anything about it.

That meeting was late in the day, and we are told that "eight days later his disciples were again indoors." (John 20:26) Let us assume that the count began with Sunday so the eight days would end on the next Sunday. Does this mean that the disciples had no meetings between these two days? In view of the momentous events that had just taken place it is most unreasonable to conclude that they waited an entire week before coming together again. So the mere mention of the disciples assembling on the first day of the week when Jesus was resurrected and a week later on the same day does not prove sabbath observance on that day, and neither does Jesus' presence with them at that time prove it. Note that it was on a weekday when he was present with them at another gathering forty days after his

resurrection, the time when he ascended to his Father.—Acts 1:3, 6.

What is written at Acts 20:7 and 1 Corinthians 16:2 is used by Sabbatarians to prove that the apostles recognized the first day of the week as a sabbath day. The first scripture speaks about Paul and some Christians at Troas as having a meal together on that day. Since Jesus did not instruct his followers to assemble on the first day of the week as a regular observance of that day, we must conclude that the assembly of Christians at Troas on the first day of the week was not in observance of Sunday as a sabbath but for Christian fellowship at a meal because Paul was leaving the next day for Assos.

The scripture at 1 Corinthians 16:2 states: "Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then." How does the fact that the Corinthians were told to set aside contributions on the first day of the week prove they were observing that day as a sabbath? The contributions were set aside at home, not at an assembly place. The first day of the week, before expenses of the week cut into their funds, would be the logical time to set aside a contribution. That also would be better than waiting until the last minute before Paul came to gather something together hurriedly. Thus the evidence points to personal budgeting by the Corinthians and not to sabbath observance.

Keeping Sunday as a sabbath day of rest to commemorate the resurrection of Jesus is wholly without Scriptural support. The same can be said of any comparison that may be made between it and the seventh-day sabbath observance mentioned in the Ten Commandments. Note what *The Popular and Critical Bible Encyclopedia* says in this regard: "We fail to find the slight-

est trace of a law or apostolic edict instituting the observance of the 'day of the Lord,' nor is there in the Scriptures an intimation of the substitution of this for the Jewish sabbath." Since Scriptural evidence for Sunday-sabbath observance by Christians is wholly lacking, we must conclude that it was inspired by the influence of pagan sun worshipers.

SEVENTH-DAY OBSERVANCE

Since the observing of Sunday as a sabbath rest is not commanded or even suggested by the Scriptures, what about Saturday? Are Christians required to keep it as a sabbath in view of the fact that it is the seventh day mentioned in the fourth of the Ten Commandments?

Although the fourth commandment commands the observing of the seventh day as a sabbath rest, it must be kept in mind that the Ten Commandments were part of the law given to the nation of Israel at Mount Sinai. This law covenant was not given to any other people, and regarding the sabbath observance contained in it, Moses said: "You must remember that you became a slave in the land of Egypt and Jehovah your God proceeded to bring you out from there with a strong hand and an outstretched arm. That is why Jehovah your God commanded you to carry on the sabbath day." (Deut. 5:15) The sabbath was given to the Israelites to commemorate their deliverance and to act as a sign of their covenant relationship with God. (Ex. 31:16, 17) That cannot be said of Christians.

Christians are not under the law covenant, because Christ fulfilled that law when he died upon the torture stake. "For Christ is the end of the Law." (Rom. 10:4) There is no justification in the Scriptures for separating the Ten Commandments from the rest of the law covenant and claiming that it was not brought to an end by Jesus

but is binding upon Christians. The apostle Paul wrote at great length about the law covenant and how it was brought to an end, but not one word was said about the Ten Commandments as being a separate moral law that is eternally binding and the rest of the Law being a ceremonial law that ended.

At Romans 7:6 he speaks about Christians being "discharged from the Law," and in the next verse he refers to the tenth commandment without giving any indication that he considered it to be a separate law. Then in the thirteenth chapter of Romans he mentions several commandments in the Decalogue and points out that they are all fulfilled by the new commandment that Jesus gave to "love one another."—Rom. 13:9, 10; John 13:34; Matt. 22:39, 40.

It might also be noted that in the sermon on the mount Jesus quotes from the Ten Commandments as well as the rest of the Law without making any distinction between them.—Matt. 5:21-44.

The fact that Jesus kept the sabbath does not mean he set the example for Christians to keep it. It was necessary for him to observe it because he was born under the law covenant, and until he fulfilled it by his sacrificial death he was obliged to keep all the Law. If Christians should keep the sabbath because he did, then they must also keep the entire Law as he did, and we know from the Scriptures that this is not required of Christians.

EARLY CHRISTIANS

There is no express statement in the Scriptures saying that Christians, after Pentecost, continued to keep the seventh day of the week as a sabbath. Some persons may point to the occasions recorded in the book of Acts when the apostle Paul went into synagogues on the sabbath, but how does this prove he was observing the

sabbath? If he went to the synagogue in obedience to the sabbath law that required Jews to hold a holy convention or assembly on that day, would he not be indicating that he was still under the Law? On the other hand, if he was keeping the sabbath, not as a Jew, but as a Christian, does it not seem strange that he should choose to assemble with those who did not believe in Christ rather than with fellow Christians?

Paul's reason for going to a synagogue on sabbath days was not that he was keeping the sabbath, but that he knew that was where he could preach the good news about God's kingdom and God's Son to a large number of Jews. Thus at Acts 17:1, 2, we find Paul fulfilling his commission in the Christian ministry rather than observing the sabbath with persons who still thought themselves bound to the Mosaic law. "So according to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures."

Some persons may point to what Jesus said at Matthew 24:20 as proof that Christians would observe the sabbath. "Keep praying that your flight may not occur in wintertime, nor on the sabbath day." It should be borne in mind that Jesus was speaking to Jewish followers who were well acquainted with the great difficulty in trying to travel on the sabbath day because of the restrictions that kept Jews within 2,000 cubits of their cities on that day.

It was Jesus' custom to illustrate his teachings with things with which the people of his day were thoroughly familiar. In this instance he chose the great difficulty anyone of that time would have in trying to travel a great distance in Palestine during the winter or on the sabbath. Flight to safety should therefore be done before the time arrives when it is next to impossible. His advice was followed by

Christians shortly before Jerusalem's destruction in A.D. 70. They did not stay in the city until the Roman armies under Titus had surrounded it, preventing anyone from fleeing, but they fled before it was too late. Jesus' use of the sabbath and of wintertime as illustrations forcefully put his point across to his Jewish listeners, but it does not prove that Christians were expected to keep the sabbath in future ages. Sabbath observance was not even being discussed here. There is no evidence in Jesus' words to prove that Christians are obligated to observe the sabbath.

CHRISTIAN POSITION

Since there is no evidence in the Scriptures that Christians were commanded to observe a sabbath or that it was kept during the lifetime of the apostles after Pentecost, what position should a Christian take? He can Scripturally take the position that sabbath observance is not a Christian requirement. This is made evident by Paul's statement at Colossians 2: 16, 17: "Let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; for those things are a shadow of the things to come, but the reality belongs to the Christ."

The law covenant with its observance of new moons and sabbaths, including the seventh-day sabbath, was like a shadow that led to and ended with Christ. As it did not reach into the Christian Era to obligate Christians to keep it, so sabbath observance did not carry over into the Christian Era. That is why sabbath observance is not mentioned by the Christian governing body at Jerusalem as a requirement for non-Jewish Christians, although

several other things were mentioned. The record of this is at Acts 15:19, 20. Neither here nor in later instructions to them was any mention made of sabbath observance, which certainly would have been made if it were vital for God's approval.

The apostle Paul said: "I have not held back from telling you all the counsel of God." (Acts 20:27)

Despite all the counsel and instructions he gave the Christian congregation, he said nothing about sabbath observance as being required of Christians. In his letters to Timothy and Titus he details things that are required of persons appointed to positions of oversight in the Christian congregation, but he makes no mention of sabbath observance. Since he told "all the counsel of God" for Christians but did not mention sabbath observance, we must conclude that God does not require it of Christians.—1 Tim. 3:2-7; Titus 1:7-9.

Jesus' Jewish followers after Pentecost ceased the observance of days and seasons. So did the Gentiles who left behind pagan religions when they became Christians. They worshiped and served God every day, not just one day a week. For them to observe one day a week as a sabbath would be turning back to the elementary things and becoming enslaved to them, as Paul points out at Galatians 4:9, 10 and 5:1.

Weekly sabbath observance belonged to the nation of Israel and is of the past. Christians are not living in the past but are living for the future when Christ's 1,000-year reign, which was pictured by the sabbath, will bring rest and peace to obedient mankind. Instead of observing a weekly sabbath, they look forward to this great sabbath rest under the "Lord of the sabbath."—Matt. 12:8.

ARTICLES IN THE NEXT ISSUE

- United Against Nations in the Valley of Decision.
- The Beloved Apostle Writes the Fourth Gospel.
- Where to Turn in Time of Stress.
- Are You Considerate of Others?

United Publishers

of the

"WORD OF LIFE"

WHY should not the "word of life" be published—today as never before? Modern civilization is threatened with destruction. Worse, the entire human family is threatened with death by weapons having a destructive power not known before our generation. Fear of another world war, which means war with nuclear bombs or with gases worse than nuclear bombs, haunts every nation. An international "cold war" rages that ranks with actual armed "hot war" in its aims. Peace is kept only by a balance of terror between the two hostile camps bristling with nuclear weapons. But does the human family deserve the "word of life"? Is the human family worth saving? Man's Creator, Jehovah God, thinks so. God's beloved Son, Jesus Christ, thinks so. And that is why Jehovah God in his love has provided the "word of life." It is worth being published. It was meant to be published. It is being published, as never before.

² Is it just because the world today is faced with horrible destruction as the result of its own wrongdoing that the "word of life" was issued from heaven? No! The mass of mankind today thinks that the worst thing that it faces is a nuclear

"Keeping a tight grip on the word of life."

—Phil. 2:16.

world war; and the fact of the matter is that the world does exist now under the frightful menace of such a war. Actually, however, the world faces something worse. Come a third world war or not, the world will without fail enter into that worse thing. It is the "war of the great day of God the Almighty," and from this the world will not emerge alive. (Rev. 16:14) But some members of the human family will emerge alive, with a righteous new world ahead of them; and these will be the humans who are now getting and "keeping a tight grip on the word of life." Still, not because of our facing God Almighty's war was the "word of life" issued, to begin with. Why not?

³ Ours is not the first generation that has faced death, so that only our generation should need the "word of life." For almost six thousand years now, notwithstanding the efforts of the most advanced medical science, the human family as a whole has been dying, and uncounted billions of men, women and children lie dead

1. Why is the "word of life" being published today as never before, and why was it provided?

2. (a) Is nuclear world war the worst thing that this world faces? (b) Who will emerge alive from what is coming?

3. Why was the "word of life" not issued in the first place just because our generation faces such horrible destruction, and when and by whom was it first issued?

and forgotten in the graves. So the "word of life" was first issued at the time when the need for it first arose. It began to be issued shortly after death invaded the human family. Death entered as an enemy of mankind. It never was a friend of mankind. It was caused by an enemy of mankind. The "word of life" was issued by a friend of mankind, in reality man's greatest Friend. Only the Giver of life, only the original Source of life, could give such a "word of life," and he is God the Creator.

⁴ The enemy of mankind was a downright liar when he said to the mother of the human race: "You positively will not die." (Gen. 3:4) He was not offering to her for our sakes the "word of life." He was handing her the word of death, for he was trying to mislead her, deceive her into disobeying the great Giver of life, Jehovah God. Her husband, Adam, had told her how to avoid death, namely, by obeying God's command not to eat of the forbidden fruit, for God had said to Adam: "In the day you eat from it you will positively die." (Gen. 2:17) God wanted his earthly son and daughter to keep on living in the garden of Eden, and to fill the whole earth with their family in human perfection and innocence like their own. God did not desire the earth to be filled, as it is today, with children "disobedient to parents, unthankful, disloyal," just as the prophecy of these "last days" foretold. (2 Tim. 3:1, 2) It was because Adam and his wife Eve disobeyed their heavenly Father and Creator that the earth is overrun today with disobedient children.

⁵ From parents who were disobedient to their life-giving heavenly Father, we could hardly expect children to be born who themselves were not disobedient to their

earthly parents, not to speak of being disobedient to God as Adam and Eve had been. Because Adam joined his wife in a death-dealing course of action, God sentenced him to return to the ground out of which he had been taken and to become just formless, lifeless dust again. To that end God the Planter and Owner of the garden of Eden drove Adam and Eve outside. He prevented their sneaking back in to search for the "tree of life" in the middle of the big garden and to eat from it and live till now and to time indefinite. (Gen. 3:17-24; 2:9) Thus Adam bequeathed to us his children, not perfect life, but human imperfection, sinfulness and the condemnation to death. (Rom. 5:12) So later on a proverb came to be composed in the land of Israel, which said: "Fathers are the ones that eat unripe grapes, but it is the teeth of the sons that get set on edge."—Ezek. 18:2.

⁶ But what about the enemy of mankind who caused all this? Has he died like Adam and Eve? Not yet; but he will die in God's due time and in a violent way. Of course, the talking serpent that was used to mislead Eve into eating the forbidden fruit died before Adam and Eve did. The invisible spirit who was behind the serpent to make it speak lies against God has not yet died, but he will. How do we know? Because he is Satan the Devil, nicknamed also "the original serpent," and in the garden of Eden God pronounced sentence also upon him, saying: "I shall put enmity between you and the woman and between your seed and her seed. He [her seed] will bruise you in the head." (Gen. 3:15) For a serpent, that would mean violent death. For the "original serpent," Satan the Devil, it symbolizes violent death when the Seed of God's "woman" goes into action as the executioner for God his Father.

4. (a) How was it that mankind's enemy gave Eve the word of death? (b) Why is the earth today overrun with disobedient children?

5. How did God enforce the sentence against the disobedient Adam and Eve, and what did Adam bequeath to his descendants?

6. (a) What has happened to the serpent used to mislead Eve, but how was the one behind the serpent sentenced? (b) What does that mean for him?

¹⁰ Killing off the enemy of mankind at a future time may do some good for people who may be living on earth after his violent death; but of what good will that be to all the billions of people who have died during the past six thousand years and who may yet die before Satan the Devil has his life stamped out? His destruction in the future will prevent his doing further damage; but how will his future destruction undo all the damage that he has done to all the dead generations that lie in the grave? Jehovah God thought of that question too, and he provided for answering it for our good.

WHICH BRUISE IS FIRST?

¹¹ Not only did he tell the "original serpent," Satan the Devil, that the Seed of God's "woman" would bruise him in the head, but he added: "And you will bruise him in the heel." If the Seed of God's "woman" were to bruise the serpent in the head first, then, of course, the serpent would not be alive to bruise the Seed in the heel. But what really takes place first is that the serpent bruises the Seed of God's "woman" in the heel. What does this bruising of the heel mean to the Seed or Son of God? It means death. Death? Yes! But if the Seed suffers death first by the bite of the serpent, how could the Seed afterward bruise the head of the serpent? Only by being brought back to life by the re-creative power of God. That means by a resurrection of the dead by God's power. This is not our interpretation of God's cryptic sentence in the garden of Eden. It is God's own interpretation of the sentence by the way in which he has worked out the fulfillment of the sentence.

7. What questions as to benefits does the future killing of Satan the Great Serpent arouse, and who provides the answer?

8. (a) Which bruising comes first, and what does the bruising of the heel mean to the Seed? (b) How only could the bruised Seed afterward bruise the Serpent's head?

^{9, 10.} In its principal sense, the bruising of the heel of the Seed of God's woman occurred nineteen hundred years ago. The promised Seed was the Son of God. At that time there were no human sons of God on earth, since Adam had lost sonship for the human family. So this Seed was the Son of God from heaven. Since he came from heaven, his mother who produced him and from whom he came forth was also heavenly. She was God's symbolic wife, namely, his universal organization of invisible, heavenly, holy, spirit creatures or angels.

¹¹ This heavenly organization is married or officially joined to God in unbreakable relationship and subjection, just as an earthly wife is joined to her husband and is subject to her husband's law. In this heavenly organization the promised Seed was the chief Son, the only-begotten Son of God, "the first-born of all creation"; and from the heavenly organization he came forth when he was sent down to earth to be born as a human creature. (John 3:16; Col. 1:15) In obedience to the commandment of God his Father he was called Jesus, which name means "Jehovah Is Salvation." As no earthly man could be his father, Jesus' birth was miraculously accomplished from the womb of a virgin girl. Thus he became flesh and blood, but he was born perfect inasmuch as his heavenly Father was perfect. (John 1:14) By becoming man, Jesus became like perfect Adam, a little lower than the angels over whom he had previously been the chief.

¹² But here a question, please! For the only-begotten Son of God to serve as the Seed of God's woman to bruise the Serpent's head, why was it necessary for him to become a perfect man, lower than angels? It was necessary in order for him to

9, 10. (a) In its principal sense, the bruising was of whose heel? (b) How was he the Seed of God's "woman," and how was he born to be the equivalent of perfect Adam?

11. In serving as the promised Seed, why was it necessary for the Son of God to become a perfect man?

fulfill God's promise in the garden of Eden by being bruised in the heel, that is, to suffer death as a perfect man. In agreement with this it is written: "We behold Jesus, who has been made a little lower than angels, crowned with glory and honor by having suffered death, that he by God's undeserved kindness might taste death for every man. Therefore, since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil." (Heb. 2:9, 14) Further, we read: "He who carries on sin originates with the Devil, because the Devil has been sinning from the beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil."—1 John 3:8.

¹² His becoming a perfect man having the same perfect life value that Adam had at his creation in the garden of Eden enabled the Son or Seed of God's woman to "taste death for every man." How so? Because he could offer up his perfect human life as a sacrifice to Jehovah God to take away the inherited sins of mankind. By the sin of Adam and Eve perfect human life had been lost to all of us their descendants. By the sacrifice of his perfect human life Jesus took the place of mankind in death, that all men who accept his sacrifice to God might have perfect life restored to them.

¹³ When Jesus was born, an angel of heaven announced his birth to God-fearing shepherds near Bethlehem in Judah, saying: "I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord." (Luke 2:10, 11) The word "Christ" is a title

12. His becoming a perfect man enabled the Son of God to offer up what sacrifice, and for whose relief? 13. At his human birth what was the Son of God announced to be, and what was the "original serpent" prevented from doing shortly afterward?

meaning "Anointed One." The coming of the Christ or Anointed One from God had been foretold long before this. The Jews called him the Messiah, this Hebrew word meaning the same as the Greek word *Christ*. Satan the Devil recognized Jesus as the promised Christ or Messiah, the promised Seed of God's woman. Therefore Satan the "original serpent" tried to have Jesus destroyed as a "young child" less than two years old. But God protected the young child Jesus, and the wicked Serpent was not able to bruise his heel then.—Matt. 2:1-23.

¹⁴ When Jesus grew to be a perfect man of thirty years of age he left his carpenter shop at Nazareth and got baptized in the Jordan River by John the Baptist. Right after his water baptism God anointed Jesus with holy spirit from heaven, so making him the Anointed One. From then on the Son of God, the Seed of God's woman, was properly called Jesus Christ. (Matt. 3:13-17) Forty days after that Satan the Devil tried to bring about the death of the Seed of God's woman by having him perform selfish, ambitious miracles and tempting him with world rulership if he would recognize Satan the Devil as god and worship him as such. But Satan could not tempt this perfect man into sin as he had tempted the perfect Adam into sin against God, because Jesus Christ faithfully resisted these three temptations and told Satan the Devil to get away. (Matt. 4:1-11) Because Jesus Christ kept perfect obedience and did not come under God's condemnation and sentence to death, it became necessary for the "original serpent" to bruise his heel—on a later occasion.

¹⁵ Meanwhile Jesus Christ began serving God in harmony with his anointing and

14. (a) How did Jesus become Christ? (b) What steps did Satan the Devil take in trying to make unnecessary his bruising the Seed's heel?

15. (a) How did Jesus proceed in harmony with his anointing, and where? (b) What seed did the "original serpent" provide for his own use, and under what false accusation did they have Jesus put to death?

undertook to preach the kingdom of God as the only government of salvation for all mankind. He also gathered disciples about him and taught and trained these also to preach God's kingdom. This took place in the midst of the Devil's world, the Roman Empire being then the dominant world power. (Matt. 4:17; 10:1-7; Luke 10:1-9) God had predicted that the "original serpent" would have a seed of his own. The Great Serpent developed this devilish seed among the religious leaders of Jesus' own people on earth. Before the Roman governor of the province of Judea they accused Jesus Christ of trying to supplant the empire of the Roman Caesars with his own kingdom. Under this false charge Jesus was impaled on a stake outside the city of Jerusalem to die there in public disgrace like a treacherous, seditious slave.

¹⁶ That was on Friday, April 1, A.D. 33. Although Jesus was innocent, God did not step in to save the Seed of his woman from this cruel death. In harmony with his purpose announced long previously he let the "original serpent" bruise the heel of the promised Seed. (John 18:12 to 19:37) Apparently the hope of eternal life for God-fearing mankind died then along with Jesus Christ.

¹⁷ God had let the "original serpent" bruise the woman's Seed, just as foretold. Now it rested upon God to provide for the other part of his Edenic prophecy to be fulfilled, that the Seed of his woman should bruise the Great Serpent in the head in due time. So Jesus' death must be reduced to a heel wound. In God's eyes it was a sacrificial death, the death of an innocent one, in which death it was not just or right for innocent Jesus to be held. He was not a willful sinner like Adam for God to hold down in death eternally. Accordingly, at

16. When was that, and what did God let occur that day?

17. What other part of God's Edenic promise was there yet to be fulfilled, and how did God provide for this?

the foretold time, on the third day from his death, Almighty God raised up his Seed, his Son, from the dead.

¹⁸ Regarding this marvelous miracle one of Jesus' disciples named Simon Peter said: "Jesus the Nazarene, a man publicly shown by God to you through powerful works and portents and signs that God did through him in your midst, just as you yourselves know, this man, as one delivered up by the determined counsel and foreknowledge of God, you fastened to a stake by the hand of lawless men and did away with. But God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it. . . . This Jesus God resurrected, of which fact we are all witnesses." (Acts 2:22-32) Jesus was resurrected, not as a man "a little lower than angels," but as a spirit Son mightier than Satan the Great Serpent, because this same Simon Peter tells us: "Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit." (1 Pet. 3: 18) In this way his perfect human life remained as a sacrifice and thus its merit could be presented to God for mankind's redemption when Jesus ascended back to heaven forty days from his resurrection.

¹⁹ No more can Satan the Great Serpent bruise the heel of the Son of God's woman. It is written: "We know that Christ, now that he has been raised up from the dead, dies no more; death is master over him no more." (Rom. 6:9) Though the Great Serpent has since been permitted to bruise the heel of the faithful disciples of Christ, Satan now awaits his own being bruised

18. (a) What did Peter say regarding the impossibility of having Jesus held forever in death and also about the kind of resurrection that Jesus had? (b) How did such a resurrection make possible the redemption of mankind?

19. (a) Whose bruising has Satan been carrying on since then, but what does he himself now await? (b) Under what symbols was this action toward Satan shown to the disciple John?

in the head by the resurrected immortal Son of God's woman. In a prophetic vision given to the disciple John many years after Jesus' resurrection and return to heaven, Satan the "original serpent" was shown being cast out of heaven after the birth of God's kingdom in the heavens. Then Satan was shown being bound and rendered helpless by being thrown into an abyss for the thousand years of Christ's reign, and after that being cast into the Gehenna of everlasting destruction.

²⁰ In that order the complete bruising of the head of the Great Serpent, Satan the Devil, was to be accomplished; and never again was he to interfere with redeemed mankind living in restored human perfection in a paradise extended all around the earth. (Rev. 12:7-17; 20:1-10) From this we can appreciate why it was said earlier in this discussion that the "word of life" was issued by mankind's great Friend, Jehovah God, shortly after death invaded the human family. That was at the garden of Eden.

WHAT TO DO WITH THE "WORD OF LIFE"

²¹ But from where is it that we get all this hope-inspiring information? It is from the inspired Book of the great Giver of life, Jehovah God. It is from his Holy Bible, the one Book in all the earth that presents this glorious "word of life." In the opening book called Genesis, which was first written in Hebrew, the Bible sets out God's Edenic promise concerning the bruising of the head of the Serpent by the Seed of God's woman. In the last book of this Bible called A Revelation, which was first written in the common Greek of nineteen centuries ago, the vision is written down of how Satan the "original serpent"

20. (a) After his complete bruising, with whom will Satan interfere no more? (b) What can we now appreciate as to when the "word of life" was first issued?
 21. (a) From where is it that we get such hope-inspiring information? (b) All through the Bible's sixty-six books, what wondrous story is told, from Genesis to Revelation?

together with all his demonic angels will finally be bruised in the head and thus be brought to nothing. All through the sixty-six inspired books of the Holy Bible the wondrous story is told of how God through his Seed Jesus Christ makes provision for mankind's everlasting salvation from death and for their deliverance from bondage to the "original serpent," Satan the Devil, and for their enjoying of eternal life in peace and happiness on earth under the heavenly kingdom of God.

²² The inspired Bible as a whole may therefore be called the "word of life." Rightly so, for it is the gift to us by the loving-kindness of God, concerning which we read: "This was given us in connection with Christ Jesus before times long lasting, but now it has been made clearly evident through the manifestation of our Savior, Christ Jesus, who has abolished death but has shed light upon life and incorruption through the good news." (2 Tim. 1:9, 10) Aside from the Bible, there is no "word of life" today.

²³ Now that we, by God's loving-kindness, have this "word of life," what are we to do with it? We are living in the midst of the dying world of mankind. We are witnessing the last days of this old system of things doomed to destruction in the approaching "war of the great day of God the Almighty." If we want to benefit from the "word of life" and to attain to the eternal life in God's new system of things it holds forth, we certainly have to hold on to the "word of life." We have to live in harmony with it in order to prove worthy of such eternal life, and not be destroyed with this wicked system of things. To those who have become the spiritual children of God, the inspired apostle Paul writes: "Keep doing all things free from

22. What kind of Word may the Bible be called, and why rightly so?
 23, 24. (a) In order to benefit from the "word of life," what must we do with it? (b) With what weapon must we fight for the life held forth in that word?

murmurings and arguments, that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life." (Phil. 2:14-16) If we do this, the "word of life" will not have come to us in vain. In a way, we have to fight for this life, and we have the means at hand with which to make a successful fight. What?

²⁴ The apostle Paul likens the "word of life," which is God's Word, to a sword that accompanies the "complete suit of armor from God." Paul says: "Accept the helmet of salvation, and the sword of the spirit, that is, God's word." (Eph. 6:11-17) To keep fighting for life and to prevent the symbolic "sword" from being knocked out of our hand, we have to have a "tight grip on the word of life."

²⁵ However, does this mean that we are to keep the "word of life" to ourselves and be interested in only our own salvation, our own attainment to life everlasting? Is that how we ourselves came into possession of the "word of life"—by other possessors of the word holding it tight to themselves so that Jehovah God himself was obliged to come personally and deliver the "word of life" to us directly out of his own hand? In all honesty we are compelled to answer No! Jesus Christ, who is God's means for bringing eternal life to us, told us what to do with the "word of life."

²⁶ Jesus Christ himself is called the "word of life." As the mouthpiece of Jehovah God he is called the "Word of God." His official title in heaven was "the Word." (Rev. 19:11-13; John 1:1) In a letter to the heirs of eternal life in God's new system of things, the apostle John writes these words concerning the presence of

25. (a) What personal experience shows whether we are to keep the "word of life" to ourselves? (b) Who personally told us what to do with the "word of life"?
26. (a) Jesus' connection with our getting life is shown in what expression applied to him? (b) Did Jesus enjoy life to himself, and how did he describe himself as a means of life to us?

Jesus Christ on earth nineteen centuries ago: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt, concerning the word of life, (yes, the life was made manifest, and we have seen and are bearing witness and reporting to you the everlasting life which was with the Father and was made manifest to us)." (1 John 1:1, 2) On earth Jesus said: "I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world. . . . he also that feeds on me, even that one will live because of me." (John 6:51, 57) The Son of God did not selfishly enjoy life to himself. He was sent and came to bring us life.

²⁷ As he himself was sent from heaven and came to bring us life that was really embodied in him, so he sends forth those who are possessors of the "word of life" to bring it to others. When giving final instructions to his disciples from the written Word of God, Jesus Christ said to them: "In this way it is written that the Christ would suffer and rise from among the dead on the third day, and on the basis of his name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem, you are to be witnesses of these things." (Luke 24:46-48) "You will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) The "word of life" was to be published unitedly by Jesus' followers to the very extremities of the earth. Such publishing was only right in itself, because this word is a word of life for all mankind.

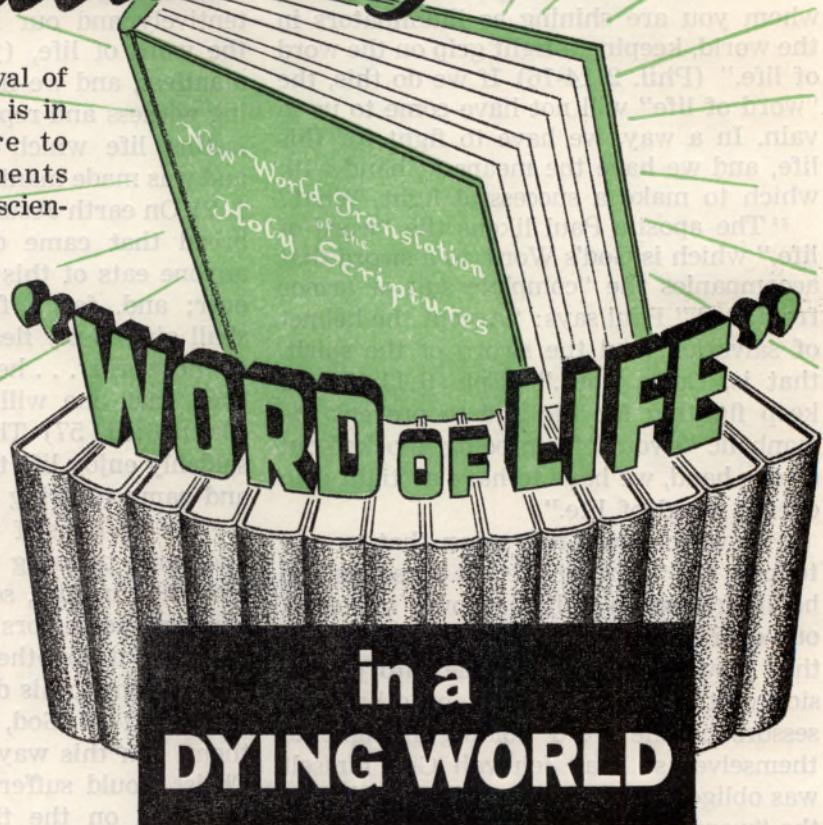
27. (a) What final instructions did Jesus give concerning the thing to do with the "word of life"? (b) Why is such world-wide publishing only right in itself?

Publishing the

TO DAY the survival of the human race is in question, if we are to judge from statements made by militarists, scientists and economists. But, no matter how disquieting the statement of their fears may be, there is an authoritative message of survival now being published. Hence there are people today who believe in the survival of the human race. These few who have such a remarkable belief are being heard widely today. They are publishing everywhere the "word of life." That life-giving word is contained in the Holy Bible, which is the Word from the Fountain of life, Jehovah God.

² Since the "word of life" is contained on the pages of the Holy Bible, the publishing of the "word of life" would reasonably have to be accompanied by the publishing and distributing of the Bible. That Book was meant to be spread around everywhere. Various prophecies in it show

1. How is a message of human survival being published today, and where is it found?
2. (a) With what distribution would the publishing of the "word of life" reasonably have to be accompanied? (b) How would the introduction to James' letter and the time when he wrote it indicate such a distribution?



in a
DYING WORLD

that. Introductions to a number of letters in the Bible indicate that. For example, the disciple James, in writing his letter to the symbolic "twelve tribes" of Christian Israel, opened it by saying: "James, a slave of God and of the Lord Jesus Christ, to the twelve tribes that are scattered about: Greetings!" (Jas. 1:1) How widely scattered abroad were the "tribes" by then, especially if James wrote his letter about A.D. 60, or about twenty-seven years after the holy spirit was poured out in Jerusalem on the day of Pentecost? On that day about three thousand Jews and

proselytes were converted to accept Jesus as Lord and Master and Messiah or Christ, the Son of God; and Acts 2:5-11 tells us that they were from "every nation of those under heaven," Parthia, Media, Elam, Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Egypt, Libya, Rome, Crete and Arabia. When these departed from Jerusalem after the festival of Pentecost was over, they returned to these distant parts of the earth. In order to reach all these believers of the spiritual "twelve tribes" of Israel, James' letter had to be copied and widely circulated about.

³ Likewise, the fifty-eighth book of the Bible is directly addressed to the Hebrews, that is, to Hebrew Christians; and for this letter to reach them, it would have to be circulated just as widely as James' letter. (Heb. 1:1) The introduction of the apostle Peter's first letter reads: "Peter, an apostle of Jesus Christ, to the temporary residents scattered about in Pontus, Galatia, Cappadocia, Asia, and Bithynia, to the ones chosen according to the foreknowledge of God the Father." (1 Pet. 1:1, 2) Thus Peter's letter required circulation; and unless his original letter was slowly passed from one congregation to another, copies must have been made and distributed among all the congregations included in his introduction.

⁴ The last book of the Bible, A Revelation to John, is addressed by John to the "seven congregations that are in the district of Asia," in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. Hence this last book of the "word of life" required circulation also. The apostle Paul was a great letter writer. He supplied fourteen of the letters found in the Christian Greek Scriptures of the

3. (a) Why would the letter to the Hebrews have to be circulated as widely as James'? (b) Why would Peter's first letter have to be circulated?

4. (a) Why did the last book of the Bible also require circulation? (b) How is Paul shown to have encouraged circulation of his letters, and who in Babylon was familiar with his letters?

Holy Bible. Paul especially encouraged the circulation of his letters, he writing to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians and Hebrews generally. In his letter to the Christians at Colossae he said in his conclusion: "When this letter has been read among you, arrange that it also be read in the congregation of the Laodiceans and that you also read the one from Laodicea." (Col. 4:16) Even the apostle Peter, when he was writing from Babylon in Mesopotamia, spoke of his familiarity with the letters of Paul. (2 Pet. 3:15; 1 Pet. 5:13) All the evidence is that those first-century Christians were sharing the "word of life" with others in this dying world.

⁵ Today there are still in existence about 4,000 manuscript copies of the twenty-seven books found in the Christian Greek Scriptures, none of these, however, being of the first century. Besides this, there are around 8,000 manuscript copies in a Latin translation, and around 1,000 manuscript copies of translations in still other languages. As regards making copies, the early Christians, the first of whom were Jews or Hebrews, had an example in the Jewish scribes or Sopherim, who, from the days of Ezra the priestly scribe or copyist, made handwritten copies of the inspired Hebrew Scriptures for the Jewish synagogues. The synagogues came to be established all around, inside and outside the Roman Empire, wherever the Jews were scattered. Thus it was possible to go into a synagogue in Antioch in Pisidia, Asia Minor, and hear the Hebrew Scriptures read; or in Beroea, Macedonia; or in Rome, Italy. (Acts 13:14, 15; 17:10, 11; 28:16-23) So the Hebrew Scriptures had a then worldwide circulation. Accordingly, besides copying the Christian Greek Scriptures, the

5. (a) What manuscript copies of the Christian Greek Scriptures are still in existence? (b) Whom did Christian copyists have as an example for copying the Scriptures, and how could they produce the complete Bible?

Christian copyists could make copies of the inspired Hebrew Scriptures or of its Greek *Septuagint* translation, if they could not buy copies from the Jewish vendors or sellers. They could thus make copies of the complete Bible of sixty-six inspired books.

⁶ Under the law of Moses the Jews were under command to keep to themselves, or separate from the Gentiles. The Christian congregations, however, were under command by the Greater Moses, Jesus Christ, and his apostles to move out, to become unitedly the greatest publicity organization on earth, a Christian organization specializing on publishing to the whole dying world the "word of life," the good news of God's kingdom. This "word of life" is not a mere verbal tradition, a message handed down from generation to generation by word of mouth. It is a *written Word*, that remains unchanged by time or circumstances and that can be read, analyzed and compared with the fulfillment of Bible prophecy. That is why Jesus Christ himself, who is called "the Word of God" and "the word of life," could repulse the Devil's temptations by saying repeatedly: "It is written," and then quoting the written Bible—*Scriptures!*—Matt. 4:1-10.

⁷ Pointing forward to our days, days that have been marked by world war, famine, pestilences, earthquakes and perplexity of the nations because of their approaching end in the universal war of Armageddon, Jesus said: "Also, in all the nations the good news has to be preached first." (Mark 13:8-13) For the good news of eternal life through God's kingdom under Christ to be preached and understood in all the nations, it had to be translated

6. (a) How were the Christians under a command different from that of the Jews as regards publicity? (b) This "word of life" is what kind of word, as demonstrated by Jesus during temptation?

7. (a) What did Jesus predict regarding the good news in our day? (b) For this to be accomplished, what has it required, and to what extent has this been done by now?

into the languages of the peoples of those nations. To this end, because the Holy Bible is a book with a message from God for the whole world, it has been translated into more languages than any other book in human history. By this year 1961 it had already been translated in whole or in part into 1,165 languages and dialects, so that, if everybody on earth were taught to read in his own language, the Bible or parts of it could be read by 90 percent of the world's population.

⁸ It is reported at this time that there are 1,000 translators of nearly 100 different religious societies that represent 40 different nationalities, who are preparing for their peoples what they hope will be an authoritative translation of the Scriptures, an Authorized Version, as it were, for Africa, Asia and peoples of the islands. To provide scholarship and technical aid for getting translations of the Holy Scriptures to the people, the Bible Society is said to be "now entering on a phase of expansion and cooperation without precedent in its long history."

⁹ Especially toward the beginning of the last century Bible societies were established. These societies have not had the approval of the popes of the Vatican nor of the Roman Catholic Hierarchy. In a papal bull to the Roman Catholic clergy of Ireland, A.D. 1825, Pope Leo XII said: "A certain society, vulgarly called the Bible Society, is audaciously disseminating itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well known decree of the Council of Trent, this society has collected all its forces, and directs every means to one object:—to the translation, or rather to the perversion, of the Bible into the vernacular languages of all na-

8. What is reported about Bible translation in behalf of the peoples in Asia and Africa and island peoples? 9. When especially were Bible societies established, and what have popes of Rome said about such societies?

tions." A later pope, Pius IX, showed his attitude toward the "word of life," saying: "Accursed be those very crafty and deceitful societies called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."¹⁰

¹⁰ In spite of Roman Catholic disapproval and opposition the work of translating and publishing the "word of life" went forward. The Italian Bible was printed a dozen times before A.D. 1500, and eighteen editions of the German Bible had already been published before the version by ex-priest Martin Luther appeared. In 1804 the Basel Bible Society was founded at Nuremberg. That same year the British and Foreign Bible Society was founded in London, and it contributed financially to Bible societies on the continent of Europe. In America the earliest Bible society was established in Philadelphia in 1808; the New York Bible Society followed in 1809, and the American Bible Society in 1816. The Danish Bible Society at Copenhagen and the Swedish Bible Society came into existence in 1814. The Hamburg-Altona Bible Society appeared in the same year, and also the Netherlands Bible Society at Amsterdam. The Paris Protestant Bible Society was authorized by the French government in 1818. Numerous Bible societies followed in Europe, but, says *The Encyclopaedia Britannica* (Volume 3, edition 11), on page 907: "Some of them were ultimately dissolved or suppressed through political or ecclesiastical opposition, the Roman Church proving especially hostile."

¹¹ Comparatively late, but in God's due time, in 1884 there was incorporated at Pittsburgh, Pennsylvania, what is known today as Watch Tower Bible & Tract So-

* See *The Time Is at Hand*, by C. T. Russell, published in 1889, page 322.

10. In spite of Catholic disapproval what work went on, and what were established in Europe and America?

11. What society was incorporated in 1884, and what has it kept printing till now?

ciety of Pennsylvania. Though a special target of the Roman Catholic Hierarchy and of the Protestant clergy as well, the Watch Tower Society has kept printing Bibles till now and is the publishing agent used by Jehovah's witnesses.

¹² Since the formation of all these Bible societies the publishing and distributing of the Holy Bible has been enormous, more than two thousand million copies having been put out, in whole or in part. This past year there was a world distribution of 30 million copies by all Bible societies, many of these being New Testaments, or the Christian Greek Scriptures. However, the world population increases by 45 million persons a year, or half again as many as the number of copies of the Holy Scriptures. So the production of copies of the Scriptures is not keeping up with the world population. Yet we must remember that much of this population increase is in Communist Russia and Red China, which are behind the Iron and Bamboo Curtains, so that their peoples cannot easily be reached.

¹³ There is a crying need for the distributing of more Bibles. One Bible society reported that there had been "an astonishing increase in circulation of Holy Scripture in areas of political tension and revolution"; that in Cuba and the African Congo, for instance, the society's stocks were exhausted; that fresh printings had to be made and new books rushed, sometimes by air, to supply the demands of religious organizations in those areas of turmoil; that, in co-operation with other Bible societies, in seventy-five countries, the organization had put out more than 23 million pieces of Scripture last year, which means an increase of 32 percent over the

12. Since the forming of Bible societies, how great has been the putting out of the Bible, and how is this keeping up with the growth of the world population?

13. How is the crying need for putting out more Bibles shown in the experience of one Bible society this past year?

distribution during 1959.—New York Times, May 12, 1961.

MAKING IT NOT IN VAIN

¹⁴ Here it is proper to ask some questions: How much of this vast Bible distribution has been in vain? Recently there has occurred what is called a "reading explosion," so that doubtless more persons are reading the Bible. But will Bible reading alone impart life to the reader? Does such Bible reading, begun by an individual with much enthusiasm and appreciation, fall off after a while and this book become just another stacked away on his library shelf? Can the Bible be understood and harmonized by the individual reader by himself? God gave the Bible, not to an individual, but to a nation, first the Hebrew nation, and then to what Peter calls God's "holy nation," which is the "Israel of God," whose circumcision is not in the flesh but in the heart. It is thus an organization Book. It can be understood only in company with God's true visible organization, the one filled with his holy spirit. —1 Pet. 2:9; Gal. 6:12-16.

¹⁵ Remember the Ethiopian Bible reader. He was returning from the temple in Jerusalem and reading aloud Isaiah's prophecy as he rode along. Directed by God's angel, the Christian evangelizer Philip hailed the chariot and asked this Ethiopian court official whether he understood what he was reading. Honestly the Ethiopian answered: "Really, how could I ever do so, unless someone guided me?" He invited Philip to step aboard and then listened to Philip explain the prophecy to him from the Christian standpoint. Now he understood to the point of desiring to become a follower of Jesus Christ, "the Word of

God." On driving near to a body of water he asked: "What prevents me from getting baptized?" After baptizing him Philip left and the Ethiopian convert went on his way rejoicing.—Acts 8:26-39.

¹⁶ Remember also the Bible-reading Jews in Beroea in Macedonia. They heard the Law and the Prophets read in their synagogues and also studied these Scriptures privately, but never understood. Then along came the apostle Paul and he went into their synagogue. What he told them was new and different to them. But they were noble-minded about the matter. In what way? "They received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so. Therefore many of them became believers, and so did not a few of the reputable Greek women and of the men." (Acts 17:10-12) To understand the Bible for their salvation they had to have it explained through God's organization.

¹⁷ From then and over these nineteen centuries till now the Law and the Prophets and the Psalms have been read in the Jewish synagogues, along with the comment of their rabbis. But has that saved the Jews? As for the reading of the complete Bible having both the Hebrew and the Christian Greek parts in the churches and the homes of the non-Jews, is this Bible reading by them as members of Christendom's many sectarian religious denominations saving these hundreds of millions of Bible hearers or readers?

¹⁸ In this perplexing day how much of this religious Bible reading is aiding the readers to make right decisions on the vital issues of these times, now when we are

14. Why may much of this vast Bible distribution have been in vain, and how only can the Bible be understood?

15. How does the case of the Ethiopian Bible reader illustrate that the Bible cannot be understood unaided by someone else?

16. Through whom did the Bible have to be explained, as illustrated in the case of the Berean Bible-reading Jews?

17. What questions must be asked as regards the reading of the Bible in Jewish synagogues and in Christendom's churches and homes?

18. What makes it evident that all such Bible reading is in vain?

living in the "conclusion of the system of things" and when the nations are on judgment before God regarding the supreme issue of universal sovereignty—by Jehovah God or by Satan the Devil? In spite of the Bible reading that the people hear or do in connection with Christendom's religious systems, the people continue to conform themselves to this old world just the same as the atheists, the agnostics, the skeptics and the pagans do. They are not preparing themselves to meet the "war of the great day of God the Almighty," by lining up with God's kingdom, the good news of which is being preached in all the inhabited earth for a witness to all the nations. (Matt. 24:14) Evidently their personal Bible reading is in vain. So what is needed?

¹⁹ As in the case of the Ethiopian and the Berean Bible readers, there is an instructor, guide or teacher needed, one who is filled with God's holy spirit and under God's guidance as Philip and Paul were. Philip and Paul were no longer of the cast-off Jewish religious church but were now of God's newly chosen organization, his "chosen race," his "holy nation," his "people for special possession," filled with his spirit. We agree that Bible translating and publishing and distributing is a commendable thing. There is no book better to deal with than the Holy Bible. It is symbolically called the "sword of the spirit"; and certainly it is better to manufacture and distribute the "sword of the spirit" than to engage in the arms race and in making the munitions of carnal warfare, which only result in injuring, maiming and killing. But the Bible must be supplemented by something else. No, not by the traditions of men who were religious leaders of Christendom or of Judaism. The Bible must be

19. (a) What may be said in commendation of putting out the Bible by itself? (b) But by what else must the Bible be supplemented as illustrated by the cases of the Ethiopian and the Berean Bible readers?

supplemented by dedicated, baptized persons of God's organization whom he sends forth to preach and teach.

²⁰ Nineteen centuries of time have not taken away the force and applicability of Jesus' parting words to his followers: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) Down into the present "conclusion of the system of things" there is need of teaching by the sent ones in conjunction with the Holy Bible, the written Word of God.

²¹ Call to mind Paul's words: "There is no partiality with God. For instance, all those who sinned without law will also perish without law; but all those who sinned under law will be judged by law. For the hearers of law [but who sin under it] are not the ones righteous before God, but the doers of law will be declared righteous." (Rom. 2:11-13) Also James' words: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning. For if anyone is a hearer of the word, and not a doer, this one is like a man looking at his natural face in a mirror. For he looks at himself, and off he goes and immediately forgets what sort of man he is. But he who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." (Jas. 1:22-25) So not the mere readers of the Bible, nor the mere hearers of the Bible, but the doers of the Word of life are

20. What parting words of Jesus to his followers are still applicable, and so what is needed in conjunction with Bibles distributed?

21. What do the words of Paul and those of James show as to the mere readers and hearers of the Word of life and those doing it?

the ones who are approved and who will be rewarded with life.

²² What, then? We must not only publish and distribute Bibles but also live the Bible. We must not only put Bibles in people's homes; we must also go back and help them to understand the Bible that we make it possible for them to read. We must arrange for them to have with us a home Bible study in order for them to see the truth of the Bible according to revealed scriptures and according to prophecies fulfilled in this "conclusion of the system of things." We must help them to see the truth according to God's dealings with the visible organization that he has chosen and is using to publish the "word of life." Also, we must not only publish books about or in explanation of the Bible; we must also help the Bible readers to understand these Bible-explaining books, and to prove the things set forth in such books by their own copies of the Bible.

²³ In this activity we must especially copy the greatest Bible teacher on earth, Jesus Christ, who is God's Word personified. When God poured out his spirit upon him, Jesus was commissioned to preach. (Isa. 61:1-3; Luke 4:16-21) The work that he was commissioned to do he did, although there is no record that Jesus put out one copy of the Holy Scriptures. He left the making of copies of the Scriptures and the distributing of these to the Jewish scribes or copyists of his day. He specialized, not on copying Scripture or making Bible copies, but on teaching what was already copied of the Bible. He used people's own copies of the Scriptures or those kept in the synagogues. (Luke 4:17, 20) Not all of us can be Bible printers, but we can be Bible distributors and, especially, Bible

22. (a) What, then, must we do besides publishing and distributing Bibles? (b) Also besides publishing books explaining the Bible?

23. (a) In what respects should we all copy the greatest Bible teacher ever on earth? (b) Doing so, what do we all publish?

teachers. This in particular is how we all publish the "word of life" today.

²⁴ "But Jehovah's witnesses have and use their own translation of the Bible," some critics will say in order to prejudice and stumble others regarding Bible teaching by Jehovah's witnesses. The Bible itself shows that it was written in its original languages (Hebrew, Aramaic and Greek) by Jehovah's witnesses, from Moses down to the apostle John, who wrote the last book of the Bible. But the many current translations of the original Bible were made by whom? By persons who claimed to be Jehovah's witnesses? No; but by men who were, for the most part, members of sectarian churches of Christendom. Today Jehovah's witnesses are doing the commanded teaching work in 158 languages, using not their own translations but those of the 1,165 translations already at hand for them to use. Where Bibles are already in the homes that Jehovah's witnesses visit in preaching from house to house, they use those Bibles or let the householders use such Bibles in conducting a home study of the "word of life." And yet with such Bibles Jehovah's witnesses are able to teach the same good news of God's established kingdom by Christ.

²⁵ Jehovah's witnesses use as their administrative, publishing and legal servant the Watch Tower Bible & Tract Society. It publishes English Bibles printed on its own presses in Brooklyn, New York. First, forty-two years after this Society was incorporated, it began to print on its own presses a Greek-English New Testament called *The Emphatic Diaglott*, which was produced by a Christadelphian twenty years before the Society was incorporated.

24. What are the facts with regard to Jehovah's witnesses in the use of Bible translations in their work from house to house?

25. 26. (a) What do Jehovah's witnesses use as their legal servant, and what is its record as to printed Bible translations? (b) In preaching the Kingdom message, what Bible translation do Jehovah's witnesses use?

Fifty-eight years after it was incorporated the Society began printing copies of the Authorized or King James Episcopalian Version of the Bible of the year 1611. Sixty years after it was incorporated the Society began to print copies of the American Standard Version Bible of 1901. And now seventy-seven years after it was incorporated, the Watch Tower Society produces for the first time, namely, in this year 1961, the *New World Translation of the Holy Scriptures* in one volume, under one cover, a Bible translation that came out in six successive separate volumes from 1950 to 1960. This is only in the English language and not usable by Jehovah's witnesses in the 157 other languages in which we preach and teach today in 181 lands.

²⁶ So we do not need to have our own Bible translation in order to preach and teach the glorious message for which Je-

BIBLE CORRECT ABOUT

IN THE days of King Hezekiah an attempted conquest of Jerusalem was thwarted by divine execution of 185,000 Assyrian invaders. In his *Universal Jewish History* Philip Biberfeld, LL.D., relates the episode and observes: "The Bible report concluded with the assassination of Sennaherib. 'So Sennaherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the home of Nisroh his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.' [2 Kings 19:36, 37]

"In contradiction to this report, the Babylonian Chronicle stated that on the 20th of Tebet, Sennaherib, king of Assyria, was killed by his son in a revolt. Thus, he was assassinated by only one of his sons. The same account was given by Berossus and Nabonid.

hovah's witnesses are distinguished from all the sects of Christendom—the good news of the established kingdom of Jehovah God and of his Christ. We use what Bibles are available in all languages.

²⁷ It is today a question, not of Bible translations, but of teaching the true Kingdom message from the Bible. Continue onward, then, you united publishers of the "word of life." Keep a tight unbreakable grip upon it, but do this by at the same time sharing the "word of life" with others in this dying world. The "word of life" is for *all* the world, for *all* nations. "Be glad, you nations, with his people," says Jehovah God himself. (Deut. 32:43; Rom. 15:10) All of you, then, gladden the life seekers of all the nations by unitedly publishing to them God's glorious "word of life."

27. (a) If not that of Bible translations, what is the real question today? (b) What, then, should the united publishers do with regard to the "word of life"?

SENNACHERIB'S DEATH

With respect to this event of first rate significance for Babylonian-Assyrian history all indications seemed to be that the Babylonian records were more reliable than the Biblical ones. However, the fact is that the opposite is true. In a more recently discovered fragment of the prism of Esarhaddon, he reports himself that his brothers revolted and slew Sennaherib, their father, to gain the kingship. Before he could reach them in Nineveh, they fled from there to unknown parts.

"The Babylonian Chronicle, Nabonid, and Berossus were mistaken; only the Biblical account proved to be correct. It was confirmed in all the minor details by the inscription of Esarhaddon and proved to be more accurate regarding this event of Babylonian-Assyrian history than the Babylonian sources themselves. This is a fact of utmost importance for the evaluation of even contemporary sources not in accord with Biblical tradition."

A Warmhearted PHYSICIAN

Records the Gospel

A GREAT narrative well told. This is particularly true of the warmhearted physician's account of the good news. Yes, the most comprehensive record of Jesus' life is that by "Luke the beloved physician," as the apostle Paul affectionately calls him. And according to such authorities as McClintock & Strong's *Cyclopaedia*, of the four Gospels, Luke's is the most scholarly in style of writing.—Col. 4:14.

From his Gospel it is clear that Luke was both a well-educated and a very warm-hearted physician. While his name does not appear in it, all early Christian testimony is unequivocal as to the writer. Further, its style of writing identifies the entire Gospel as being Luke's.

Jesus had assured his apostles that the holy spirit would guide them into all truth, and without doubt this promise applied also to those associates of the apostles whom God saw fit to inspire to have a share in writing the Christian Greek Scriptures, such as Mark, Luke, James and Jude. This, however, did not mean that these writers were mere automatons. Rather, it appears that they were given some freedom as to what they should write as well as to the style of their writing; God's holy spirit directing them so that what they wrote down was indeed the truth.—John 16:13.

Quite likely Luke was a Hellenized Jew.

Arguments that he was not a Jew chiefly rest on the supposition that Paul intended to indicate that Luke was not circumcised by listing him after he mentioned "those circumcised." But this is a very slender thread, especially in view of the fact that only to the Jews 'were entrusted the sacred pronouncements of God.' If Luke were not a Jew he would be unique among the Bible writers.—Col. 4:11, 14; Rom. 3:2.

THE SCHOLARLY PHYSICIAN

Early records tell that Luke was a well-educated native of Antioch in Syria, a great city in his day, and from his book of Acts it appears that he was well acquainted with it. His classical introduction, his fine choice of language and his extensive vocabulary, larger than that of the other three Gospels combined, are what we should expect from such a physician.

Luke employs more than three hundred medical terms, or words to which he gives a medical meaning, that either are not used at all or not used in a medical sense by any other writers of the Christian Greek Scriptures. Thus at Luke 5:12 we read: "Look! a man *full of leprosy!*" The other writers telling of this event used the same word for leprosy that Luke uses in speaking of the ten lepers at Luke 17:12. To the others leprosy was leprosy, but not to Luke; this one had a special, a more serious, or a farther-advanced stage of leprosy. Thus also unique with Luke is the Greek word used to describe the beggar Lazarus and which is translated "full of ulcers." Only Luke tells us that Peter's mother-in-law had a "*high fever.*"—Luke 16:20; 4:38.

Since Luke was not an eyewitness of the things he recorded, on what sources

did he draw? He himself tells that he "traced all things from the start with accuracy." It is quite likely that he was familiar with Matthew's Gospel, it having been written years before Luke wrote his. Through the apostle Paul he also may have had the benefit of Mark's notes, who, in turn, had received much firsthand information from the apostle Peter. It is also quite likely that Luke obtained information personally from Mary, the mother of Jesus, as well as from notes made by John's brother, James—a hypothesis not without weight in view of the contents of his Gospel. And in view of how his book of Acts concludes it is reasonable to date his Gospel between A.D. 56 and 58.

—Luke 1:1-3.

Luke, while less inclined to label characters with their proper names than were some of the other Gospel writers, was, nevertheless, scrupulously accurate. Keeping in mind the ones for whom he was writing, he made it a point to tie in events with secular history. Thus he tells us that when John began his ministry it was "the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene." What could be more explicit?—Luke 3:1, 2; 1:5; 2:1.

For whom did Luke write? Not primarily for the Jews, as did Matthew, nor primarily for the Romans, as did Mark, but for the "men of good will" of all nations. Fittingly he traces his genealogy of Jesus back to "Adam, the son of God." He shows Christ to be the means of "removing the veil from the nations," and tells that "all

flesh will see the saving means of God."

—Luke 2:14; 3:38; 2:29-32; 3:6.

"GOOD NEWS TO THE POOR"

In penning his Gospel Luke devoted one third of it to narrative and two thirds to the spoken word. He records eleven parables or illustrations and six miracles that are not mentioned by the other three. In all, 59 percent of his Gospel, or some 540 verses, is unique with him.

Luke appears to set the theme of his book by telling of Jesus' coming to his home town of Nazareth on a sabbath, entering the synagogue and reading and applying to himself the prophecy: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor," and so forth.—Luke 4:17-21.



Luke appears to have singled out the poor, the oppressed, the crushed, the victims of prejudice. His being a physician would in particular call for his giving womankind and children their due. Thus we find that only Luke tells of Elizabeth's barrenness, her conception and giving birth to John, and of the angel Gabriel's appearing to Mary, her reply of not having had any relations with a man and her song of praise. Only a physician would think of recording that the babe of Elizabeth leaped in her womb as Mary spoke to her. Luke alone tells of Jesus' being circumcised, presented at the temple and of the aged prophetess Anna witnessing to Jesus' being the hope of Israel. What we know about the childhood of both John the Baptist and Jesus we owe to Luke.—Chapters 1 and 2.

Page after page we see evidences of the physician's sympathy for and understand-

ing of the weaker sex. Luke alone tells of the grief of the widow of Nain at losing her only son and Jesus' resurrecting him, and of the sinful woman who anointed Jesus' feet, to the annoyance of his Pharisee host. Only Luke tells of women accompanying Jesus and ministering to him and the fine advice Jesus gave all womankind prone to neglect their spiritual interests in caring for the physical needs of their menfolk as did Martha in contrast to Mary. Again it is Luke who mentions the incident of a woman once exclaiming: "Happy is the womb that carried you and the breasts that you sucked!" as well as the incident in the synagogue where Jesus cured a woman crippled for eighteen years. Thus we also read that Jesus, on his way to Golgotha, was followed by "a great multitude of the people *and of women* who kept beating themselves in grief and bewailing him." And it was to the women that Jesus turned, saying: "Daughters of Jerusalem, stop weeping for me."—Luke 11:27, 28; 23:27, 28.

As a warmhearted physician Luke shows his fellow feeling or empathy throughout his Gospel. Among other oppressed ones—women's lot was an oppressed one in Jesus' day—were the Samaritans, the tax collectors and those who had strayed morally. Matthew had been a despised tax collector, but you would never learn it from Luke's account. When telling of Matthew's feast as a tax collector Luke gives him his other name, Levi, crediting Levi with repentance and generosity and yet sparing Matthew! Luke alone recorded Jesus' illustration of the two men that went up to the temple to pray, the Pharisee and the tax collector, and how not the self-righteous Pharisee but the contrite tax collector was heard by God. The touching incident of little Zacchaeus, a chief tax collector who climbed a tree to see

Jesus and to whom Jesus said that he would dine at his house, is likewise unique with Luke.

Giving the Samaritans their due, Luke alone wrote down Jesus' illustration of the good Samaritan who befriended the man beaten and robbed, as well as Jesus' curing of the ten lepers of whom only the Samaritan returned to give thanks to God for his cure. Of similar import is Jesus' parable of the rich man and Lazarus by means of which Jesus illustrated the contrast between the clergy of his day and those hungering and thirsting for righteousness. And for what has well been termed the "greatest short story ever written," the illustration of the prodigal son, we also are indebted to Luke—another beautiful display of compassion.

In this regard it has been observed that Luke's Gospel shows many striking contrasts, revealing at once a keen mind and a warm heart. Among such are Simon the Pharisee and the sinful woman; Mary and Martha; the one thankful and the nine unthankful lepers; the good Samaritan and the priest and the Levite; the rich man and the beggar Lazarus; the Pharisee and the tax collector praying at the temple; the prodigal son and his elder brother; the malefactor who asked Jesus to remember him and the one who taunted Jesus.

OTHER UNIQUE FEATURES

Among other unique characteristics of Luke's Gospel must be mentioned his giving us a rounded-out, well-balanced account. Matthew stressed Jesus' preaching; Mark, Jesus' activities; John, Jesus' intimate discourses; but Luke endeavored to achieve a truly representative record, which doubtless is the reason why it also is the longest of the four. So we find him recording only one of Jesus' miracles in

feeding the multitudes, only part of the Sermon on the Mount and only part of Jesus' denunciation of the scribes and Pharisees.

This permitted him room to tell us, in addition to all the foregoing things mentioned, about the first draught of fishes that the disciples caught at Jesus' instance, after which they left all to follow Jesus; the illustrations of the unjust steward, of the minas and the one driving home the point that the greater the forgiveness the greater the love; also the sending out of the seventy evangelists; the reference to the Kingdom covenant; Jesus' later Judean and Perean ministries; Jesus' prophecy that Jerusalem would be surrounded by pointed stakes and the account of the two disciples en route to Emmaus whom Jesus met on the morning of his resurrection.

In keeping with his theme of comfort for the oppressed we find that Luke, on the one hand, makes fewer references to sicknesses and diseases than do Matthew and Mark, and, on the other hand, he mentions healings and cures far more often than do these two. Typical is his being the only one to tell that Jesus healed the ear of the slave of the high priest that Peter had severed, although the other three tell of Peter's cutting off the ear and Jesus' rebuke. Likewise Luke makes far more references to joy and gladness than do Matthew and Mark.

There is yet one distinctive characteristic of Luke's Gospel that merits mentioning and that is the emphasis on the subject of prayer. Luke tells of the multitude praying while Zechariah was in the temple, of John the Baptist being given in answer to prayers for a child and of Anna the prophetess praying night and day. He alone tells us of Jesus' praying at the time of his baptism, of Jesus' spending the

whole night in prayer before choosing the twelve and of his praying while being transfigured. Unique to Luke's record also is Jesus' admonition to persevere in prayer as did a certain widow who had been wronged. Only Luke tells of the disciples' request that Jesus teach them to pray, of God sending an angel to strengthen Jesus in answer to his prayers while in Gethsemane, the request of the malefactor at his side (which was in the nature of a prayer), and Jesus' closing prayer: "Father, into your hands I entrust my spirit."—Luke 23:46.

Possibly many have wondered why God had four Gospel accounts made. But from the foregoing we can see how individualistic Luke's Gospel is. As a result our faith is strengthened that these are indeed separate and distinct records of the life of Jesus Christ.

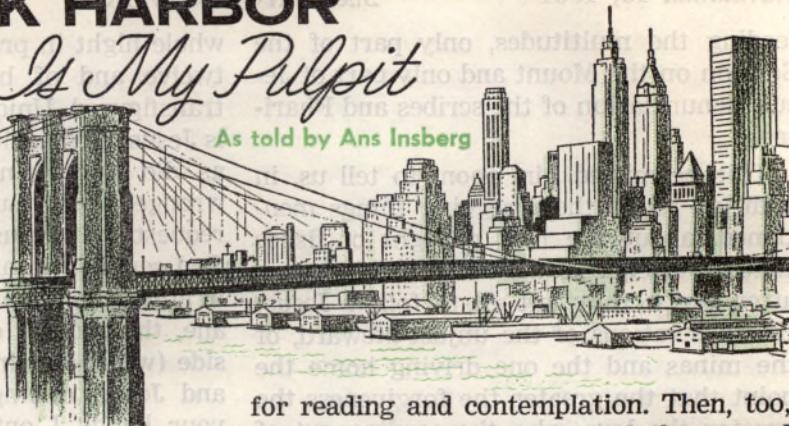
If any dedicated Christian should think at times that his personality is being stifled because he is required to follow instructions and to do what others are doing, let him reflect that Luke had the same assignment as did Matthew, Mark and John, and yet within the scope of the facts of Jesus' life what a distinctive record he gave us! He did not need to go outside of Jesus' life nor to invent things to make it so distinctive.

The theme that Luke chose, the emphasis that he placed on mercy, compassion, fellow feeling or empathy, forcibly brings home to us the need for us to imitate our Master in manifesting these same qualities. If Jesus, the perfect, wonder-working Son of God, could manifest such loving concern, certainly we are obligated to do so even more, since we ourselves come short and have need of mercy and compassion. Truly, 'God's Word is a lamp to our feet, and a light to our roadway.'—Ps. 119:105.

NEW YORK HARBOR

Is My Pulpit

As told by Ans Insberg



A SUNDAY calm has set in on the New York water front. Just yesterday the harbor was a maze of tugs and freighters, tankers and barges, ocean liners and roaring helicopters. Today all is quiet, except for a few ferryboats passing each other between lower Manhattan and Staten Island. The midmorning sun is reflected off the sky-high tiers of windows in the Wall Street skyscrapers. Early traffic speeds along the ribbon of superhighway skirting the water front. Under the flags of 170 steamship companies lie row upon row of newly painted ocean vessels as though stretching themselves in the sun. This is the port of New York, richest harbor in the world. It is also my pulpit and has been for the past twenty years.

At the Port Authority gate a uniformed pier guard checks my pass and motions me inside. I head for the nearest gangplank and make my way below deck, Bible in one hand and witness case in the other. Here and there are groups of seamen discussing things of interest, such as the possibility of war over Berlin. I often preach to cooks and sailors first, and then progress deck by deck to the officers, engineers, mates, radio operators and finally the captain. In this manner I try not to miss anyone and still cover from three to five ships a day.

Compared to land dwellers, I find seafaring men more broad-minded and better acquainted with the Bible. Perhaps this is due to the fact that they have more time

for reading and contemplation. Then, too, they have traveled more and they spend much time close to God's handiwork—the sea and the starry heavens.

Aboard a French ship, I introduce myself to the chief engineer. "Come into my cabin," he says. "I will show you two books which have given me much satisfaction and pleasure. I have been reading them in my spare time." To my delight he produces two well-known Watch Tower publications in French, "*Let God Be True*" and "*The Truth Shall Make You Free*." The engineer gladly accepts our new Bible-study aid *From Paradise Lost to Paradise Regained*. Next, the captain obtains the same book. Now both have some interesting and important new reading in store for them.

On another vessel I find a group of friendly Spanish seamen. "Gather around, boys, and I will show you something!" Turning to a beautiful illustration in the *Paradise* book, I risk a little broken Spanish: "See? *No mas guerra, no mas muerte.*" ("No more war, no more death.") "Wouldn't you like to live in a world like that?" "*¡Sí!*" I offer them the book on a small contribution basis, but get the reply, "*No tengo dinero.*" ("I have no money.") Assuring them that money is not the important thing compared to putting good things into their minds, I agree to let them

have the book for a few nickels, but on one condition: "You must pass it from hand to hand like a circulating library." Agreed. And all receive some tracts in Spanish before the pleasant visit is concluded.

OUT OF ALL NATIONS

Languages and religions vary from ship to ship. Most seamen I meet are Spanish, Portuguese and Scandinavian. There are also crewmen from Italy, Japan, Germany, India and other lands. In fact, the port of New York receives traffic from every maritime country in the world. It is not unusual to find myself discussing God's kingdom with Moslems, Roman Catholics, Protestants, Hindus or Buddhists. Most speak English. I speak English, Russian and Latvian and a few phrases in Spanish and German. However, I carry the Watchtower Society's booklet "*Preach the Word*," which explains in thirty major languages exactly why I am aboard.

One day, on a Japanese freighter, I came to the captain's quarters and introduced myself as a minister of the gospel. The captain arose and graciously offered me his chair. Seated around the table were his guests, the chief mate and the chief engineer, all of whom spoke English. "Soon, under God's kingdom, everything on earth will be beautiful," I said. The captain brought out a large Bible printed in Japanese. We located Matthew 24:14, Jesus' prophecy foretelling a world-wide witness to be given about the Kingdom just before the end comes. "This scripture is being fulfilled aboard your ship today," I explained, "and also around the world in 181 lands by Jehovah's witnesses." The captain rang for the waiter. Soon we were enjoying hot coffee and refreshments. It was a pleasure to place the interesting book *What Has Religion Done for Mankind?* with the captain.

"SHEEP AND GOATS"

Just a short time ago the Watchtower Society gave me a letter it had received from a woman in Florida requesting a Witness to call on her father, a second engineer aboard a ship in the harbor. Finding the gentleman, I explained my purpose in calling and was pleased to hear him say, "Come in. I have been expecting you." "In that case," I replied, "let me demonstrate how your daughter and your two grandchildren are preaching the good news of God's kingdom with Jehovah's witnesses." He listened attentively to a short Bible sermon on God's purpose to bring peace, health and life to obedient mankind. He immediately subscribed for *The Watchtower*. Seamen usually get their mail at the office of the shipping company in Manhattan when they return to port. His subscription written up, the engineer asked if I would join him for dinner. While enjoying the chicken treat I was able to explain my mission to others, including the Spanish waiter, who obtained a copy of the *Paradise* book in his native tongue. Before leaving the ship I was glad to answer some Bible questions for the captain and write up a *Watchtower* subscription for another officer. So ended a happy day along the water front.

Generally seamen are most receptive and hospitable. Of course, there are exceptions to the rule. A few days ago aboard a Swedish vessel I was greatly reviled, threatened and finally ordered off the ship. On an earlier occasion, some Italian seamen plainly objected: "We are Catholics and Communists here!" Nevertheless, this hostility is not typical. My most appreciative listeners are Spanish and Portuguese Catholics.

The rare rebuffs are soon buried by happy experiences, such as the one I recently enjoyed aboard a British ship manned by a Nigerian crew. The Nigerians gathered

around to hear my sermon, which prompted many Bible questions. Three crewmen obtained copies of the *Paradise* book. "How about coming to visit the Watchtower Society's headquarters?" I asked. They agreed to come the next day. Monday arrived and so did six Nigerians with a British officer. All enjoyed an interesting tour of the Society's massive printing plant. "Why don't you build a beautiful building like this in our country?" one seaman asked. Perhaps by now he has seen the Society's lovely branch building in Nigeria. Greatly impressed by the peace and unity of Jehovah's headquarters organization, my guests said good-by.

Saying farewell is the hardest part of my work, because the "good-by" is usually for good. I do not see most of my listeners again because ship personnel changes about every three months. There is some exchange of letters, but only the occasional pleasure of a brief reunion. For this reason before ending any discussion with interested seamen I always point out the list of the Watch Tower Society's branch offices at the back of the literature. "You have a wonderful opportunity to get to know Jehovah's witnesses wherever you sail," I tell them. "There is hardly a country you will enter that does not have one of our branch offices. Be sure to get better acquainted at your next port." Then I demonstrate how to take the Bible-study aid, ask the questions at the bottom of the pages, and thereby gain a better understanding of Jehovah's purpose that leads to everlasting life.

HOW IT ALL STARTED

How did I happen to claim this huge harbor for my pulpit? It was a happy decision made two decades ago after I visited an old friend aboard a ship in the Bethlehem Shipyards. During the conversation we discussed the good news of God's king-

dom. He enjoyed it and I enjoyed it. I asked myself, "Why not do this on other ships?"

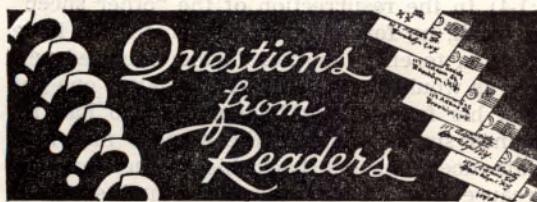
Of course, I was no stranger to ships. For fifteen years I had sailed under the flags of America, Britain, Sweden and Germany. It was aboard a ship in the Southern Hemisphere one clear, starry night that I poured out my heart to the Lord and asked him to lead me to the people who really worshiped him in spirit and in truth. I had seen much hypocrisy among churchgoers in my native Latvia and later in Russia and I wanted none of that. My prayer was answered when I attended a showing of the Society's "Photo-Drama of Creation" in Cleveland, Ohio, in 1914. At last I had found the truth—how perfectly it harmonized the Bible with science and history! In two years I was baptized and took up the preaching work, going back to the sea whenever funds ran low. The summer of 1922 brought an invitation from Judge Rutherford, the Watchtower Society's president, to join the headquarters staff, where I have served ever since. It is from this home on Brooklyn Heights that I journey to the water front each Sunday morning.

When preaching to these seamen who are far from home I sometimes think of my boyhood in Latvia, where my father used to read two or three chapters of the Bible daily at breakfast. The love for God this instilled in me was heightened when we moved to the rugged Ural Mountains of Russia. In my mind Manhattan's skyscrapers fade into familiar mountains, deep ravines and waterfalls. I can still hear the song of the cuckoo after the magnificent thunderstorms and the brilliant rainbows. I cannot forget the early morning singing of the nightingales nor the blinding snowstorms as well as the little bluebells pushing their way up through the snow to an-

nounce the coming of spring. How often I tended my father's sheep in green mountain pastures!

I am still tending "sheep" right here in the harbor, for my heavenly Father, Jehovah. Jesus himself found many a meek, sheeplike hearer along the water front of Galilee. Nineteen centuries has brought bigger ships than Galilee's little fishing

boats—and bigger worries. Humble sailors still love the good news that God has a Kingdom government that will restore paradise to earth. With such a happy message and so many eager listeners, you can imagine why I am looking forward to next Sunday morning when, with Bible and witness bag, I shall head for my fascinating pulpit.



- What is the significance of the characters on the lower right-hand corner of the cover of the book "Let Your Name Be Sanctified"?
—B. P., U.S.A.

On the lower right-hand corner of the front cover of the book "Let Your Name Be Sanctified" appears an impression of an open Bible, with the Tetragrammaton reproduced in four different styles of Hebrew lettering. The first style is shown on page 113 of the book as occurring on the Moabite Stone. The next style, which appears underneath in Phoenician or Palaeo-Hebrew letters, occurs in an ancient recension of the *Septuagint Version* of the Minor Prophets, containing parts of Habakkuk, a page of which is reproduced on page 424 of Volume 5 of the *New World Translation of the Hebrew Scriptures*. The third style of lettering, appearing at the upper right in the impression, is the style that appears in the text of ancient Greek versions, such as are listed on page 413 of the Appendix of the *New World Translation of the Hebrew Scriptures*, Volume 5, and as also found illustrated in the footnotes of Volume 3 of the *New World Translation of the Hebrew Scriptures*, beginning with footnote "c" on page 295. The fourth lettering of the Tetragrammaton is that of the modern block style and may be seen on page 3, or the title page, of the *New World Translation of the Holy Scriptures* in its revised edition of A.D. 1961.

- Is there no hope at all that one of the "great crowd" who dies now before Armageddon will be reunited with his marriage partner as that one's mate in the new world and share in the fulfillment of the procreation mandate?

Hope is based upon God's Word, not on sentimentality. The stark Bible truth remains: Human marriage is dissolved by the death of one of the married partners. (Rom. 7:1-3) For this reason, the Christian dying now has no right to bind his surviving partner to stay single in the hope that in the resurrection they may be re-united.

The surviving one is not proving unfaithful to his dead marriage mate by afterward marrying someone else. As long as the departed mate was alive, the surviving one gave that one the fullness of his love, loyalty and devotion and did not prove unfaithful therein. So on this score the departing one has no fault to find.

The survivor, however, has to live a normal life after the death of the beloved marriage mate. Circumstances and developments may dictate that he remarry according to the Scriptures. He is free to do so. The deceased one has no strings attached to him, for the deceased one cannot give the surviving one the marriage dues during the interim between now and the resurrection of the dead. God makes no exceptions with regard to this law that dissolves marriage by the death of one of the marriage mates. He would be doing so if he allowed for former marriage mates to be reunited as man and wife by means of the resurrection and to take part with Armageddon survivors in fulfilling the procreation mandate.

This is correspondingly true of Christians who are not of the "great crowd" of "other sheep" but who are Christ's spiritual brothers

and who are therefore joint heirs with Jesus Christ for the heavenly kingdom. For these also death dissolves the marriage tie. Hence in the resurrection of the dead to life in heaven the former married couple will not be reunited in heaven as man and wife or even as the most intimate companions. To such spiritual new creatures it is written: "From now on we know no man according to the flesh. Even if we have known Christ according to the flesh, certainly we now know him so no more." (2 Cor. 5:16) Certainly, then, if such a "new creature" Christian has died and experienced a spiritual resurrection to life in heaven without the fleshly body that lies moldering there in the grave, the surviving spirit-begotten marriage mate cannot know the departed one any longer according to the flesh. There is no more flesh about the resurrected joint heir of Christ. Marriage as of man and wife for the producing of children is a thing that belongs to the flesh, not to the spirit. Consequently, a surviving spirit-begotten Christian with heavenly hopes should not feel that he should stay single and not remarry under the idea of staying free to rejoin his former marriage partner in the heavenly kingdom. He should not entertain the hope that his staying single and remaining exclusively attached in his affections to but one earthly marriage partner will be recognized and be re-

warded by Jesus Christ, and that Christ will therefore reunite the former marriage couple in the resurrection and in the affairs, arrangements and activities of the heavenly kingdom.

So for dead ones with spiritual, heavenly hopes and for dead ones with earthly Paradisaic hopes the rule enunciated by Jesus Christ stands unaltered: "In the resurrection neither do men marry nor are women given in marriage, but are as angels in heaven." (Matt. 22:30) At the flood of Noah's day angels were punished for entering into marriage, which in that instance was with the daughters of men because they were so lovely-looking. (Gen. 6:1-4) In the resurrection of the "other sheep" on earth, no former married person will have occasion to envy another former married person, as would be the case if this latter one got back his former marriage mate who had remained single, whereas the envious marriage mate does not get back his former partner because this partner remarried and survived Armageddon with his new marriage mate. What the resurrection promises men is, not remarriage, but reliving, and this under God's kingdom by Christ. Is that not something satisfying? Has anyone a right to demand more through Christ's sacrifice? Christ died for you, not to marry, but to live! Let us not be swayed or overcome by sentimentalism or emotionalism.

ANNOUNCEMENTS

FIELD MINISTRY

Recognizing the vital importance of Bible knowledge and understanding, Jehovah's witnesses are very active in distributing Bible literature at every opportunity. During November they will offer to all persons the newly released Bible-study aid "Let Your Name Be Sanctified," with a booklet, for 50c. an account as follows: \$1.00 for each copy of book

1962 YEARBOOK AND CALENDAR

Available after December 1, the 1962 Yearbook of Jehovah's Witnesses presents the stirring report of another productive year of Christian preaching. It will thrill all of those who shared during 1961 in making it a part of the

permanent record and will encourage others to share in the sanctifying of God's name through this life-giving work of the Christian ministry. Available also at the same time will be the 1962 calendar. Obtain the Yearbook for 50c. The calendar is 25c. If you are associated with a congregation of Jehovah's witnesses, order through the congregation servant.

"WATCHTOWER" STUDIES FOR THE WEEKS
 December 24: United Publishers of the "Word of Life." Page 681.
 December 31: Publishing the "Word of Life" in a Dying World. Page 688.