

July 1, 1985



# The Watchtower

Announcing Jehovah's Kingdom

**TRUE  
WORSHIP**

**Man-Made or Revealed by God?**

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Announcing Jehovah's Kingdom

July 1, 1985  
Vol. 106, No. 13

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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

## "WATCHTOWER" STUDIES FOR THE WEEKS

August 4: Jehovah's Goodness in "the Final Part of the Days." Page 18. Songs to Be Used: 77, 90.

August 11: Triumphing in "the Final Part of the Days." Page 23. Songs to Be Used: 195, 113.

Average Printing Each Issue: 11,150,000

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\*Study articles also available in large-print edition at same cost.

The Bible translation used is the "New World Translation of the Holy Scriptures," unless otherwise indicated.

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Printed in U.S.A.

Twenty cents (U.S.) a copy

Watch Tower Society offices	Yearly subscription Semimonthly
America, U.S., Watchtower, Wallkill, N.Y. 12589	\$4.00
Australia, Box 280, Ingleburn, N.W. 2565	A\$6.00
Canada, Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4	\$5.20
England, The Ridgeway, London NW7 1RN	£5.00
Ireland, 29A Jamestown Road, Finglas, Dublin 11	£5.00
New Zealand, 6-A Western Springs Rd., Auckland 3	\$10.00
Nigeria, P.O. Box 194, Yaba, Lagos State	N6.00
Philippines, P.O. Box 2044, Manila 2800	P50.00
South Africa, Private Bag 2, Elandsfontein, 1406	R5.60

Remittances should be sent to the office in your country or to Watchtower, Wallkill, N.Y. 12589, U.S.A.

**Changes of address** should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

*The Watchtower* (ISSN 0043-1087) is published semimonthly for \$4.00 (U.S.) per year by Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

**Postmaster:** Send address changes to Watchtower, Wallkill, N.Y. 12589.

Published by

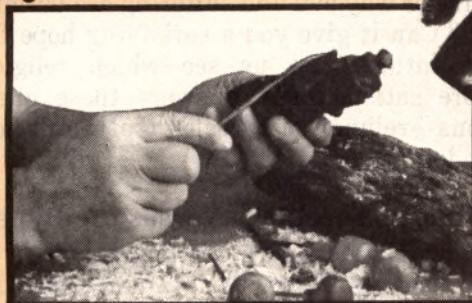
**Watch Tower Bible and Tract Society  
of Pennsylvania**

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.

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# True Worship

## —Man-Made or Revealed by God?



**A**LMOST everything man knows, he has had to discover for himself.

The most basic of shreds of knowledge—how to grow food and cook it, how to build a roof over his head—have come only by painful trial and error. But the last century has seen man rapidly expand his horizons beyond mere domestic needs. Now he splits the atom, flies faster than the speed of sound—even routinely sends men into outer space. Does this mean, however, that man is equally capable of figuring out for himself how best to serve God?

Not according to the writer of Psalm 143:10, who said: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." The psalmist thus recognized that man, for all his know-how and ingenuity, needs divine assistance in order to learn God's will. (Compare Jeremiah 10:23.) This would mean, however, that God must somehow reveal himself to man.

Has such a thing occurred? For millions, the Bible is evidence that such a divine revelation has already taken place. Others, however, disagree. They are so bedazzled by man's ingenuity that they see no need for such a revelation. These ones may claim that religious knowledge is "inborn in every person" or that such knowledge "can be acquired by the use of reason" rather than "through either revelation or the teaching of any church."

However, if this is true, it would, in effect, be up to man to invent his religion, to develop his own doctrines and moral standards. Does this seem reasonable to you? What purpose would a man-made religion serve? Would it really be able to satisfy man's spiritual needs? (Matthew 5:3) Could it really answer the questions that truth-seeking individuals ask about God?

Let us explore these questions by taking a brief look at a religion that has tried to find God through human reasoning and philosophies—the Hindu faith.

# Man-Made Religion —Can It Truly Satisfy?

**A**BOUT 450,000,000 people embrace the Hindu religion. Says Hindu philosopher Dr. S. Radhakrishnan: "Religion is not so much a revelation to be attained by us in faith as an effort to unveil the deepest layers of man's being." He adds: "Man, no doubt, is the measure of all things."

No central body governs Hindu worshippers, nor is there a set form of worship. There is not any one book, such as the Bible, that is the source of their beliefs. Over the centuries a vast array of Hindu writings have appeared, and six different schools of Hindu philosophy have developed: *Nyāya* (analytical reasoning), *Vaiśeṣika* (knowledge of physics), *Sāṅkhya* (synthesis of elements), *Yoga* (union with deity), *Mīmāṃsā* (inquiry), and *Vedānta* (fulfillment of Veda).

These philosophies have been developed by various Hindu teachers at different times and stages in history, and each uses a different approach to worship. *Nyāya*, for its part, uses complicated systems of logic to prove God's existence by inference (for example, inferring the reality of wind from the rustle of trees).

This approach obviously has some validity, inasmuch as the Bible similarly says: "For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship." (Romans 1:20) Nevertheless, can a system of logic really acquaint you with the Creator? Can such a system reveal what his name

is? Can it explain the origin of the universe or why evil and suffering are permitted? Can it give you a satisfying hope for the future? Let us see which religion more satisfactorily answers these questions—religion of revealed truths or man-made religion.

## Human Teachings Versus the Bible

The Hindus have given much thought to the nature of God. The *Vedānta* philosophy, for example, bases its ideas upon the religious writings called *Upanishads*. These writings inquire into the nature of God and his relationship to humans.

However, the Bible excels in giving insight about God, and it does so clearly and consistently. He is identified as the Creator of all things. (Revelation 4:11) He is portrayed as a Person, not as some nameless force. "Let them praise the name of Jehovah, for his name alone is unreachably high. His dignity is above earth and heaven," says the Bible at Psalm 148:13. He is described as "a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." (Exodus 34:6) He even invites imperfect humans to come to know him and have a relationship with him! (Psalm 34:8) Is not what the Bible says about God far more satisfying than philosophical inquiries?

The *Upanishads* also search into the makeup of the human soul. The Bible, however, clearly explains that "Jehovah God proceeded to form the man out of dust from the ground and to blow into his

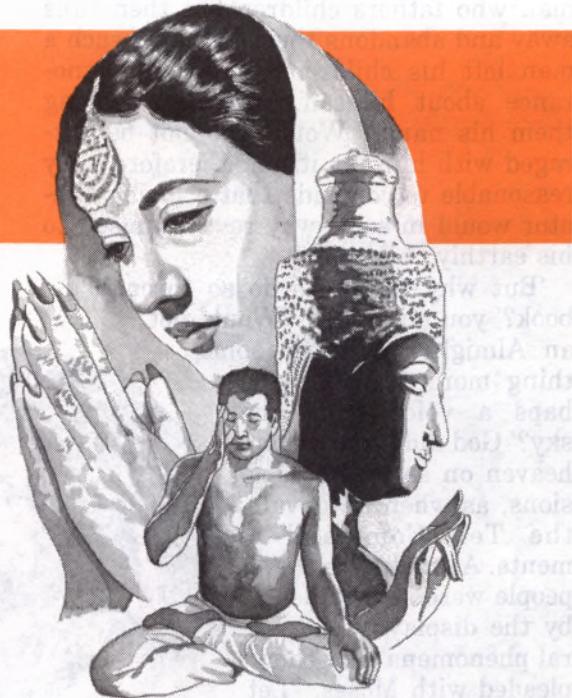
Millions embrace man-made religions, but have they provided satisfactory answers to questions about God?

nostrils the breath of life, and the man came to be a living soul." (Genesis 2:7) So man is a soul—not the possessor of some shadowy spirit that experiences repeated reincarnations. Nor is this soul immortal. The Bible says, "The soul that is sinning—it itself will die."—Ezekiel 18:4.

The *Upanishads* probe into the nature of *Self* and *Ego*. Only the Bible, however, gives the key to the understanding of man by exposing his sinful nature. "For all have sinned and fall short of the glory of God." (Romans 3:23) As a result, man must constantly battle wrong impulses.—Romans 7:20, 25.

The *Upanishads* delve into questions regarding the reality of evil and recompense. The Bible, however, clearly says that wickedness on this earth is a result of man's choosing an independent course. "See! This only I have found, that the true God made mankind upright, but they themselves have sought out many plans." (Ecclesiastes 7:29) As to the ultimate recompense for evil, the Scriptures say: "And he will render to each one according to his works: everlasting life to those who are seeking glory and honor . . . ; for those who are contentious and who disobey the truth but obey unrighteousness there will be wrath and anger, tribulation and distress . . . For there is no partiality with God."—Romans 2:6-9, 11.

And while the *Upanishads* struggle to



explain the path to salvation, the Bible simply says, "Salvation belongs to Jehovah." (Psalm 3:8) Those following Jehovah's way are promised: "The righteous themselves will possess the earth, and they will reside forever upon it."—Psalm 37:29.

The Bible supplies simple, straightforward, understandable answers to questions that perplex human speculators. No philosopher could have developed these answers on his own.

### The Bible —A Revelation From God?

Does this necessarily mean, though, that you can trust the Bible as a revelation from God? There are many reasons why you can.

First of all, it is only reasonable to assume that God would reveal himself to man in some way. What do you think of a

man who fathers children but then runs away and abandons them? What if such a man left his children in complete ignorance about himself, not even leaving them his name? Would you not be outraged with him? Is it not, therefore, only reasonable to conclude that a loving Creator would in some way reveal himself to his earthly children?

'But why would he do so through a book?' you might ask. 'Would not an Almighty God use something more dramatic—perhaps a voice from the sky?' God did speak from heaven on several occasions, as when he gave the Ten Commandments. At that time the people were so terrified by the display of natural phenomena that they pleaded with Moses, "Let not God speak with us for fear we may die." So they stood at a distance while Jehovah spoke to Moses. (Exodus 20: 18-22)\* But even Moses could have forgotten those words spoken

by God. Jehovah therefore wisely chose to have Moses and, later, other faithful men preserve His words in writing.

(Exodus 34:28) Thus, people can read God's thoughts at their leisure. They can ponder, meditate on, and study what God has to say.—See Joshua 1:8; also 1 Timothy 4:15.

True, the Bible was written by men, just as surely as men wrote the Hindu writings. But the men writing the Bible were under the influence of Jehovah God's holy

spirit. (2 Peter 1:21) Their writings were not mere philosophical musings. And the Bible has the earmarks of God's direction. Can anything other than God's direction account for the Bible's accurately telling the order in which life appeared on the earth? (Genesis, chapter 1) Can anything other than God's direction account for the Bible's accurately stating, more than

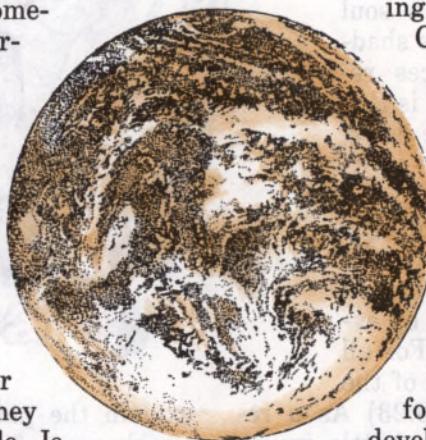
2,700 years ago, that the earth not only is round but hangs "upon nothing"? (Job 26:7; Isaiah 40:22)

Can anything other than divine direction account for the Bible's unerring accuracy when it comes to prophecies, such as the one at Isaiah 44:28, wherein the Persian conqueror Cyrus the Great was mentioned by name some 130 years before he was born? Could any human have foretold 2,500 years ago the development of the two rival superpower blocs that hold the center of the world stage today?—Daniel 11:27, 36-40.

So there are solid reasons to believe in the Bible as a revelation of God's will. We invite you to examine open-

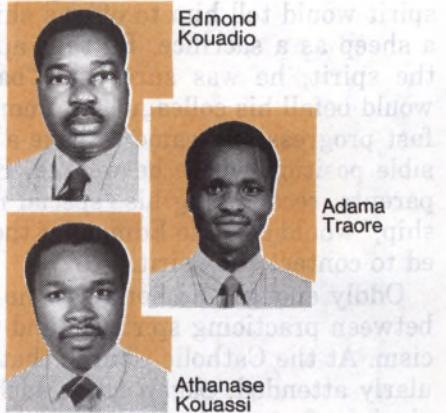
mindedly what it has to say. Jehovah's Witnesses are pleased to help individuals do this. In this way your worship will not be a vain pursuit of human wisdom. (Matthew 15:9) Nor will you, like the ancient Samaritans, be worshiping "what you do not know." (John 4:22) With the help of God's spirit, you can actually come to know even "the deep things of God." (1 Corinthians 2:10) For "if you search for him, he will let himself be found by you."

—2 Chronicles 15:2.



\* See also Exodus 33:11; Matthew 3:17; 17:5; John 12:28.

# Three Captives of Superstition Find Freedom



THEY called him M. Tout-Blanc, which means "Mr. All-White." A resident of the Ivory Coast town of Dimbokro, Edmond had worn white clothes exclusively for the last 16 years! And if you asked Edmond why he wore only white, he would simply tell you that it was because he was obedient. But to whom—or to what—he did not say.

Adama's prized possession was his woven "guinea-fowl" shirt. It was called that because its black and white colors were a reminder of the guinea fowl. The design was characteristic of the work of the Tagbana tribe in north-central Ivory Coast. Adama had received the shirt as a child, but even in adulthood he carefully secured it in a safe place. He somehow felt he had to.

Athanase similarly had something that he treasured—a perfume bottle filled with, of all things, a mixture of kaolin (white clay) powder, sand, and water. Yet he was actually afraid to throw it away!

All three men were captives of superstitious, religious fears—fears that actually took over their lives! Millions more suffer similar captivity. In Africa many believe that items such as amulets, rings, statues, and necklaces have supernatural power to ward off wicked spirits. Promoters of su-

perstition, such as fetish priests, make a living off such fears. And Africa is not unique in this regard. Many followers of Western culture have similar beliefs when it comes to "lucky" objects, such as the rabbit-foot and the horseshoe. Nevertheless, as Edmond, Adama, and Athanase learned, there is a way out of this captivity.

## Edmond and the "Spirit of the Stream"

Some of Edmond's earliest memories are those of accompanying his parents to a "sacred" mountain outside their village. Nearby was a stream where sacrifices of cattle and sheep were offered to please the spirit of the stream. People would come and consult this spirit for solutions to their problems. Everyone had heard emanating from the stream a voice that often gave them counsel.

Certain children in each family were said to have a special relationship with this spirit. Edmond was one of these, according to the fetish priest. He could, therefore, depend on the spirit to guide him. When Edmond became old enough to work, he would consult the spirit if it appeared that other workers were in line to get a promotion that he wanted. The

spirit would tell him to offer a chicken or a sheep as a sacrifice. By thus appeasing the spirit, he was sure that "bad luck" would befall his colleagues. Edmond made fast progress and came to have a responsible position where he worked. Even his parents, recognizing his "special relationship," would come to Edmond if they needed to contact the spirit.

Oddly enough, Edmond saw no conflict between practicing spiritism and Catholicism. At the Catholic Church that he regularly attended, pagan rites, such as the playing of sacred tam-tams (drums), were carried on side by side with "Christian" ritual.

Eventually, Edmond's job brought him to the capital city, Abidjan. There he became interested in yet another spirit—one his brother-in-law consulted regularly. This spirit, however, was associated with the lagoons and the ocean. They called it Mami-Wata. Near one of the lagoons was a secluded spot that Edmond would frequently visit in order to consult this spirit for advice.

One day, however, the spirit appeared to be perturbed. "What is the trouble?" Edmond asked. The spirit complained that Edmond's brother-in-law was no longer coming to consult him. "Why?" asked Edmond. He was told that it was because of his brother-in-law's new religion. Edmond was intrigued, for he was a Catholic, and the spirit had never complained about that. There had to be something different about this new religion. Soon Edmond was to be visited by a member of this religion, and his days of consulting Mami-Wata would also come to an end.

### **Adama's Search for Success**

Adama's ambition was to succeed in life. His parents were animists, believing

that each material object has a soul. So they gave him a fetish object—the "guinea-fowl" shirt—for good luck so that he would do well in school. When he failed his school exams, however, he concluded that other students must have had fetishes that were more effective than his.

He spoke to his parents about this, and they now gave him a goat's horn. By means of a very thin thread, he was to attach this to a nail in the ceiling of his room. In the morning he could consult the fetish object, telling it all that he wanted. Then the thin thread would break! Now, depending on the way the goat's horn fell, he could decide whether to go ahead with his plans for the day or not. This new fetish, too, proved ineffective.

After Adama finished school, he went to the town of Agboville. There, one of his friends directed him to a fetish priest, who said he could guarantee Adama success in finding a job. Obeying the instructions of the priest, Adama bought a small padlock. He was told to speak into the opening of the padlock and say all the things he wanted in life. "I want to find a job," he said into the padlock, closed it, and waited for success. But it did not come.

Nevertheless, Adama did not despair. He was sure that he was still protected by the magical charm of his precious "guinea-fowl" shirt.

Adama did eventually find work in the town of San Pedro. It was not the kind of work he wanted, but it was work. In the evening Adama would visit a friend's home. One evening he found that his friend had a visitor—a teacher of the Bible. A fervent Catholic, Adama disputed what this visitor had to say. Yet he was intrigued by the idea of studying the Bible to learn about the Creator. One evening when the topic of discussion was "Are There Wicked Spirits?" Adama could not resist participating in the discussion fully.

His days as a fetish worshiper were also coming to an end.

## Athanase and His Talisman

Athanase was brought up a "Harrist"—a nominal Christian sect founded by William Wade Harris. He was a Liberian who claimed to have been appointed as a prophet by the angel Gabriel. About the year 1913, Harris left Liberia for the Ivory Coast and began preaching. One book says: "At his voice, the fetishes fell in powder, those ministering to idols renounced their false gods, whole villages accepted his religion. . . . He advanced, supporting himself on a cane surmounted by a wooden cross, followed by six women all dressed in white as he was and whom he called his 'disciples.'"

Athanase's father told him that he was to become a Harrist priest when he grew up. While the Harrists supposedly condemned fetishes, they claimed that the Bible had miraculous powers! Like their founder, Harrist priests would use the Bible to bless and to heal people. Athanase observed, however, that few actually read, much less followed, the Bible.

When he finished school, he decided to spend two weeks with a high official of the Harrist religion, hoping that this would result in his obtaining a job. To his great surprise, the religious leader gave him a talisman—a perfume bottle filled with kaolin powder, sand, and water—and told him that this would guarantee his success *in finding work*. "But," said the official, "if you throw it away, you will go mad and eventually die!"

Athanase was confused. He could see no difference between this perfume bottle and the fetishes used by members of other faiths. However, out of fear of his parents and the religious leader, he kept the talis-

man. It did not bring the good luck he had been promised. A whole year was spent looking for work but without success. Nevertheless, Athanase, too, came in contact with someone who freed him from the fear of the talisman.

## The Truth About Fetishes

All three men had come in contact with Jehovah's Witnesses. Through a Bible study with the Witnesses, they learned the origin of the spirits. The Bible showed that before the Noachian Flood, angels rebelled against God and materialized so as to enjoy sexual relations with women. The Flood forced the spirits to dematerialize, and they have been trapped in the spirit realm ever since. No wonder these demons place so much emphasis on material objects, such as fetishes!—Genesis 6:1-5; 2 Peter 2:4.

In time each of these three men built up a love for Jehovah God and a hatred for spiritistic practices. The Bible quite explicitly condemns seeking contact with wicked spirits, saying at Deuteronomy 18:10-12: "There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you." Not wanting Jehovah's disfavor, the three of them now followed the advice of the Christian disciple James: "Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you."—James 4:7.

Breaking free from religious captivity was not easy, however. Edmond, for exam-

ple, had to burn amulets that apparently linked him to Mami-Wata. But he made fine progress thereafter, even dedicating his life to God and being baptized in symbol of this. Then, just one week after his baptism, the spirits began to bother him. Voices told him to quit this newfound faith. But Edmond prayed and called on the name of Jehovah. Eventually the wicked spirits ceased harassing him.—Proverbs 18:10.

Adama, too, had his problems. Desiring to help others break from Satanic influence, he became a full-time preacher. However, for a while he was plagued with feelings of discouragement. He felt that he was not making good progress and that in spite of much Christian activity, his spirituality was low. What could be the reason for such negative thoughts? Suddenly Adama realized that he still had that "guinea-fowl" shirt his parents had given him. He searched his house, finding that last link with the spirit world and destroy-

ing it. "I felt greatly relieved in my mind," he said.

Athanase, too, had to throw out something—that talisman he had been given. After doing this, he became very sick. 'Could it be because of disobeying the order not to throw it out?' he wondered. But he, too, turned to Jehovah in prayer. Rather than succumbing to pressure from his relatives to resort to spiritism again, he sought medical help. In time his health, both physical and spiritual, improved. Athanase now spends his weekends helping neighbors learn Bible truths.—John 8:44.

The experiences of these three former captives of superstition confirm that the Word of God is able to work mightily on those who come to believe. (1 Thessalonians 2:13; Acts 19:18-20) More than 2,000 others in the Ivory Coast are working with these young men in helping people to gain freedom from religious captivity. Jehovah's Witnesses in your area, too, will gladly help you find such freedom.

## Adjust the Bible to Polygamy?

IN *Bijeen* (Together), a Roman Catholic magazine from the Netherlands, columnist Sjef Donders discussed the conflict that exists in some African countries between the Biblical command on monogamy and the accepted custom of polygamy. That conflict is resolved, he said, by "simply declaring the church doctrine [on monogamy] invalid."

Demonstrating the ambiguous views of the church, Donders quoted American priest Eugene Hillman, a member of the Holy Ghost Fathers, a Roman Catholic order that has spearheaded Catholic missionary work in Africa. In a book dealing with polygamy, Hillman wrote: "If, due to one or other natural disaster or man-caused calamity, there ever would be all of a sudden almost no more men, but almost only women, then there certainly would be found reasons in the Bible to permit these men to have relations with several women."

Would there? Regardless of the priest's liberal views, polygamy is not to be condoned for any Christian regardless of nationality or circumstance. Monogamy was God's arrangement for mankind in Eden, and Jesus Christ indicated that there should be a return to this in the Christian congregation. (Matthew 19:4-6) Under inspiration the apostle Paul wrote: "The overseer should . . . be irreprehensible, a husband of one wife." (1 Timothy 3:2) And with regard to all Christians, he counseled: "Because of the prevalence of fornication, let each man have his own wife and each woman have her own husband." (1 Corinthians 7:2) This leaves no room for polygamy among true Christians.

# Kingdom Proclaimers Report

## Jehovah Blesses Godly Zeal

JESUS had godly zeal. On seeing his godly zeal, his disciples recalled the prophecy concerning him: "The zeal for your house will eat me up." (John 2:17) This zeal was manifest in his ministry: "And he journeyed through from city to city and from village to village, teaching," and he told his disciples to 'exert themselves vigorously.' (Luke 13:22-24) Jehovah blessed the godly zeal of Jesus' disciples then and he does so today, as the following experiences from Uruguay show.

□ Two women who were Jehovah's Witnesses lived about 45 miles (70 km) from the nearest congregation. Since they were so isolated, they decided to hold weekly meetings in their own home, to which they would invite interested persons. They were very zealous despite their isolation. One conducted six Bible studies, and the other seven. When the circuit overseer visited them, 36 adults attended his talk. One of the sisters raised five children in the truth, and today all of them are zealously working in Jehovah's organization. Surely, Jehovah blessed the godly zeal of these two sisters.

□ Another sister showed godly zeal by regularly walking with her children 7 miles (11 km) to attend congregation meetings, usually arriving an hour early. She never felt that since the book study was for just one hour, it would not be worth while walking that long distance when she could simply read the book at home. Today she counts her blessings. Her fine example of



self-sacrifice, perseverance, and determination as a wife and mother has had a powerful effect on her children. All six of them are in the truth. One son who is a pioneer shows the same zeal by riding his bicycle 36 miles (58 km) to care for an isolated group. To do this he has to ford a river with his bicycle. Jehovah blesses his godly zeal too.

□ In 1982 one group of brothers worked a certain isolated territory and placed many books. The next year they returned to work the same territory. At one home they encountered a very unusual objection. After hearing their Bible presentation, the householder stated that he did not want to change his religion as he felt he already had the truth. He said: "You see, I am one of Jehovah's Witnesses." He was overjoyed when he learned

that his callers, too, were Jehovah's Witnesses.

He explained that he was away from home when the brothers worked the territory, but his family had accepted literature. He read it, discerned that it taught the truth from the Bible, and began telling his neighbors what he had learned. The brothers made arrangements to help this new "sheep" progress to maturity and really become one of Jehovah's people.

Yes, Jehovah blesses godly zeal for true worship. We are happy to be a part of Jehovah's organization of brothers worldwide, and we want to manifest this godly zeal for the ministry. Being delivered from Satan's wicked system and cleansed by Bible truth should encourage us to be "zealous for fine works." —Titus 2:14.

# Peaceable People Are Truly Needed!

THE theme was promising: "International Literature Congress—Writers for Peace." The location was picturesque: the old German city of Cologne, overlooking the Rhine River. The atmosphere of the convention was tranquil until it was shattered by a brawl between delegates. According to news reports of the 1982 convention, some attenders shouted, pushed, and shoved—even grappled for control of the stage. The ruckus was over whose government is the aggressor in world conflicts.

Whether the battlefield be some distant land, a convention floor, or your next-door neighbor's living room, why cannot more people get along in peace? The answer is simple: Genuine peace cannot exist if the God of peace, Jehovah, is excluded from people's lives.—1 Thessalonians 5:23.

At Galatians 5:22, 23, the Bible lists peace as one of the fruits of God's holy spirit. True and lasting peace can be in our lives only if God's spirit causes its growth in our hearts. How is this done? We must first come to know Jehovah God and his Son Jesus Christ, and then exercise faith in them. (John 17:3) Thus, there will be fulfilled toward us the fervent petition of the apostle Paul: "May the God who gives hope fill you with all joy and *peace* by your believing, that you may abound in hope with power of *holy spirit*." And note that Paul concludes his admonition in this same letter with this further petition: "May the God who gives peace be with all of you." —Romans 15:13, 33.

The peace that God's holy spirit produces

is different from the peace that the world seeks. In what way?

## A Different Peace

Internationally, a peacemaker is someone who is good with words and protocol; someone who by compromise can appease two opposing parties without necessarily changing their attitudes and motives. Thus a communist can come to be at peace with a capitalist without either one of them changing his philosophy. Being at peace with God, though, is different. God sets the terms for peace. He defines these and shows how they are applied. With Jehovah God it is not compromise but a *total* surrendering of our motives, attitudes, manner of life—our whole self.—Matthew 22:37.

Therefore, what is needed today is peace rooted in divine wisdom, not human wisdom. On reading James 3:13-18, we note the benefits that heavenly wisdom gives:

"Who is wise and understanding among you? Let him show out of his fine conduct his works with a mildness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic. . . . The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical. Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace."

The peace that comes from God's wisdom

does more than prevent conflict; it earnestly and actively pursues a good relationship with others.

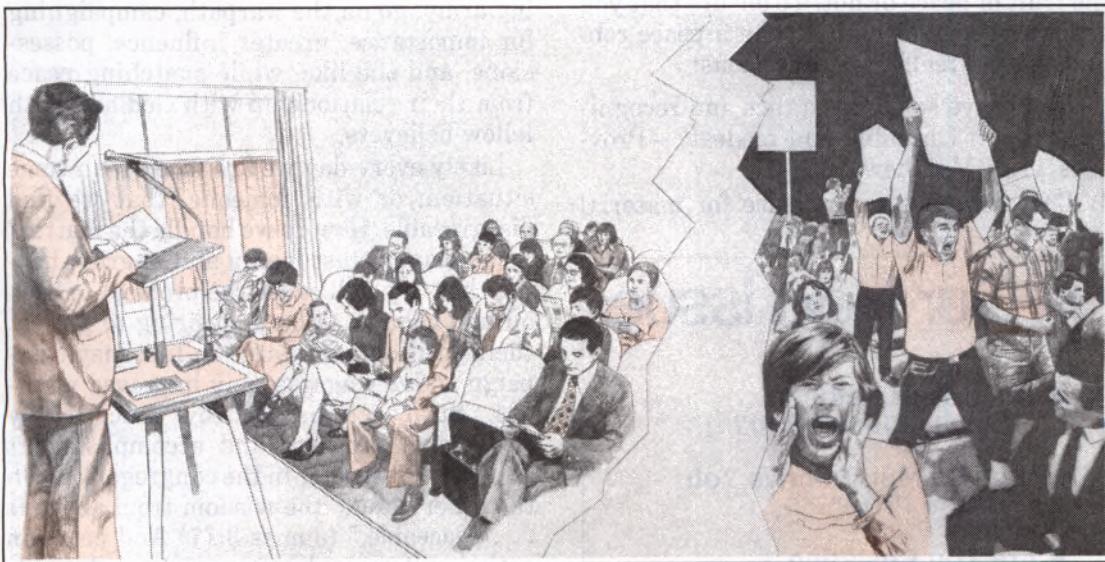
In addition, being peaceable in a godly way helps prevent harmful inclinations, seeded in mankind's heart since the time of the rebellion in Eden, from growing into deadly, sinful acts. (Genesis 8:21; Matthew 15:19; Romans 5:12) Referring to the effectiveness of this protective shield, the apostle Paul wrote that "the peace of God that excels all thought will guard your hearts [motives] and your mental powers by means of Christ Jesus."—Philippians 4:7.

This indicates that "the peace of God" is conveyed by him through the Son. Jesus said: "I give you my peace. I do not give it to you the way that the world gives it." (John 14:27) True peace is not a result of social, economic, political, or environmental reform but, rather, a result of worshiping Jehovah in imitation of his Son Jesus Christ. It is appropriate, therefore, that

the apostle Paul starts so many of his letters with expressions such as: "May you have undeserved kindness and peace from God our Father and the Lord Jesus Christ."—Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2.

### Are You a Peaceable Person?

Peaceable Christians realize that apart from Jehovah they have no lasting peace-making ability. The human flesh is weak. It needs to be bolstered by God's spirit. Paul reminded Christians: "You must love your neighbor as yourself." Then he added: "If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another. But I say, Keep walking by spirit and you will carry out no fleshly desire at all. For the flesh is against the spirit in its desire, and the spirit against the flesh; for these are opposed to each other, so that the very things that you would like to do you do not do."—Galatians 5:14-17.



The peace that God's holy spirit produces is different from the peace that the world seeks

When opposed by someone, a person's 'fleshly desires' may deceive him into believing that he is right when, in fact, he is wrong. The ugly traits of egotism, envy, and uncontrolled competitiveness are glossed over. In the person's mind, these take on the appearance of aggressiveness and zealousness, which to him are the keys to becoming a winner, or a success. That is what happened to some first-century Christians living in the province of Galatia. They allowed their 'fleshly desires' to mar the beauty of peace not only in their own lives but also in the congregation. "Enmities, strife, jealousy, fits of anger, contentions" spotted up their congregation's spiritual appearance, and they had to remove those spots in order to restore peace.—Galatians 5:20, 22.

Today, unchristian traits can similarly rob our spiritual paradise of its peace. Business, work, school, social, and congregational activities provide circumstances that test whether we have a tight grip on the fruit of peace or not. To ensure that you are a peacemaker rather than a peace robber, ask yourself these questions:

- Do I crave self-importance and recognition, or am I humble and modest?—Proverbs 11:2; Matthew 18:1-4.
- Do I have a strong desire for material

acquisitions, or am I content with sustenance and covering?—1 Timothy 6:4-10; Hebrews 13:5.

- Do I show favoritism to prominent ones or to the materially wealthy in the congregation, or do I welcome all in the faith?—Romans 15:7; James 2:1-4.

### Replace Human Wisdom With Divine Wisdom

The sinister spirit that impels habitual peace robbers stems from selfish desires. Notice how the disciple James pinpoints the origin of bad fruitage at James 4:1, where he writes: "From what source are there wars and from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure that carry on a conflict in your members?" Disturbers of congregational harmony resist becoming peaceable because they allow selfish desires to 'carry on a conflict within them.' They permit a warring spirit to camp inside their bodies. Hence, their selfish desires, like an invading army, go on the warpath, campaigning for importance, greater influence, possessions, and the like, while snatching peace from their relationship with God and with fellow believers.

Likely every day we are faced with some situation, or with someone, that we find disagreeable. How do we handle the matter? Some may protest loudly and angrily, hoping that this will cause the problem to back off and change. Others, desiring to protect their position and status in life, may campaign actively against any improved methods. Such actions destroy peace. They slow down progress and accomplishment at home, at work, or in the congregation. On the other hand, "the wisdom from above is . . . peaceable." (James 3:17) And peace in action unites people with people, and people with God. (Ephesians 4:3) *That is why* divine wisdom further instructs:

## In Our Next Issue

- Does Your Religion Really Please God?
- "Let No Man Deprive You of the Prize"
- Are You Resisting the Spirit of Discontent?

**The peace that comes from God's wisdom does more than prevent conflict; it earnestly and actively pursues a good relationship with others**

- "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift."—Matthew 5:23, 24.
- "If possible, as far as it depends upon you, be peaceable with all men."—Romans 12:18.
- "So, then, let us pursue the things making for peace and the things that are upbuilding to one another."—Romans 14:19.

**Peacemakers Are Evangelizers**

The apostle Peter, recognizing that Jehovah God is the Sponsor of a worldwide message of peace, said, "He sent out the word to the sons of Israel to declare to them the good news of peace through Jesus Christ: this One is Lord of all others." (Acts 10:36) Jesus not only "came and declared the good news of peace" himself but also trained his followers to do so. (Ephesians 2:17) He explained that this would be through a house-to-house 'search for deserving ones,' and he instructed them, "Wherever you enter into a house say first, 'May this house have peace.'"—Matthew 10:11; Luke 10:5.

However, as in the first century, so too now, not all appreciate "the good news of peace." To them it awakens, not a peaceful reaction, but rather a fighting spirit. Jesus anticipated this type of response to

the evangelizing work, for he said: "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you." (Matthew 10: 12, 13) Some would eagerly accept this peace from God; others would not. But, in either case, the Christian would not lose his peace with God or with man.

People who spurn God's peace are really at war with him. Included in Jesus' prophecy that lists events marking the sign of his presence in Messianic Kingdom power is this warning illustration: "When the Son of man arrives in his glory, and all the angels with him, . . . he will separate people one from another, just as a shepherd separates the sheep from the goats." (Matthew 25:31-33) The issue causing separation centers on God's Kingdom by Christ. How individuals respond to the "good news of the kingdom" that is brought to them by the 'least of Christ's brothers' is what weighs heavily in their judgment. (Matthew 24:14; 25:34-46) In his dividing work, Christ uses only peaceable people to deliver the message of good news. In this way no opposer would have grounds for saying: 'They made me so angry I couldn't understand "the message of peace."

Therefore, in a world peppered by day-to-day conflicts of both a personal and an international nature, peaceable people are truly needed. You will find such people in the true Christian congregation. Let the "God of peace" give you his holy spirit. Calmness, serenity, and tranquillity, as well as freedom from friction, strife, doubt, and fear, will then be your happy lot. (Isaiah 32:17, 18) In addition, by spreading "the good news of peace," you will enjoy the grand privilege of helping others to become peaceable.—Ephesians 2:17; Matthew 28: 19, 20.



## Jesus and the Astrologers

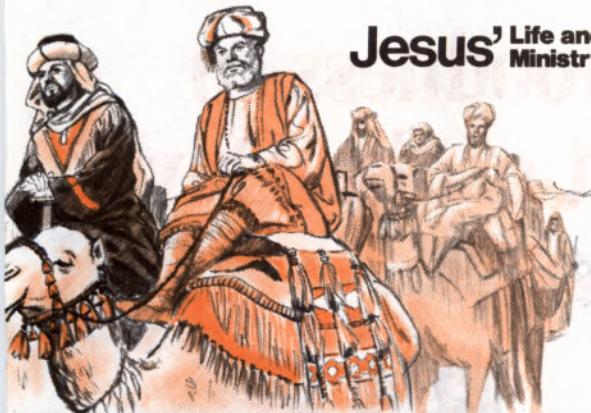
A NUMBER of men come from the East. They are astrologers —people who claim to interpret the position of stars. While they were at home in the East, they saw a new star, and they have followed it hundreds of miles to Jerusalem.

When the astrologers get to Jerusalem, they ask: 'Where is the child born to be king of the Jews? We saw his star and have come to bow down to him.'

When King Herod at Jerusalem hears about this, he is very upset. So he calls the chief priests and asks: 'Where is the Christ to be born?' Basing their reply on the Scriptures, they answer: 'In Bethlehem.' At that Herod has the astrologers brought to him and tells them: 'Go search for the child, and when you find him, come back and tell me so that I can go and bow down to him too.' But, at heart, Herod wants to find the child to kill him!

After they leave, an amazing thing happens. The star they had seen when they were in the East travels ahead of them. Clearly, this is no ordinary star, but it has been specially





provided to direct them. The astrologers keep following it until it stops right above the house where Joseph and Mary are staying.

When the astrologers enter the house, they find Mary with her young child, Jesus. At that they all bow down to him. And they take out of their bags gifts of gold, frankincense, and myrrh. Afterward, when they are about to return and tell Herod where the child is, they are warned by God in a dream not to do that. So they leave for their own country by another way.

Who do you think provided the star that moved in the sky to guide the astrologers? Remember, the star did not guide them directly to Jesus in Bethlehem. Rather, they were led to Jerusalem where they came in touch with King Herod, who wanted to kill Jesus. And he would have done so if God had not stepped in and warned the astrologers not to tell Herod. It was God's enemy, Satan the Devil, who wanted Jesus killed, and he used that star to try to accomplish his purpose.

**Matthew 2:1-12; Micah 5:2.**

- ♦ What shows that the star the astrologers saw was no ordinary star?
- ♦ Where was Jesus when the astrologers found him?
- ♦ Why do we know that Satan provided the star to guide the astrologers?



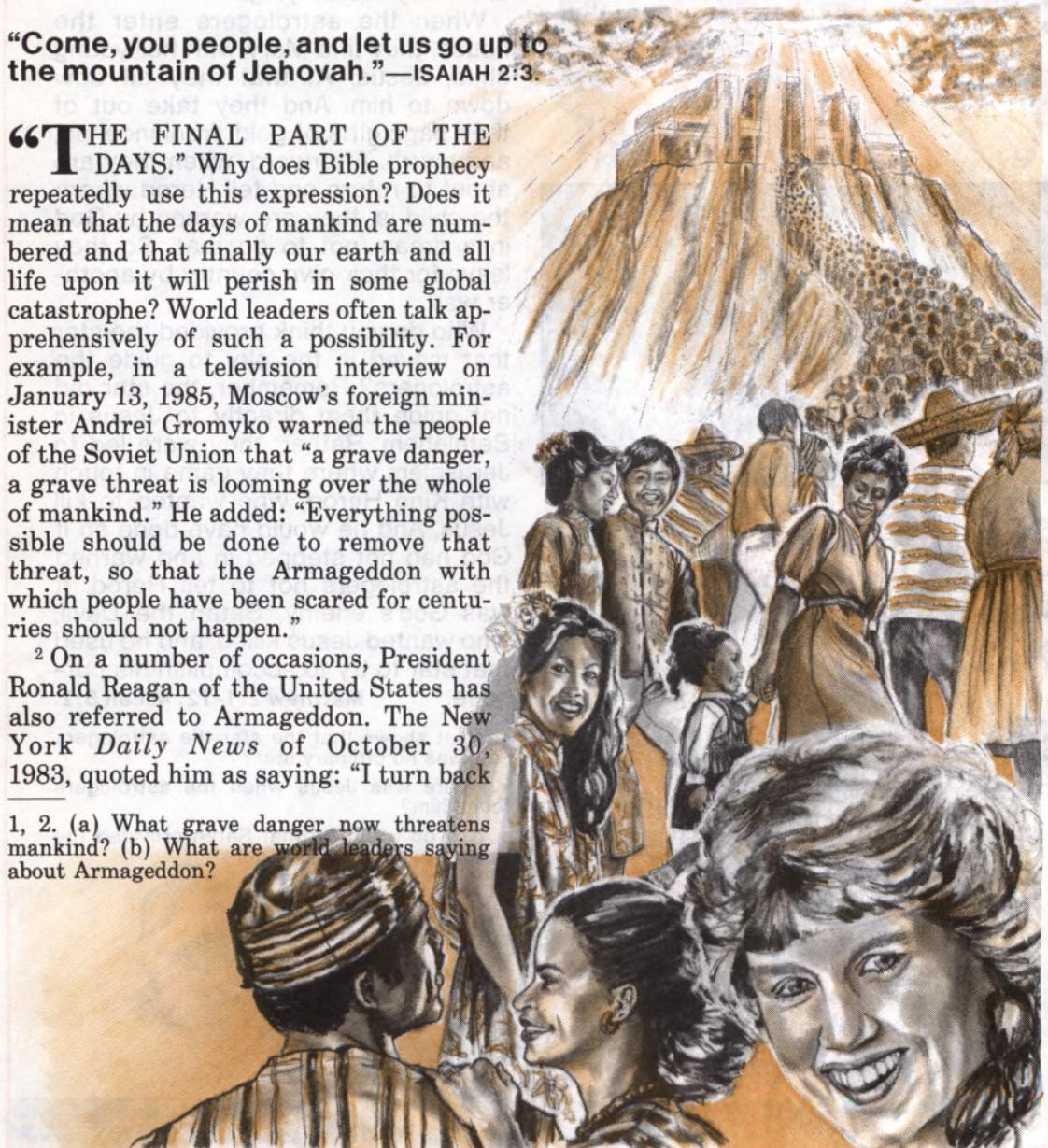
# Jehovah's Goodness in “the Final Part of the Days”

**“Come, you people, and let us go up to the mountain of Jehovah.”—ISAIAH 2:3.**

**“THE FINAL PART OF THE DAYS.”** Why does Bible prophecy repeatedly use this expression? Does it mean that the days of mankind are numbered and that finally our earth and all life upon it will perish in some global catastrophe? World leaders often talk apprehensively of such a possibility. For example, in a television interview on January 13, 1985, Moscow's foreign minister Andrei Gromyko warned the people of the Soviet Union that “a grave danger, a grave threat is looming over the whole of mankind.” He added: “Everything possible should be done to remove that threat, so that the Armageddon with which people have been scared for centuries should not happen.”

<sup>2</sup> On a number of occasions, President Ronald Reagan of the United States has also referred to Armageddon. The New York *Daily News* of October 30, 1983, quoted him as saying: “I turn back

1, 2. (a) What grave danger now threatens mankind? (b) What are world leaders saying about Armageddon?



to your ancient prophets in the Old Testament and the signs foretelling Armageddon, and I find myself wondering if—if we're the generation that is going to see that come about." More recently, on February 8, 1985, *The Wall Street Journal* reported: "President Reagan says he thinks and talks about Armageddon, . . . but he isn't planning for it."

<sup>3</sup> Yes, world leaders are talking about Armageddon. But do they realize what that Bible word means? Apparently not, for Armageddon is no man-made holocaust. It is God's universal war by which he and his associate King, Jesus Christ, execute judgment upon wicked nations and wicked men. It comes as a climax to "the final part of the days." (Daniel 10:14; Revelation 16:14, 16) And what are we to understand by "the final part of the days"? Other translations render this expression as "the afterpart of the days," "the latter end of the days." (*Rotherham, Young*) The Hebrew words so translated are '*a·charith' hay-ya·mim*'. According to the *Theological Dictionary of the Old Testament*, they often mean "The End Time," indicating not merely the future but "how history will culminate, thus its outcome."

<sup>4</sup> For some 70 years, mankind has been living through "the conclusion of the system of things," foretold by Jesus at Matthew 24:3-25:46. This period, beginning in 1914, is the "End Time" during which events progressively move forward to their culmination. That will be in the "great tribulation" when all of Satan's wicked organization will be destroyed. (Matthew 24:21, 22) The grand outcome will be the vindication of Jehovah's holy name.—Ezekiel 38:16, 23.

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3. (a) What really is Armageddon? (b) What is meant by "the final part of the days"?
  4. How will the "End Time" move to its culmination, and with what outcome?

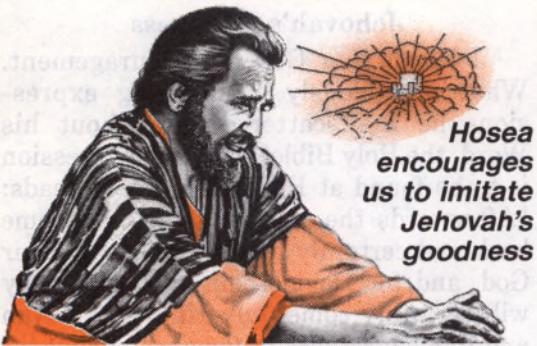
### Jehovah's Goodness

<sup>5</sup> Jehovah is a God of encouragement. What marvelously stimulating expressions he has scattered throughout his Word, the Holy Bible! One such expression is to be found at Hosea 3:5, which reads: "Afterwards the sons of Israel will come back and certainly look for Jehovah their God, and for David their king; and they will certainly come quivering to Jehovah and to his goodness *in the final part of the days.*"

<sup>6</sup> A remnant of Israel returned from captivity in Babylon in 537 B.C.E. to resume worshiping Jehovah in Jerusalem. Similarly in modern times, in 1919 the anointed remnant of spiritual Israel 'came back' from captivity to Satan's organization, earnestly 'looking for Jehovah their God.' How different from the apostate sects of Christendom! None of these want to recognize Jehovah as "their God." Rather than "look for Jehovah," they avoid any use of his name.

<sup>7</sup> Early in "the final part of the days," the January 1, 1926, issue of *The Watch Tower* published the challenging article "Who Will Honor Jehovah?" The regathered remnant of spiritual Israel loyally answered that call, and in 1931 they rejoiced to accept the name Jehovah's Witnesses. (Isaiah 43:10, 12) To this day they continue to hold the name of Jehovah prominently before earth's inhabitants. Why, in 1984 they published, by the millions of copies in many languages, the attractive color brochure entitled *The Divine Name That Will Endure Forever.*

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5. What encouraging words are found at Hosea 3:5?
  6. How has spiritual Israel differed from Christendom's sects?
  7. How have Jehovah's people honored his name?



<sup>8</sup> However, Hosea also foretold that these spiritual sons would "come back and certainly look for . . . David their king." Fleshly Israel has had no king since the overthrow of the Davidic dynasty in 607 B.C.E. That began 2,520 years of godless rule—"the appointed times of the nations," or Gentile Times. (Luke 21:24; Daniel 4:16) But in 1914, as "the final part of the days" began, God installed the One whom David typified—Jesus Christ—as King in Zion, the "heavenly Jerusalem."—Hebrews 12:22; Psalm 2:6.

<sup>9</sup> Jehovah's people on earth did not immediately understand all of this. However, their search for 'David our king' was climaxed when *The Watch Tower* of March 1, 1925, published the article "Birth of the Nation." This set forth conclusive proof, based on Revelation chapter 12, that Jehovah's Messianic Kingdom had been born in the heavens in 1914 and that Christ is now 'ruling in the midst of his enemies.'—Psalm 110:1, 2, *King James Version*; 2:1-6.

<sup>10</sup> The anointed remnant, and indeed all who make a dedication to Jehovah, are deeply conscious of their sins of former

8, 9. (a) What is meant by 'looking for David their king'? (b) When and where was the King installed? (c) How did Jehovah's people come to understand this matter?

10. (a) Who "come quivering to Jehovah," and how? (b) Why is "the fear of Jehovah" so important today?

times. Humbly, they have "come quivering to Jehovah," asking forgiveness for past sins. And now as "the final part of the days" moves on toward its climax, lovers of Jehovah watch all the more carefully that they do not transgress against God and his righteous laws. We must continue to "come quivering to Jehovah," pummeling our bodies, in order to find salvation into God's New Order. (1 Corinthians 9:27) We must always remember that "the fear of Jehovah is the beginning of wisdom."—Psalm 111:10.

<sup>11</sup> How, though, may we "come quivering . . . to his goodness"? Jehovah is altogether good. He is the epitome of moral excellence. He is complete in providing for our every need. Thus, we can confidently say as did David: "Jehovah is my Shepherd. I shall lack nothing. . . . Surely goodness and loving-kindness themselves will pursue me all the days of my life." (Psalm 23:1-6) Now, and through to the end of "the final part of the days," we must 'come quivering to Jehovah's goodness,' confident that our sins will be covered by the precious sacrifice of his Son, Jesus. (1 John 2:1, 2) Thankfully, we declare: "O Jehovah, . . . how abundant your goodness is, which you have treasured up for those fearing you!"—Psalm 31:17, 19.

<sup>12</sup> As Satan's world sinks ever deeper into the morass of badness, may we imitate Jehovah's goodness by making known to our neighbors the Kingdom good news and by displaying godly qualities in our own lives. May we really cultivate the fruits of the spirit, including goodness, in all our relationships—in our families, in our congregations, and in our contacts with people of the world. (Galatians 5:

11. (a) In what respects is Jehovah good? (b) Why must we 'come quivering to Jehovah's goodness'?

12. (a) How may we imitate Jehovah's goodness? (b) Why is it essential that we do so?

22, 23; Psalm 119:65-68) Doing this is essential if we are to survive "the final part of the days."

### Patriarchal Advice

<sup>13</sup> Some 3,700 years ago, the patriarch Jacob (also named Israel) gave a deathbed prophecy. Addressing his 12 sons, the heads of Israel's tribes, he said: "Gather yourselves together that I may tell you what will happen to you *in the final part of the days.*" His words apply today to the remaining ones of spiritual Israel and by extension to their companions, the "other sheep." None of these may with impunity disregard Jehovah's moral standards, as did Reuben, nor can they allow room for violent dispositions like those of Simeon and Levi. Rather, they must cultivate qualities such as courage, reliance on Jehovah, and fruitfulness, as displayed by other sons of Israel.—Genesis 49:1, 3-7, 9, 18, 22; John 10:16; compare 2 Peter 1:8-11.\*

<sup>14</sup> However, particular counsel is provided for the "other sheep" who have the prospect of surviving the "End Time." We find this stated, as if for emphasis, in two related Bible prophecies, at Isaiah 2:2-5 and Micah 4:1-5.

### Streaming to God's House

<sup>15</sup> Isaiah 2:2 reads: "And it must occur *in the final part of the days* that the mountain of the house of Jehovah will become

\* See the Watchtower issues of June 15 and July 1, 1962, for a detailed discussion of Jacob's prophecy.

13. (a) Who today may benefit by considering Jacob's deathbed prophecy? (b) What counsel does that prophecy contain?

14. What two related prophecies on the "End Time" provide counsel particularly for the "other sheep"?

15. (a) How has Isaiah 2:2 been fulfilled? (b) What contrast do meek persons now see, and how do they respond?

**Jacob describes desirable and undesirable qualities**



firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it all the nations must stream." For more than 50 years, since 1935, these "desirable things of all the nations" have been gathering to Jehovah's house of worship, 'filling that house with glory.' This 'streaming' appears to intensify as "the final part of the days" moves ever closer to its culmination. The symbolic mountain of Jehovah's pure worship is becoming more prominent, so that meek persons can see how it contrasts with the sectarian "hills" and "mountains" of Satan's permissive world. They "get out" of false religion and flee in growing numbers to Jehovah's mountain of worship.—Haggai 2:7; Revelation 18:2, 4, 5; Psalm 37:10, 11.

<sup>16</sup> These meek ones answer the call of Isaiah 2:3: "Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths." For out of Zion law will go forth, and the word of Jehovah out of Jerusalem." Already, Jehovah is fulfilling his promise to "speed it up in its own time." (Isaiah 60:22) An increasing "great crowd . . . out of all nations" are flocking to Jehovah's worship. Of these, 138,540 were baptized in

16. (a) What call do meek ones now answer? (b) How is Jehovah fulfilling his promise to "speed it up"?



1982; 161,896 in 1983; and 179,421 in 1984. They want to be saved through "the final part of the days."—Revelation 7:9, 14.

<sup>17</sup> These new Witnesses appreciate Jehovah's goodness in bringing them to the light of truth, and they are earnestly desirous of showing goodness to others. They welcome the instruction that Jehovah provides through his Word and his organization. The Law of Moses contained many 'must nots,' and Israel properly had to observe these. (See Exodus 20:3-17.) But the two great commandments for Christians, as stated by Jesus, are positive commands to 'love Jehovah our God with our whole heart, soul, mind, and strength, and our neighbor as ourself.' (Mark 12:29-31) Unitedly, Jehovah's Witnesses now obey the "law" that God sends forth from the "heavenly Jerusalem," applying its righteous principles.

<sup>18</sup> This does not mean, however, that Jehovah's people do not need to observe any rules. The apostle Paul reminds us: "Let all things take place decently and according to order." (1 Corinthians 14:40, NW Ref. Bi., footnote) A few rules may be needed at our Kingdom Halls, for example, to economize on the use of electricity or to

17. (a) How may new Witnesses show appreciation for Jehovah's goodness? (b) What positive commands do all of us need to obey?

18. (a) What kinds of rules do we need to observe? (b) Of what advantage is it to obey healthful rules?

prevent young children from using God's house of worship as a playground after meetings. Family heads may need to make some orderly arrangements, such as providing for regular consideration of the daily Bible text in the home. In Bethel families there are rules, such as requiring that family members adorn the good news by modest dress and grooming. (1 Timothy 2:9) The "scrolls" to be opened during Jesus' Thousand Year Reign will no doubt contain rules that will benefit mankind. It is good now to become accustomed to obeying healthful rules that are made for orderliness and out of consideration for others.—Revelation 20:12; 1 Corinthians 10:24; Philippians 2:3, 4.

### In This World of Violence

<sup>19</sup> We are moving rapidly toward the time when every man's hand will "come up against the hand of his companion." (Zechariah 14:13) As the world becomes ever more lawless and violent, how do Jehovah's people react? They act in harmony with Micah 4:3, which says: "They will have to beat their swords into plowshares and their spears into pruning

19, 20. (a) How have Jehovah's people reacted to the principle at Micah 4:3? (b) How is this benefiting them during "the final part of the days"?

### Questions in Summary

- What do you understand by "the final part of the days"?
- How may we 'come quivering to Jehovah and his goodness'?
- What guidance does Jacob's deathbed prophecy provide?
- What positive steps may we take in harmony with Isaiah 2:2-5 and Micah 4:1-5?

**Micah  
encourages  
us to  
'walk in  
Jehovah's  
name  
forever'**



shears.' Jehovah's Witnesses renounce every kind of violence. 'Neither will they learn war anymore.' Doubtless, this will continue to work to their advantage throughout 'the final part of the days.' It has done so already.

<sup>20</sup> For example, when the July 15, 1983, *Watchtower* magazine pointed out that guns were not for Christians, Jehovah's Witnesses in New Caledonia got rid of their firearms. Shortly thereafter, a local political group searched through a town, burning down every house where they

found firearms. But no Witness houses were destroyed. Known neutrality is often the best defense, as has proved true in Northern Ireland, Lebanon, Zimbabwe, and other lands.

<sup>21</sup> Happy we are if we answer the call of Isaiah 2:5: "Come and let us walk in the light of Jehovah"! Happy, too, are all of us who join in the firm resolve expressed by the prophet Micah who, after describing the paradisaic security and peace that exist among God's own people, goes on to say: "All the peoples, for their part, will walk each one in the name of its god; but we, for our part, shall walk in the name of Jehovah our God to time indefinite, even forever." Surely Jehovah's goodness will be expressed toward all of us who continue to unite peacefully in true worship, for survival through "the final part of the days."

21. (a) What call should we answer, and what resolve should we make if we want to be truly happy? (b) How may we be assured of sharing in Jehovah's goodness?

**"There exists a God in the  
heavens who is a Revealer of  
secrets, and he has made known  
... what is to occur in the final  
part of the days." —DANIEL 2:28.**

# Triumphing in "the Final Part of the Days"

**J**EREMIAH, EZEKIEL, DANIEL—what thrilling prophecies those names bring to mind! Almost 2,600 years ago, those three courageous servants of

1. (a) How are the prophecies of Jeremiah, Ezekiel, and Daniel of vital interest to us today? (b) Why were those inspired writings preserved?

the Sovereign Lord Jehovah lived through the final days of an apostate Jerusalem, though serving in different locations and under far different circumstances. But each from his own vantage point prophesied concerning events that would culminate in a later "final part of the days."

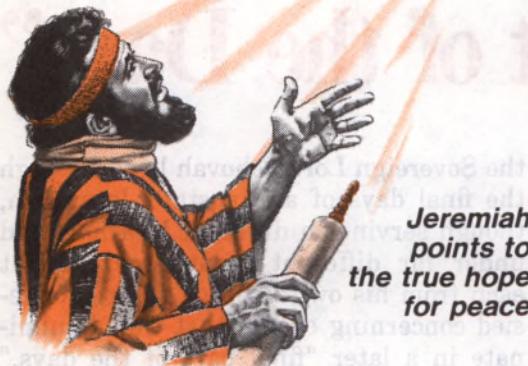
Those inspired writings have been preserved for the encouragement of all who love God and righteousness, and who desire to survive the "great tribulation" that impends in our time.—Matthew 24:3-22; Romans 15:4.

<sup>2</sup> Jeremiah prophesied at Jerusalem. As calamity approached, both rulers and people had fallen into lawlessness and corruption. Hence, Jehovah strengthened his prophet like "a fortified copper wall" to stand firm amid their badness.—Jeremiah 15:11, 20; 23:13, 14.

### Prophets of Peace

<sup>3</sup> Concerning Jerusalem's delinquent religious leaders, Jehovah declared through Jeremiah: "Do not listen to the words of the prophets who are prophesying to you people. They are making you become vain. The vision of their own heart is what they speak—not from the mouth of Jehovah. They are saying again and again to those who are disrespectful of me, 'Jehovah has spoken: "Peace is what you people will come to have.'" Those false prophets were saying, "There is peace! There is peace!" when there was no peace.—Jeremiah 23:16, 17; 6:14.

2. Why did Jeremiah need strength from Jehovah?
3. What false words were the prophets speaking?



THE LOGO approved by the UN for its International Year of Peace (1986) shows an olive wreath, a dove, and human hands. These are explained as follows: "The dove is the symbol of peace in association with the olive wreath emblem of the United Nations. Human hands supporting the dove ready for flight underline the role of human beings in the maintenance of peace."

In this nuclear age, there is indeed a crying need to establish and maintain peace. But can human hands accomplish that? Jeremiah reminds us: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." And the prophet adds this petition: "O Jehovah, . . . pour out your rage upon the nations who have ignored you." —Jeremiah 10:23-25.

The dove and the olive leaf are borrowed from the Bible record about Noah's day. (Genesis 8:11) How was peace restored at that time? It was by an act of God, the global deluge that wiped out a corrupt generation of mankind. Jesus said that "the days of Noah," with their violence and badness, were prophetic of the time of his "presence," which is now.—Matthew 24:37-39; Genesis 6:5-12.

Once again, "the God who gives peace" must wipe out a satanic system of things, after which the "Prince of Peace," Jesus Christ, will usher in eternal peace.—Romans 16:20; Isaiah 9:6, 7; 33:7.

<sup>4</sup> Likewise, in apostate Christendom today, there are prophets of peace. Many of these cling to what Pope Paul VI described as "the last hope of concord and peace," the United Nations. Shortly, that body is to proclaim 1986 as the International Year of Peace. In announcing its intention to participate in the Year, the Holy See declared that it "nourishes the hope that this Year will produce the desired results and will mark a significant stage in bringing about peaceful relations among peoples and nations." But is it realistic to expect the nations to establish true peace?

4. To what hope do many in Christendom cling?

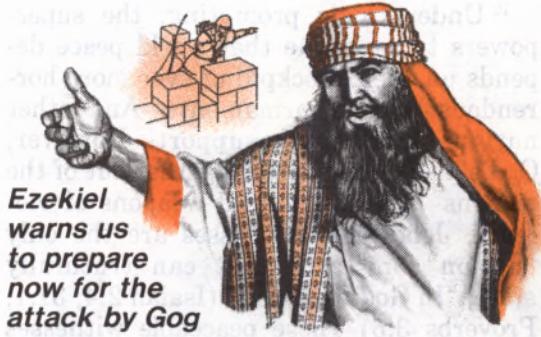
<sup>5</sup> God himself describes what will happen: "Look! The windstorm of Jehovah, rage itself, will certainly go forth, even a whirling tempest. Upon the head of the wicked ones it will whirl itself. The anger of Jehovah will not turn back until he will have carried out and until he will have made the ideas of his heart come true. *In the final part of the days you people will give your consideration to it with understanding [or, "you will fully understand," The New English Bible].*" (Jeremiah 23:19, 20; see also 30:23, 24.) Yes, the leaders of false religion will come to understand what "the final part of the days" means for them. But any consideration they give to it will be too late!—Compare Revelation 18:10, 16; 19:11-16; Matthew 24:30.

<sup>6</sup> Happily, though, many individuals who were once captives to false religion are 'giving consideration to it.' They answer the call: "Get out of her [false religion], my people," since they do not want to share in her sins or receive part of God's judgment against her. If you are one of these, may you continue to heed what God's Word says about "the final part of the days" and the glorious era of peace to follow.—Revelation 18:2, 4, 5; 21:3, 4.

### Attack by Gog

<sup>7</sup> How do God's own people fare during "the final part of the days"? Let the prophet Ezekiel tell us. As a young man, he doubtless knew Jeremiah, but then Ezekiel was carried away to Babylonia. There, by the river Chebar, he was commissioned in 613 B.C.E. to act as Jehovah's prophet and watchman on behalf of the Jews in exile, a service that he faithfully carried out for at least 22 years. However, his prophecies look

5. What does Jehovah foretell, and how will it be fulfilled in "the final part of the days"?
6. What happy outcome will there be for many?
7. Under what circumstances did Ezekiel prophesy?



far beyond his own time. In chapters 38 and 39, he tells about 'Gog of Magog.'

<sup>8</sup> Who is this 'Gog of Magog'? Well, who is Jehovah's arch enemy with whom he must settle the major issue of "the final part of the days," that of universal sovereignty? He is Satan the Devil, whom the Shepherd-King, Jesus Christ, hurled down from heaven following His own enthronement in 1914. The debased and angry Gog is now confined to a limited spirit realm, "the land of Magog," close to this earth. This means "woe for the earth" because Gog knows that time is short for carrying out his nefarious policy of 'rule or ruin.' —Ezekiel 37:24-28; 38:1, 2; Revelation 11:18; 12:9-17.

<sup>9</sup> Ezekiel quotes the Sovereign Lord Jehovah as saying: "Here I am against you, O Gog, you head chieftain [world ruler] . . . And I shall certainly turn you around and put hooks in your jaws and bring you forth with all your military force, . . . many peoples with you." (Ezekiel 38:3-6; John 12:31) Yes, Gog has many peoples with him, for "the whole world is lying in the power of the wicked one." (1 John 5:19) Yet, Jehovah can put figurative hooks in Gog's jaws to maneuver him. But why, and how?

- 8, 9. (a) What major issue must be settled, and when? (b) Who is Gog, who follow him, and what policy does he pursue? (c) What will Jehovah do to Gog?

<sup>10</sup> Under Gog's prompting, the super-powers today argue that world peace depends on their stockpiling ever more horrendous nuclear armaments. And other nations lend their support. However, God's people "gathered together out of the nations" have renounced weapons of violence. Jehovah's Witnesses are the only "nation" on earth that can truthfully state, "In God we trust." (Isaiah 2:4; 31:1; Proverbs 3:5) These peaceable witnesses of Jehovah are "dwelling in security, all of them dwelling without wall, and they do not have even bar and doors." They are "dwelling in the center of the earth," for in all nations, they hold the center stage as the one people that Gog has not overreached. (Ezekiel 38:11, 12) Hence, the infuriated Gog of Magog brings his entire demonic organization to the war zone. Like a roaring lion, the debased Satan gets ready for an all-out assault. For survival, we must all 'take our stand against him, solid in the faith.'—1 Peter 5:8, 9.

<sup>11</sup> Jehovah instructs Ezekiel: "Therefore prophesy, O son of man, and you must say to Gog, 'This is what the Sovereign Lord Jehovah has said: "Will it not be in that day when my people [spiritual] Israel are dwelling in security that you will know it?"'" Gog and his mob envy the security and prosperity that they see among Jehovah's Witnesses today. They are enraged that these should make themselves "no part of [Satan's] world." Thus Jehovah taunts Gog, arousing him to attack the defenseless Witnesses. Jehovah tells Gog: "You will be bound to come up against my people Israel, like clouds to cover the land. *In the final part of the days* it will occur,

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10. (a) In contrast to the nations, where do Jehovah's Witnesses place their trust? (b) Why do Gog and his mob become enraged? (c) We must do what in order to survive?
  11. How does Jehovah 'bring Gog against His land,' and for what purpose?

and I shall certainly bring you against my land, for the purpose that the nations may know me when I sanctify myself in you before their eyes, O Gog."—Ezekiel 38:14, 16; John 17:14, 16.

<sup>12</sup> The enraged Gog moves to invade the prosperous "land" of Jehovah's people. However, is Gog the only one to be enraged? What of the Sovereign Lord Jehovah's rage against Gog and his dupes? At Ezekiel 38:18-23 Jehovah describes how he 'sanctifies himself in the eyes of the nations' by bringing Gog to ruin and rescuing his loyal servants. Closing out the report of his triumph over Gog and his mob, the Sovereign Lord himself declares: "They will have to know that I am Jehovah." His glorious name is vindicated!

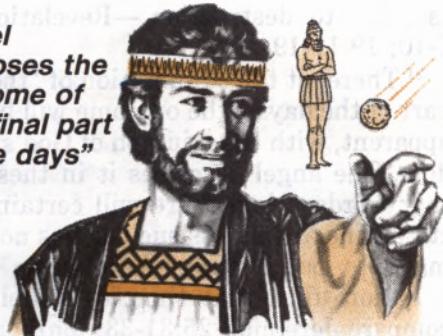
### 'Secrets Revealed'

<sup>13</sup> While Ezekiel was prophesying among the exiled Jews near Babylon, youthful Daniel, who was of princely Jewish descent, was being educated in the royal court of Nebuchadnezzar. There, as an integrity keeper, he set a fine example for all young servants of Jehovah today.—Daniel 1:8, 9.

<sup>14</sup> In the second year after Jerusalem's fall, Nebuchadnezzar was agitated by a dream. On awakening, he could not even remember the dream. But God-fearing Daniel made known to the king both the dream and its interpretation. In doing so, he gave God all the credit, saying to the king: "There exists a God in the heavens who is a Revealer of secrets, and he has made known to King Nebuchadnezzar what is to occur *in the final part of the days*." (Daniel 2:28). What do we learn

12. According to Ezekiel 38:18-23, what is the outcome of Gog's attack?
13. How did Daniel set a fine example for youthful Witnesses?
14. In what matter did young Daniel give all credit to God?

**Daniel discloses the outcome of "the final part of the days"**



from the dream and its application to “the final part of the days”?

<sup>15</sup> Here we see a colossus, an immense image, made up for the most part of different metals in succession. Daniel explains that these represent a series of kingdoms and tells Nebuchadnezzar, “You yourself are the head of gold,” referring apparently to the Babylonian dynasty. There follow other world powers, the silver breasts and arms standing for Medo-Persia, the copper belly and thighs for Greece, and the iron legs for Rome and, later, the world power of Britain and America. (Daniel 2:31-40) Down through “the appointed times of the nations,” from 607 B.C.E. to 1914 C.E., these powers have held sway in the kingdom of ‘the god of this world.’—Luke 21:24; 4:5, 6; 2 Corinthians 4:4.

<sup>16</sup> However, it is “in the final part of the days” that “the offspring of mankind,” the common man, comes to the fore. In many lands kings, kaisers, and czars are replaced by revolutionary and democratic rulers. Human misrule of the earth becomes a hodgepodge of harsh dictatorships and more pliable democratic forms of government. Like iron and clay, these do not mix. Even in the United Nations they do not cleave together but engage, rather, in angry debates and threats. Truly, ‘the

15, 16. What is the interpretation of Nebuchadnezzar’s dream?

kingdom proves to be divided.’—Daniel 2:41-43.

<sup>17</sup> Thus, in “the final part of the days,” the issue of world domination comes to its culmination. And what is the solution? Look! Already set in motion since 1914 is God’s Messianic Kingdom. It is the “stone” cut out of the “mountain” of Jehovah’s universal sovereignty. No human politician shares in that! Here it comes, right on course, with pinpoint accuracy. At God’s due time, it smashes the feet of the image and grinds the entire colossus to powder. Like chaff before the wind, man-rule is carried away, with no trace being left. But the “stone”—the Kingdom of the grand God and his Christ—becomes a large mountain that fills the whole earth. That kingdom ‘will never be brought to ruin and will never be passed on to any other people.’ It will stand forever. How we thank Jehovah for his advance ‘revealing’ of such secrets!—Daniel 2:29, 44, 45.

#### A Modern-Day “Pushing”

<sup>18</sup> However, Daniel had something more to say about human government and “the final part of the days.” Some 70 years after making known Nebuchadnezzar’s dream, the aged Daniel was still in Babylon but serving under Cyrus, king of Persia. While he was on the bank of the river Hiddekel, an angel appeared to him, saying: “I have come to cause you to discern what will befall your people *in the final part of the days*, because it is a vision yet for the days to come.” (Daniel 10:14) The angel went on to describe in great detail rulers and events that would appear in the history of Persian, Greek, Egyptian, Roman, Germanic, Anglo-American, and

17. How is the prophecy fulfilled at “the final part of the days”?

18. (a) What later vision was given to Daniel? (b) What is remarkable about this vision?

socialistic forms of rulership. How remarkable that all this history, covering more than 2,500 years, could be written in advance! It gives us great confidence in the inspired prophetic Word of Jehovah God!\*

<sup>19</sup> This prophecy tells that, in the course of time, two superpowers would appear, "the king of the south" and "the king of the north." At last, the angel says, the northern king will "magnify himself above every god; and against the God of gods he will speak marvelous things"—not favorable things, for it is 'to the god of fortresses that he gives glory.' Against this boastful "king," there is pitted "the king of the south," who is also powerful in military might. As foretold, these two kings "engage . . . in a pushing." The modern-day cold war between the superpowers is well illustrated by this. At times they 'push' rather rudely as they argue for some parity of nuclear armaments, while escalating their war preparations to the limit.—Daniel 11:36-45.

<sup>20</sup> Though the prophecy predicts that "the king of the north" will storm like a flood into many lands, that will not determine the outcome. The determining factor is stated at Daniel 12:1: "And during that time Michael will stand up, the great prince who is standing in behalf of the sons of your people." This Michael is Jesus Christ, who 'stood up' in his Kingdom in 1914, promptly to eject Satan from the heavens. And it is this "King of kings" who goes into action at Armageddon to consign all "the kings of the earth," including those of the "north" and the

\* For details, see the book "*Your Will Be Done on Earth*," published in 1958 by the Watchtower Bible and Tract Society of New York, Inc., pages 220-323.

19. What modern events does the prophecy foretell?

20. What determines the outcome, and how is "Michael" involved in this?

"south," to destruction.—Revelation 12:7-10; 19:11-19.

<sup>21</sup> There, at the culmination of "the final part of the days," the outcome will become apparent, with the triumph of God's Kingdom. The angel describes it in these further words: "And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time."—Daniel 12:1; compare Jeremiah 25:31-33; Mark 13:19.

<sup>22</sup> Should we fear that time of tribulation and distress? Not if we are on Jehovah's side, for the angel goes on to say: "During that time your people will escape, every one who is found written down in the book." (Daniel 12:1) Let all of us, therefore, apply ourselves in diligent Bible study and exert ourselves in serving Jehovah. Thus, at "the final part of the days," may we find our names written in God's "book of remembrance" that is "written up before him for those in fear of Jehovah and for those thinking upon his name." (Malachi 3:16) So doing, we shall be privileged to share in his triumph "in the final part of the days."

21. What, then, is the outcome at "the final part of the days"?

22. As God's people, how should we react to these prophecies and with what prospect?

#### With regard to "the final part of the days"—

- What outcome did Jeremiah prophesy as to world peace?
- Gog's attack results in settling what issue, and how?
- Nebuchadnezzar's dream points to what grand climax?
- How will the power struggle between the two "kings" end?

# Bishops —Lords or Slaves?

THOMAS WOLSEY was born in Ipswich, England, in 1475. He became a priest in 1498 and was favored by King Henry VIII. His rise was swift. He was appointed bishop of Lincoln in 1514, archbishop of York a few months later, cardinal in 1515, and papal legate just three years later. In addition, the king made him lord chancellor. Thus he virtually ruled England from 1515 until 1529. Cardinal Wolsey was typical of many clerics who have exercised power as both secular and spiritual "lords."

In the first century C.E., a "bishop" of another sort served. Called Timothy, he was the son of a Greek man, though his mother Eunice and grandmother Lois were Jewesses. They lovingly raised him in the way of Christianity. About the year 50 C.E., while still a young man, Timothy seized the opportunity to join the apostle Paul as a missionary. After years of training, he became a Christian overseer, or *e-pi'sko-pos* (from which the word "bishop" is derived), and was much loved for his selfless devotion. Wrote Paul: "Like a child with a father he *slaved* with me in furtherance of the good news."—Philippians 2:22.

Thomas the lord, Timothy the slave—which one set the right example for true Christian "bishops," or overseers?

## The Pattern of a Christian Overseer

The Founder and only Head of true Christianity, Jesus Christ, established a basic pattern for overseers, when he said: "You know that *among the pagans the rulers lord it over them*, and their great men make their authority felt. This is not to happen among you. . . . Anyone who wants

to be first among you must be your *slave*, just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."—Matthew 20:25-28, Catholic *Jerusalem Bible*; italics ours.

Peter, one of the first Christian overseers, confirmed the above pattern by commanding Christian elders: "Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; *neither as lording it over those who are God's inheritance*, but becoming examples to the flock." (1 Peter 5:2, 3) Peter practiced what he preached. When visiting Cornelius, the first Gentile to become a Christian, the latter "fell down at his feet and did obeisance to him. But Peter lifted him up, saying: 'Rise; I myself am also a man.'"—Acts 10:25, 26.

Interestingly, Peter wrote his words at 1 Peter 5:1 to the "older men." The Greek word Peter used for "older men" was *pre-sby-te'rous*, from which the word "priest" is derived. In Christendom "bishops" are now considered superior to "priests." But when the apostle Paul "sent to Ephesus and called for the older men [*pre-sby-te'rous*] of the congregation," he said to them, among other things: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you *overseers [e-pi-skō'pous]*." (Acts 20:17, 28) Hence, elders (*pre-sby-te'rous*) and overseers (*e-pi-skō'pous*) had the same rank in Bible times. The term "elder" highlights the experience and spiritual maturity needed by those accepting this responsibility, whereas the term "overseer" describes the kind of work

such ones do in supervising and caring for members of the congregation.

But did one man reign as "overseer," or "elder," over a congregation in Bible times? Not according to what the Bible says at Titus 1:5, 7. There Titus was told to "make appointments of older men [*pre-sby-te'rous*] in city after city." *The Jerusalem Bible* renders this verse, "and appoint elders in every town" with a footnote saying: "In the earliest days each Christian community was governed by a body of elders."—Italics ours.

Timothy was also commissioned to appoint overseers in many congregations. To him Paul wrote, according to the *King James Version*: "If a man desire the office of a bishop [*e-pi-sko'pos*], he desireth a good work." (1 Timothy 3:1) *The Jerusalem Bible* renders this: "To want to be a presiding elder is to want to do a noble work." It adds in a footnote: "The word '*episcopos*,' used here by Paul, 'has not yet acquired the same meaning as '*bishop*'." (Italics ours.) Hence, Catholic scholars admit that the lordly bishops of Christendom are not the same as the humble overseers of the early Christians. As *The New Bible Dictionary* states: "There is no trace in the New Testament of government by a single bishop." Elmer T. Merrill, M.A., LL.D., similarly states in his book *Essays in Early Christian History*: "For the first hundred years . . . the bishop was at most only the unassuming chairman of a college [organized body] of fellow presbyters [older men]."

### Christendom's Bishops —Scripturally Qualified?

When writing to Titus, the apostle Paul said that an overseer must be "free from accusation." (Titus 1:6) Was Cardinal Wolsey "free from accusation"? The *Encyclopædia Britannica* says that he was "unchaste—he had an illegitimate son and daughter." He is not alone in this. Through the cen-

ties, countless priests and bishops have been similarly guilty. As the book *Age of Faith* says: "By the ninth century, clerical chastity and even celibacy had become a mockery." One of the 11th-century popes, Gregory VII, admitted: "I find but few bishops whose appointments and whose lives are in accordance with the laws of the Church, or who govern God's people through love and not through worldly ambition."

Paul further wrote that a Christian elder should not be "a lover of money." (1 Timothy 3:3) Concerning Wolsey, however, the *Encyclopædia Britannica* says: "He was worldly, greedy for wealth" and "used his vast secular and ecclesiastical power to amass wealth that was second in value only to that of the King." He had two palaces, one of which, York Place, was so sumptuous that Henry VIII, after inspecting it, became "incensed by the wealth which he found" and took it over.

Similarly today, church clerics have used the payment of church dues, collections, tithing, and revenue from lands and property to enrich themselves. (Revelation 18:7) For example, a bishop in South Africa, head of one of the thousands of African sects, not long ago bought a new Buick automobile costing R37,000.\* This was despite his already having four luxury automobiles at his disposal. Asked what was wrong with one of the present cars, a church official explained: "It's a nice car, but the bishop needs the extra bit of space in the big Buick."

How fleeting such material gain can be! Thomas Wolsey failed to arrange the marriage annulment that Henry VIII wanted and thus fell from favor in 1529. According to history, he then "retired in disgrace to his diocese of York, which he had never visited"—in 15 years! (Italics ours.) Wolsey, however, had not merely lost in the game of politics. His real failure was ne-

\* 1 Rand = 87 cents.

glecting to follow "the fine shepherd [Jesus, who] surrenders his soul in behalf of the sheep."—John 10:11.

In contrast, Timothy did not meddle in politics. He was therefore "no part of the world." (John 15:19) Rather than lording it over others, he became such a devoted slave of fellow Christians that Paul could write: "I have no one else of a disposition like his who will genuinely care for . . . you."—Philippians 2:20.

How grateful we can be that today Jehovah has likewise raised up thousands of faithful overseers who "genuinely care" for the flock of God. Almost all overseers in congregations of Jehovah's Witnesses are men of modest means. Most support their families by secular employment and carry out their spiritual duties in their time after

work. Most of that time is taken up with preparing for and attending five meetings a week; taking the lead in preaching from house to house; conducting Bible studies with interested people; visiting the sick, elderly, and spiritually weak; and caring for their own families. These are very busy men, dedicated "slaves," who receive no payment for these services. To the contrary, out of their personal funds they share in contributing to the upkeep of the local Kingdom Hall. They wear no peculiar garb, have no special titles, and are distinguished only by their Bible knowledge, their Christian maturity, and their zeal in Jehovah's service. Such men merit deep respect and wholehearted cooperation as they shepherd the flock and prove by their humble, devoted service that they are slaves—not lords!

## Questions From Readers

### ■ What is symbolized by "the feet and the toes" of the "immense image" described at Daniel 2:31-45?

This prophecy was inspired by the One "who is a Revealer of secrets," the Sovereign Lord Jehovah God himself, and reaches its culmination in "the final part of the days," when the issue of world domination is to be settled once and for all time. (Daniel 2:28) Up until our day, from the start of "the times of the Gentiles" in 607 B.C.E., there has been a succession of world powers, commencing with imperial Babylon and proceeding with Medo-Persia, Greece, Rome, and the Anglo-American empire. These are represented by the metallic parts of the image.—Luke 21:24, King James Version.

However, with the ending of the Gentile Times in 1914, a conglomeration of different kinds of man-

rule has appeared here on the earth. (Matthew 24:3-12) The common man ("the offspring of mankind" made from the dust of the ground) wields greater influence in affairs of government. Socialistic and democratic rulerships have come to the fore, along with other ironlike oppressive forms of government. They are like the "iron mixed with moist clay" that make up the feet and toes of the image.

Various views have been expressed about the ten "toes." But since "ten" is often used in the Bible to signify completeness as to things on earth, the ten "toes" appear logically to represent the entire global system of rulership at the culmination of the days. It is against the feet and toes of the

image that 'God's Kingdom comes,' grinding to powder the final manifestations of man-rule. How happy we can be that the peaceful, prosperous rule of Christ's Kingdom will then fill the entire earth!—Matthew 6:9, 10; compare Isaiah 11:1, 9.

The further dream of Nebuchadnezzar described in Daniel chapter 4 points also to events following the end of the Gentile Times. At last people must come to "know that the Most High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it," that is, to the King, Jesus Christ.—Daniel 4:25; 7:13, 14.

\* See "Your Will Be Done on Earth," published in 1958 by the Watchtower Bible and Tract Society of New York, Inc., pages 108-27, for a more detailed discussion of the "immense image."

## **"This Wonderful Jewel"**

That is what a reader from Quebec, Canada, called the publication *United in Worship of the Only True God*. She writes: "I have never felt I learned so much as with this book, which contains counsel that is really motivating. This book has really given me a thirst for spiritual knowledge."

## **United in Worship of the Only True God**