

The **WATCHTOWER**

JANUARY 15, 1970

Semimonthly

Announcing
**JEHOVAH'S
KINGDOM**

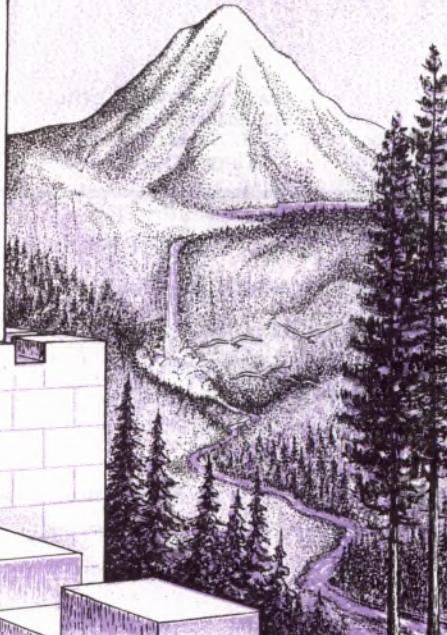
THE COMING "GREAT
TRIBULATION" FORESHADOWED

PEACE WITH GOD AMID THE
"GREAT TRIBULATION"

WHAT KIND OF HUSBAND ARE YOU?

WHICH COMES FIRST
—YOUR CHURCH OR GOD?

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS—American Standard Version
AT—An American Translation
AV—Authorized Version (1611)
Dy—Catholic Douay version
JP—Jewish Publication Soc.

Le—Isaac Leeser's version
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Number 2

What Kind of Husband Are You?

IF YOU are a married man, you know that being a good husband is not easy. One reason is that it does not come by "instinct." Skill in marriage is similar to skill in any other field of endeavor—it must be acquired. And that takes time, thought and effort.

But what is the right kind of husband? True, you can read many books about this written by doctors, psychiatrists and marriage counselors, and these books no doubt contain valuable information. But often such persons give conflicting advice. Whose advice will you follow?

Does it not make more sense to turn to the One who originated marriage to get information about the subject? That One is Jehovah God. He created man and woman—and originated marriage.—Gen. 2: 22-24.

When we study the matter from God's viewpoint, we quickly see that the role of the husband is in certain respects more difficult than that of the wife. Why? Because God's Word states: "A husband is head of his wife." (Eph. 5:23) God has assigned the man the leading role in marriage, that of headship. So his role is more complex.

Being the head means that you as the

husband have the main role in providing for your family materially, spiritually and emotionally. You are the one who should make the major decisions and take the initiative in doing things for the good of the family.

When you take the right kind of lead, your wife does not find it burdensome to "be in subjection" to you as her husband. (1 Pet. 3:1) She is happier because she is able to concentrate on the role that Jehovah equipped her for so admirably, that of being a helper and companion for you, making your home a good place to live, and caring for the children.

Yet, any husband will come into difficulty if he thinks that his divinely appointed role as head means that he is authorized to be a dictator. When headship is exercised in that way, then the wife will show the strain, since nobody respects a tyrant.

A man could not be tyrannical and be the right kind of husband, for Jehovah's Word says: "Husbands ought to be loving their wives as their own bodies." (Eph. 5:28) Just how far should you go in dealing lovingly with your wife? While you are the head of your wife, still the Bible, at 1 Peter 3:7, says: "You husbands, con-

tinue dwelling in like manner with [your wives] according to knowledge, *assigning them honor* as to a weaker vessel, the feminine one."

How do you honor persons you know? You usually speak well of them, do things for them, and consider their feelings, views and wishes. The same is true in assigning honor to your wife.

Essential here is communicating with your wife, that is, having mutual exchanges of views. Often, information that a wife has enables her husband to make better decisions. And although as the head he has the final say in matters, a husband who 'assigns his wife honor' will often allow her preference to prevail above his when there is no issue at stake.

The right kind of husband appreciates what his wife does in the home. Why, it would cost a small fortune to hire people to cook, clean, sew, iron, take care of children and do the many other things that a wife does! Hence, why not at times express appreciation for her hard work? True, at times words of correction may be necessary, but if this is what the wife always hears without any upbuilding commendation, then her attitude can sour.

Just as husbands need a break from their daily routine, so do wives. Recognizing this need, why not take the initiative and suggest that you and your wife do something different together at times? Perhaps eating out, enjoying upbuilding entertainment, visiting others, or even taking a walk together would be appreciated by her.

Every husband who is also a father knows the large role his wife plays in raising children. Her tenderness and love, her motherly qualities, all show clearly

that Jehovah created her for this role. But you should not expect your wife to do everything for the children. Actually, you should play the key role in their mental and spiritual development, for the Bible

counsels: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."

" (Eph. 6:4) This is why Christian fathers do well to conduct regular Bible studies with the family and guide them in the worship of Jehovah.

There are many other times when you can help with the children too. For instance, when the entire family is away from home in the company of other people, you can show consideration for your wife by assisting in handling the children, instead of directing all your attention to other people. This is a loving thing to do, and it shows that you appreciate your responsibilities as a family head.

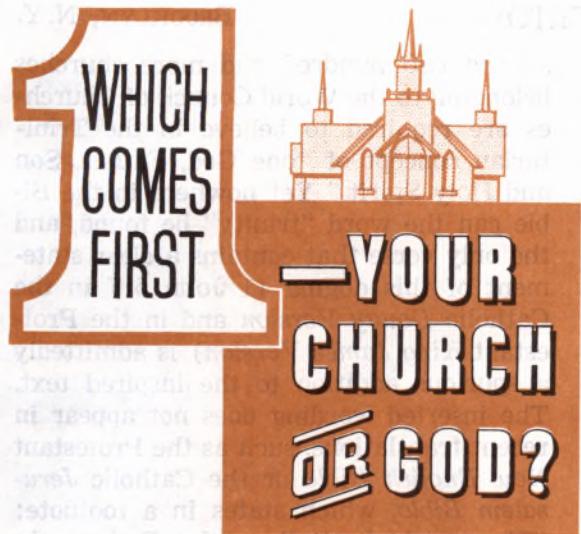
The right kind of husband also considers his wife's emotional makeup. As the "weaker vessel" she has her physical cycles, which make her more emotionally inclined than her husband. On certain days when she is not feeling well, the considerate husband avoids inviting company over or expecting too much from his wife.

All this consideration has a very desirable influence. The wife that is dealt with in this way will usually respond in a positive way. She will have deeper respect and love for her husband, a greater willingness to do things for him. *And even if she does not,* the right kind of husband will continue to deal with his wife in this loving manner. Why? Because it is the right way, the way Jehovah approves.

—Eph. 5:25.

THE NEXT ISSUE

- Loyal Advocates of the Word of God.
- Do You Worship as Jesus Did?
- What Do You Want Out of Life?



MOST believers are concerned about the crisis presently experienced by the Catholic Church and also by the Protestant religions. Their reactions differ, however, according to the type of believer they happen to be. With some, God comes first and their church is merely a means used to worship him. With others, their church has become an end in itself, taking priority over God and his Word, the Bible. Where do *you* stand? In your own heart and mind, which comes first—your church or God?

Last July, one of France's weekly news magazines, *Le Nouvel Observateur*, came out with a vivid purple cover showing a priest peering out of a church door, under a headline in bold white letters: "La mort de l'Eglise" (The Death of the Church). After excusing itself for using a title likely to shock many Catholics, but adding that "this expression is not ours: it was used by ecclesiastics," the magazine went on to speak of three men that typify three categories of believers:

"The first man is the one who feels at ease within the traditional structures of the Church; the second would like to see some changes made in these structures; as for

the 'third man,'* he has left the Church, but quietly, without making a fuss. He still believes in the Gospel values, but he expects no more help from the Church. He has quit, and the Church's problem has ceased to interest him, once and for all."

QUESTIONS FOR THE "FIRST MAN"

The "first man" represents the believers who remain faithful to their church out of loyalty to the religion they were brought up to believe in. Their attitude is: Right or wrong, it is my religion! Is that the way *you* feel? If so, you are certainly a loyal person. But to whom do you owe the greater loyalty—to your church, or to God? With so much disbelief rife throughout the earth, you are to be commended for maintaining your faith, but where should your faith be placed—in a religious organization, or in God? Why do you go to church? Basically, is it not because you believe in God? Do atheists go to church? Is not the very purpose of churchgoing to worship God and gain his approval? So if it became clear that your church was not fulfilling its basic purpose, where would your first duty lie?

"But," you may reply, "how can one tell if one's church is fulfilling its purpose?" Well, is your church drawing more and more people to God and helping them to serve him? Or are its best and most sincere members disappointed, disillusioned and disheartened? What kind of people do you see around you in church on Sunday morning? Are they fine people who produce the fruits of the spirit, such as "love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control"? Or are they people who, behind the scenes, indulge in "fornication, gross indecency

* A footnote in this magazine explained: "The expression 'third man' was coined in October 1966, by a French Jesuit named François Roustan, in the magazine 'Christus.' This expression was quickly adopted around the earth because it describes a world-wide phenomenon throughout the Catholic Church."

and sexual irresponsibility; idolatry and sorcery; feuds and wrangling, jealousy, bad temper and quarrels; disagreements, factions, envy; drunkenness, orgies and similar things"? Since "those who behave like this will not inherit the kingdom of God," is it not obvious that a church whose clergy condone such behavior and whose members indulge in such practices cannot be pleasing to God and have his blessing? —Gal. 5:19-23, Catholic *Jerusalem Bible*.

Furthermore, to be pleasing to God, should not a church teach the truth? Did not Jesus Christ emphasize this to the Samaritan woman at the well in Sychar? He told her: "Believe me, woman, . . . the hour will come—in fact it is here already—when true worshippers will worship the Father in spirit and truth: that is the kind of worshipper the Father wants. God is spirit, and those who worship must worship in spirit and truth."—John 4:21-24, JB.

Notice that worship in "truth" is a *must*! It is therefore impossible to worship God acceptably without a deep love of the truth. The true Christian religion must be founded on the truth, not on traditions, creeds, dogmas and articles of faith that are often hard to understand because they defy all the faculties of reasoning with which God created us. Now what is the Christian standard for measuring truth? Is it not the Bible? So if there should prove to be contradiction between the tenets of a church that claims to be Christian and the plain statement of truth found in the Holy Scriptures, which should come first in your worship—your church or God's Word, the Bible? What will be your answer if you sincerely desire to be "the kind of worshipper the Father wants"?

That such a choice is necessary can well be illustrated by examining the mysterious doctrine of the "Trinity." This is a basic dogma of the Roman Catholic Church, and

all the two hundred and more churches belonging to the World Council of Churches are required to believe in the Trinitarian concept of "one God, Father, Son and Holy Spirit." Yet nowhere in the Bible can the word "trinity" be found, and the only verse that contains a clear statement of this dogma (1 John 5:7 in the Catholic *Douay Version* and in the Protestant *King James Version*) is admittedly a spurious addition to the inspired text. The inserted wording does not appear in recent translations, such as the Protestant *New English Bible* or the Catholic *Jerusalem Bible*, which states in a footnote: "The words in italics [*the Father, the Word and the Spirit, and these three are one*] (not in any of the early Greek MSS, or any of the early translations, or in the best MSS of the Vulg[ate] itself) are probably a gloss that has crept into the text." Evidently these words were made to 'creep into the text' to fill a pressing need: lack of any clear proof for the "Trinity" doctrine elsewhere in the Bible.*

Interestingly, this dogma is coming in for criticism even within the churches of Christendom. In the Netherlands, the Dutch Catholic bishops have approved a catechism that raises doubts on fourteen important doctrinal points, one of which is the "Trinity." Confirming that some Catholic bishops apparently have some doubts about the "Trinity" dogma, the French news magazine *L'Express* reported that a conservative member of the Congregation of Seminaries and Universities at the Vatican, "Monsignor" Romeo, considered the second Vatican Council to be a "sinister comedy of three thousand good-for-nothings, some of whom do not even believe in the Trinity or the Virgin."—Issue of Nov. 30—Dec. 6, 1964, page 49.

* For a fuller discussion of this subject, see the book *The Truth That Leads to Eternal Life*, Chapter 3, "Who Is God?"

As for Protestant doubts about the "Trinity," *Time* magazine, in a long article on "Theology," reported that an Episcopal bishop suggested that "the church should abandon the Trinity, on the ground that it really seems to be preaching three Gods instead of one. Christianity, in his view, should stop attributing specific actions to persons of the Trinity—creation to the Father, redemption to the Son, inspiration to the Holy Spirit—and just say that they were all the work of God."—April 8, 1966, page 54.

The plain statement of Bible truth is that "there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5, AV) As for the holy spirit, this is not a person but is God's invisible active force with which he anointed his Son, and which was poured out upon Jesus' apostles and disciples at Pentecost.—Acts 10:38; 2:4, 33.

Both the Protestant *King James Version* and the Catholic *Douay Version* speak of "the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15) Hence any church that teaches error on such a fundamental point as the very person of God cannot be "the church of the living God." If you belong to such a religion, which should you put first—your church or God? Surely your love for God and of the truth will move you to seek the religion that will allow you to "worship the Father in spirit and truth." The purpose of this article is to help you find the true religion.*

REASONING THINGS OUT WITH THE "SECOND MAN"

The "second man" mentioned in the *Nouvel Observateur* represents those Catholics and Protestants who stay with their church because they do not know where

else to go. They have been taught that their church represents God, and they do not want to turn away from him. They disapprove of many church practices or doctrines, but they hope to reform their church from within.

Typical of these are the 744 French Catholics who, in November 1968, sent a long open letter to the pope. In it they stated: "Today the Christian needs to live in a 'true' Church . . . Therefore all that is false, contrary to the Gospel and scandalous within the Church today wounds the Christian." Then followed a long list of grievances against the Catholic Church and its current teachings and practices. Yet, toward the end, these Catholics expressed their unconditional adherence to their church by alluding to John 6:68 and stating: "Who could we go to? In her [the Roman Catholic Church] we find the One who has words of eternal life."†

But can Christ dwell in a church where so much is admittedly "false, contrary to the Gospel and scandalous"? Did not the apostle Paul write: "What participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial?" (2 Cor. 6:14, 15, Dy) In his recent book *Etre vrai: l'avenir de l'Eglise* (Being True: The Future of the Church), Swiss Catholic theologian Hans Küng admits that 'a large part of the world has been turned away from Christ because of the Church.'

Such statements as these are being made not only with regard to the Roman Catholic Church but also in connection with the Protestant churches. French Protestant minister Louis Simon, vice-president of the General Commission for Evangelization in the Reformed Church of France, spoke recently of the "Silent Church" made up of people "who maintain their

* This subject is thoroughly discussed in the book *The Truth That Leads to Eternal Life*, Chapter 14, "How to Identify the True Religion."

† The entire French text of this letter has been printed in booklet form by Editions de l'Epi, Paris, under the title "*Si le Christ voyait cela*."

belief in Jesus of Nazareth, but who can no longer find him within the traditional Church." In Geneva, Switzerland, twenty-two Protestant theology students refused ordination to the ministry because, as they put it, "we are looking for a style of Christian living that will serve the Gospel. But serving the Gospel these days results in challenging the work of the Church on several points."—*L'Express*, Dec. 1968.

Thus, honest Catholics and Protestants are beginning to recognize the necessity of choosing between the church and Christ, the church and the Gospel. What about all you 'second men,' who hope to reform your church from within? Which comes first with you—your church or God? Indeed, what is the church of God? After the words quoted above, Paul wrote to sincere anointed Christians: "For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate." (2 Cor. 6:16, 17, *Dy*) It is not without interest that *A Catholic Commentary on Holy Scripture* states that in this passage Paul shows "that the union of the faithful to God involves a separation from false religion [italics ours]."¹ Precisely!

What example did Paul himself set? As a Pharisee and prominent member of the Jews' religion, he had persecuted the true church of God. He wrote: "I persecuted the church of God . . . , being more abundantly zealous for the traditions of my fathers." (Gal. 1:13, 14, *Dy*) Did Paul remain within the traditional church, the Jews' religion, and attempt to reform it from the inside? No! He considered that the only way to worship and serve God acceptably henceforth was to 'go out from among' the Pharisees and become a part of God's true church which, at the time, was a small despised sect. Before Governor

Felix, Paul later declared: "But this I confess to thee, that according to the way, which they call a heresy [JB: a sect], so do I serve the Father and my God."—Acts 24:14, *Dy*.

Consequently, if your church teaches and does things that are contrary to the Bible and displeasing to God, your duty as a Christian is clear: Imitate Paul and 'serve the Father and your God' within the true religion which, not surprisingly, the churches often "call a heresy."

REASSURING NEWS FOR THE "THIRD MAN"

This brings us to the "third man," representing the disillusioned who have ceased practicing their religion altogether, yet still maintaining their belief in God. Although this article is not written primarily for them, since they have already chosen to abandon the church systems of Christendom, nevertheless we have some good news for them. To all these, and to the two other categories of believers we have been discussing, we say: Separate from false religion, yes! Forsake the churches, by all means! But don't stop there. Seek the true religion outlined in the Bible. True Christianity is being practiced throughout the earth today by a group of sincere men and women, well over a million strong, known as Jehovah's witnesses.

To help you learn what true religion is, as set out in God's Word, Jehovah's witnesses will be happy to study the Bible with you, free of charge, in your own home. Ask any of them to arrange this for you, or send your request to the publishers of this magazine. Of course, you are also welcome to attend the meetings of Jehovah's witnesses at the nearest Kingdom Hall. So doing, you will have the opportunity of learning how to "worship the Father in spirit and truth." For, remember, "that is the kind of worshipper the Father wants."—John 4:23, *JB*.

THE COMING “GREAT TRIBULATION” FORESHADOWED

“Then there will be great tribulation such as has not occurred since the world’s beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short.”—Matt. 24:21, 22.

MORE than two thousand five hundred years ago, after the overthrow of the mighty Babylonian Empire, the aged prophet Daniel was told about the worst time of trouble to come in all human history. (Dan. 10:1 to 12:1) He was told, however, not to lose his peace of heart and mind about it. (Dan. 12:13) For more than eighty years Daniel had been an exile in idolatrous Babylon on the Euphrates River of the Middle East. There he survived the destruction of the holy city of Jerusalem, which the emperor of Babylon had brought about in the year 607 before our Common Era. (Dan. 1:1 to 2:1, 14) But shortly after mighty Babylon itself was overthrown, Daniel received the assurance from God’s Word that Jerusalem would be rebuilt. The city and its territory of Judah were to lie desolate only seventy years, even as Daniel’s friend, the prophet Jeremiah, had predicted. (Dan. 9:1-3) But, more than that, God’s angel assured Daniel that the long-looked-for “Messiah the Leader” would come to this rebuilt Jerusalem. But not in aged Daniel’s day!

1. When and after what events involving Jerusalem was Daniel told about the worst time of trouble in all human history?

² How long after Daniel’s day? God’s angel told Daniel that Jehovah God had marked off seventy weeks of years, or 490 (7×70) years, in his timetable concerning this “Messiah the Leader.” The Messiah would present himself to Daniel’s people at the end of sixty-nine of those weeks of years, or after 483 years. From when? From when the commandment would go forth to rebuild and restore the walls of Jerusalem. So the Messiah’s appearing would start off the seventieth week of years, but in the middle of that week, or after three and a half years of it, he would be “cut off” in such a way that he would “cause sacrifice and gift offering to cease” at Jerusalem. After the end of the seventy weeks of years there would be tremendous trouble for Jerusalem because of a “distressing thing” that would be “causing desolation.” (Dan. 9:24-27) Would this trouble upon her be associated with mankind’s greatest time of trouble? Daniel died before finding out.

³ The title Messiah means “Anointed

2. (a) When, according to what Daniel was told, was “Messiah the Leader” to present himself to Jerusalem, and what time period would this start off? (b) After that what was to happen to rebuilt Jerusalem?

3. (a) How and when did the Messiah put in appearance right on time? (b) Where was he at the middle of the “seventieth week,” and with whom?

One." In autumn of the year 29 of our Common Era an anointing of someone did take place, not by some man, but by God; not with anointing oil, but with God's holy spirit. Timing himself accurately, God did this anointing right on time, at the beginning of the seventieth week of years. He anointed his own Son in human form, Jesus, immediately after he was baptized in water by John the Baptist in the Jordan River. This anointing with holy spirit made Jesus "Messiah the Leader." Thus the Messiah appeared, and the crucial seventieth week of years began. He started carrying out what his anointing commissioned him to do by preaching God's Messianic kingdom. For doing this he made many enemies in Jerusalem and Judea and the neighboring provinces. In the middle of the seventieth week of years, which came in early spring of the year 33 C.E., Jesus the Messiah made sure to be at Jerusalem, with the twelve apostles whom he had chosen.

⁴ On Tuesday, Nisan 11, three days before the Passover feast, he visited the rebuilt temple of Jerusalem. He had already foretold the destruction of this rebuilt Jerusalem; but now he plainly told the people worshiping at Jerusalem that their "house," their religious temple, was abandoned to them. Then he added: "For I say to you, You will by no means see me from henceforth until you say, 'Blessed is he that comes in Jehovah's name!'" (Matt. 23:37-39) He left the temple never to be seen in it again.

⁵ As Jesus was going out, his apostles called his attention to the temple buildings and stones. Then he made known the terrible result of the temple's being abandoned to the people of Jerusalem by say-

4. What did he tell the temple worshipers about their "house," and till when was he not to be seen again?
5. (a) What did Jesus say about the temple stones?
(b) Later that same day, on the Mount of Olives, what question did his apostles ask him?

ing: "Do you not behold all these things? Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down." (Matt. 24:1, 2) Later that day he and his apostles looked at that temple from atop the Mount of Olives. As they looked down on Jerusalem and its temple, the apostles remembered what Jesus had said. This prompted them to ask the following question: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?"—Matt. 24:3.

⁶ When would all these things be, resulting in destruction for Jerusalem and her temple? Since Jesus had said that the people of Jerusalem would see him no more until they said to him, "Blessed is he that comes in Jehovah's name!" when would he come again from where he was going and be present again? Since all these things could not take place without the end of a system of things, when would the conclusion of the system of things be?

⁷ Evidently those apostles did not know what was embraced in those three things about which they were asking. But Jesus knew, and so he gave them a bigger answer than they might have expected, an answer that went farther than the time that they calculated. It is plain, however, that, first of all, they wanted to know when Jerusalem and her temple were to be destroyed. Would it come in their day, in their generation? So Jesus spoke first on that feature of the threefold question and with a direct application to literal Jerusalem and her temple. He said:

⁸ "Look out that nobody misleads you; for many will come on the basis of my

6. What basis was there for the three parts of the apostles' question?

7. How big a question did those apostles ask, and by it what did they want to know first of all?

8, 9. Would those misleading men whom Jesus foretold claim to be Jesus himself, and why would they have special appeal to Jews?

name, saying, 'I am the Christ,' and will mislead many. You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the end is not yet."—Matt. 24:4-6.

⁹ Those misleading men would not come saying, 'I am Jesus,' but would come using the title Messiah and would come saying: "I am the Christ." For Jews, those professed Messiahs would have to be Jews, not Gentiles. In view of the threatening destruction of Jerusalem, they would come as Liberators, Preservers, of the Holy City, for which reason they would have much appeal to the Jews and would mislead many. They would have just the opposite message from what Jesus, the true "Messiah the Leader," proclaimed, namely, the destruction of Jerusalem and her temple. By this warning Jesus' disciples could know that those self-styled Christs, who did not have the anointing of God's spirit, were false.

¹⁰ Jesus did not make a false prediction here, for Flavius Josephus in his history called "Wars of the Jews," Book 6, paragraph 54, tells of three false Messiahs as being one of the reasons for the explosion against Imperial Rome that led to the destruction of Jerusalem.

"WARS AND REPORTS OF WARS"

¹¹ Besides the appearance of false Christs (which would indicate that Jesus Christ

10. What proves that Jesus did not make a false prediction here?

11. When was it that the apostles were to "hear of wars and reports of wars"?



Jesus' apostles asked him, first of all, when Jerusalem and her temple were to be destroyed. He gave them a bigger answer than they might have expected

would not be personally present in flesh), the apostles were to "hear of wars and reports of wars." In the case of some wars, the apostles would be so close to the neighborhood of them as to hear directly the sound of them, and not hear mere reports of distant battles. When would this be? Since Jesus' prophetic words here are leading up to his description of the destruction of earthly Jerusalem, these wars would be between the time of his prophecy and the destruction of the holy city. Especially so if the apostles were to "hear of" such wars.

¹² Well, then, what about the wars fore-

12. (a) What question here rises concerning these wars and the international conflicts mentioned in the next verse (7)? (b) The break in Luke's account at this point has led some commentators to argue which way?

told in the very next verse, verse seven, in which Jesus goes on to say: "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another"? Are these wars different from the ones just previously foretold? Here the parallel account by the Evangelist Luke makes a break. After quoting Jesus' words, "When you hear of wars and disorders, do not be terrified. For these things must occur first, but the end does not occur immediately," Luke's account reads: "Then he went on to say to them: 'Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in one place after another pestilences and food shortages; and there will be fearful sights and from heaven great signs.'" (Luke 21:9-11) This break in Luke's account has been understood by some commentators to mean that Jesus is here starting off on a new line. Yet, how could this reasonably be so, since Jesus is still leading on to Jerusalem's destruction?

¹³ Plainly, then, here in the first application of the prophecy, Jesus is referring to international wars due to occur before the impending destruction of Jerusalem. By going on to say that nation would rise against nation and kingdom against kingdom, Jesus is explaining why it is that they would hear of wars and reports of wars. But they should not get disturbed at such wars, because these are not the visible proof that the end is right upon them. And according to secular history, there were wars that occurred between the time that Jesus ascended to heaven and the destruction of the holy city. There were the Parthian wars in southwest Asia and the uprisings that took

place in the Roman provinces of Gaul and Spain. There was the war waged by Asinaeus and Alinaeus against the Parthians to the east of the Roman Empire. There was the Parthian declaration of war against King Izates of the land of Adiabene.*

¹⁴ True, these were wars that had no direct connection with Jerusalem, but, be it remembered that Jesus foretold the rising in war of nation against nation and kingdom against kingdom, which would allow for purely Gentile wars. During that time the Jews under the Roman Empire had no kingdom. Nevertheless, there were risings of Jews against other nationalities, and risings of other neighboring nationalities against the Jews, involving the Syrians and Samaritans, so that tens of thousands of Jews were slain. It was a very painful period for the Jews. By a number of rabbis the Jews had been told that, when kingdom would be rising against kingdom and city against city, it would indicate the time of the Messiah, that his appearance was near.

¹⁵ There were also earthquakes back there, which are on record. There was that earthquake on the island of Crete during the reign of Claudius Caesar, another in Smyrna, others in Hierapolis, Colossae, Chios, Miletus and Samos; another overthrew the city of Laodicea during the reign of Emperor Nero. There was even one in Rome, as reported by the Latin historian, Tacitus. In his *Wars of the Jews*, Book 4, chapter 4, paragraph 5, Josephus tells of a dreadful earthquake as occurring in Judea itself.

* See *The Historians' History of the World*, Volume VIII, under the subheading "Anarchy in Parthia," page 70 and following.

14. (a) Were there risings of nationalities that affected the Jews back there? (b) What had rabbis said about risings of kingdoms and nations?

15. What can be said about earthquakes back there?

13. (a) At the occurrence of such wars what were the apostles not to think? (b) Did such wars occur back in apostolic times?

¹⁶ Famines also took place, one of which is reported on in the Acts of the Apostles, chapter eleven, verses 27 to 30, the one foretold by the Christian prophet Agabus and occurring during the reign of Emperor Claudius. Reportedly, many Jews in Jerusalem died because of this famine. Of course, because of food shortage and thus the lack of proper nourishment, the people succumb to sicknesses, and pestilences break out. It was as Jesus foretold.

¹⁷ However, these things were not to be the instantaneous forerunners of the destruction of the "city of the great King," Jerusalem. After foretelling those things, Jesus added: "All these things are a beginning of pangs of distress." (Matt. 24:8) As far as they had a connection with Jerusalem, they were a beginning of distress pangs for her and the province of Judea. But they did not mean the immediate end of the holy city and the desolation of Judea. But the fact that those things were at least the beginning of distress pangs for Jerusalem should have been enough to stir the Christians to greater activity, instead of relaxing and taking it easy because "the end is not yet." (Matt. 24:6; 5:35) There was an extensive work to do, and this required great effort and persistence in spite of religious persecution. So, in verses 9-13 Jesus went on to warn his apostles of the coming persecution by Jews and Gentiles and of the increase of lawlessness and of the need of Christian endurance, and then he added: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

16. What about food shortages back there; and pestilences?

17. (a) How were all such things not to be interpreted, but what effect were they to have on the disciples? (b) Of what were they given warning, and what work was to be done everywhere?

¹⁸ Several weeks later, after his resurrection from the dead and before his ascension to heaven, Jesus commanded his disciples: "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." (Matt. 28:19, 20) Some days later, after the next festival of Pentecost, the faithful disciples proceeded to do this. What was the result? By about the year 60 or 61 C.E., when the apostle Paul was a prisoner in Rome, he could write to the Christian congregation in Colossae, Asia Minor, and say of their hope: "The hope of that good news which you heard, and which was preached in all creation that is under heaven." (Col. 1:23) At that time Paul was wanting to carry the good news of God's kingdom into Spain, as a pioneer evangelizer. (Rom. 15:23, 24) Such a preaching of God's kingdom in the inhabited earth had *already* been given by ten years before the destruction of Jerusalem in 70 C.E. The "end" could not come before this was accomplished.—Matt. 24:14.

THE END OF FIRST-CENTURY JERUSALEM

¹⁹ Having mentioned the coming of "the end," Jesus promptly proceeded to speak about the holy city upon which the end would come during that first century C.E. According to Matthew 24:15-22, he said: "Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains. Let the

18. (a) What additional command did the resurrected Jesus give shortly before his ascension? (b) What can be said about the accomplishment of the work before Jerusalem's destruction?

19. What event, however, was to mark the time for speedy action, and why?

man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment. Woe to the pregnant women and those suckling a baby in those days! Keep praying that your flight may not occur in wintertime, nor on the sabbath day; for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."

²⁰ Jesus here definitely mentions the province of Judea. He instructs his disciples to flee out of it, a thing that would necessarily include fleeing out of Jerusalem, the city holy to the Jews. In Judea was where the sabbath law applied, making it hard for persons to journey over great distances or carry loads and also closing the gates of walled cities even to fugitives fleeing there. How much more difficult this would make it for Jewish women in pregnancy or nursing babies to go in haste on foot! Also, the wintertime with its bad weather would make it difficult, not only for such women, but for all other persons in flight. Upon noting the indication foretold by Jesus, all were to flee, from housetop to housetop, if necessary, and from fields outside the city. Get out of all Judea without delay!

²¹ Why, though, all this extreme hurry? Because now at last "the end" was near. There was immediately at hand a "great tribulation" that would be so destructive that, were not the days of it cut short, "no flesh would be saved." On account of God's chosen ones, those days would be cut short. Under those circumstances, only

20. Since the disciples were to flee from Judea, why were the details of Jesus' instructions to them fitting?

21. Because of what about the coming trouble was there then such need of extreme haste in fleeing?

a minority of persons in Judea would have their flesh saved. Hence, to take no chances of being among the vast majority whose flesh would not be saved in that "great tribulation," the wise and safe course for them would be to heed Jesus' instructions and get out of Judea, fleeing to mountains outside.

²² What, then, was the "holy place" in which the "disgusting thing that causes desolation" was to stand? Well, what place in all Judea was the "holy place"? It was the holy city of Jerusalem and its immediate surroundings. That is the "holy place" where the "disgusting thing that causes desolation" "ought not" to be standing at any time. (Mark 13:14-20) In fact, the parallel account of Evangelizer Luke concerning Jesus' prophecy plainly names Jerusalem. Luke, chapter twenty-one, verses 20-24, reads:

²³ "Furthermore, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her; because these are days for meting out justice, that all the things written may be fulfilled. Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people; and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."

²⁴ When was it that the Christian Jews in Judea saw "Jerusalem surrounded by

22, 23. (a) What, then, was the "holy place" where the abomination that causes desolation ought never to stand? (b) How does Luke's parallel account indicate that that was really the "holy place"?

24. (a) How did Christian Jews in Judea come to see Jerusalem surrounded by encamped armies? (b) By this what did they know?

encamped armies"? It was in the year 66 C.E., after the revolt by the Jews brought the Roman armies of General Cestius Gallus against the city, at the time of the celebration of the festival of booths (tabernacles), October 19-25. This was exactly thirty (30) years after the seventieth week of years, foretold by the prophet Daniel, had ended in the year 36 C.E. On the thirtieth day of the Jewish month Tishri, or about November 3/4, General Gallus brought his army into the city. For five days they made an attack on the temple wall and succeeded in undermining it on the sixth day. Then, suddenly, for apparently no good reason, he withdrew his armies, which suffered considerable casualties at the hands of the pursuing Jews. Thus the unparalleled "great tribulation" for the Jews in Jerusalem and Judea did not begin then. But now the Christian Jews knew it was near.

²⁵ In this manner the Christian Jews caught sight of the "disgusting thing that causes desolation" standing in a "holy place," where it "ought not" to stand, when the Roman armies stood on ground considered holy by the Jews around the city, especially when undermining the temple wall. This was the "disgusting thing" foretold in Daniel 9:27. In that verse, after describing events of the seventieth week of years, Daniel goes on to say: "And upon the wing of disgusting things there will be the one causing desolation; and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate." This desolation of the rebuilt Jerusalem is detailed in the preceding verse (26b), in these words: "And the city and the holy place the people of a leader that is coming will bring to their ruin. And the end of it will be by

the flood. And until the end there will be war; what is decided upon is desolations." Jesus said that Daniel had foretold this "disgusting thing."

²⁶ Who, then, was the "leader that is coming," whose "people" actually brought the "city and the holy place" to ruin? This was General Titus, the son of General Vespasian who became the Roman emperor in the year 69 C.E. In the Hebrew Scriptures an army is repeatedly spoken of as "the people." Also, an army is spoken of as flooding into the invaded land. This flooding of the military "people" of the "leader," General Titus, against Jerusalem did not occur till the spring of the year 70 C.E. So from the retreat of the armies of General Gallus in November of 66 to early spring of 70 C.E. there was an interval of more than three years and five months. During that favorable interval the Jewish Christians in Jerusalem and Judea seized the opportunity to flee out, to the "mountains" outside that doomed province, for now they knew, from what Jesus said, that Jerusalem's desolation had drawn near. Thus these Christian "chosen ones" escaped. ^{Foretold}

²⁷ In the spring and summer of 70 C.E. the predicted "great tribulation" befell Jerusalem, causing much loss of Jewish lives. According to Jesus' prophecy, God had a fixed time for the "great tribulation" upon Jerusalem. He did not postpone the time for it to begin. Hence he let the called-off attack of Cestius Gallus in 66 C.E. serve as notice for his endangered "chosen ones" to flee. Cestius Gallus could easily have taken Jerusalem in short order, but missed his chance. It was not God's time. Not all of his "chosen ones"

25. (a) So the disciples in Judea thus saw what thing standing where it ought not to stand? (b) How had Daniel 9:26, 27 foretold this thing and the desolation it would cause?

26. (a) Who was this foretold "leader," who were the "people," and when did the flooding into the land take place? (b) How did the Jewish "chosen ones" in Judea escape this?

27. (a) Was God's time for Jerusalem's "great tribulation" to start postponed? (b) Who were the Jewish Christians that were then in peril and that Jehovah wanted to be in a safe place?

were then in the danger zone. Already there were hundreds of Christian Jews outside the province of Judea, and outside the Roman Empire as well as inside. These were in no danger because of the impending destruction of Jerusalem. Only the Christian Jews inside Judea were in peril. It was these imperiled "chosen ones" whom God purposed to have safely out of Judea and Jerusalem before his fixed time for Jerusalem's "great tribulation" to start. Why should any of these be destroyed when he executed his vengeance upon unfaithful Jerusalem and Judea? They did not deserve to be destroyed.

²⁸ Having by then fled from Jerusalem and Judea, the Jewish Christians were thenceforth in no danger of being hurt by Jerusalem's "great tribulation." It was the unbelieving Jews who got bottled up inside the city that then ran the danger of being destroyed. All the Jewish "flesh" inside Jerusalem faced the danger of losing life, if the tribulation went on too long. Such non-Christian Jews had flocked into the city in order to celebrate the Passover festival on Nisan 14, this to be followed by the week-long festival of unleavened bread. It was then that General Titus swooped down with his military "people" against the doomed city. He surrounded it, thus cooping up the rebellious Jews inside. He also had his "people" build around the city a stockade about five miles long, thus to prevent any besieged Jews from escaping. Since Jehovah God had by then had all his "chosen ones" outside the doomed area, he could be speedy in executing his vengeance upon Judea and Jerusalem, thus confining the execution to a short time of intensive destructiveness.

28. (a) Who, then, were the Jews whose "flesh" was in danger of not being "saved"? (b) Having all his "chosen ones" safely out of the danger area, what action could Jehovah take toward Judea and Jerusalem?

²⁹ The siege of Jerusalem did not last long, only from Nisan 14 to Elul 6 (September 6, Gregorian calendar), or less than six months, and not eighteen months as in the siege of Jerusalem by the Babylonian armies in 609-607 B.C.E. There were a number of things* as permitted by Jehovah God that worked together for the shortening of the siege in 70 C.E.

³⁰ Short though the siege was, it was horrible enough, although not being the greatest tribulation that had happened to mankind until that time and could never occur again. The "disgusting thing that causes desolation" did bring about an extermination, according to God's own decision. The Jewish historian, Flavius Josephus, reports that 1,100,000 Jews were killed or died. But because of 'cutting short' the days of that "great tribulation" upon Jerusalem, some Jewish "flesh" was saved. Josephus reports that 97,000 survived and were taken captive and dragged off into Egypt and other Roman provinces.[†] The city and its temple were completely destroyed, just as Jesus had fore-

* For example, the building of a wall to enclose the northern suburb of Jerusalem by Herod Agrippa I had been stopped by orders from the suspicious emperor of Rome, Claudius Caesar. After the retreat of the troops of the Roman General Cestius Gallus in 66 C.E. the Jews neglected to prepare for a long siege should the Romans return to resume the siege of Jerusalem. Added to this, when the Romans did return under General Titus, it was suddenly taking the city's defenders by surprise. To make matters worse, the defenders fell to fighting among themselves in a civil war. They deserted their strongholds, where, except by famine, they could not have been easily subdued.

When General Titus inspected Jerusalem's walls after taking the city, he felt moved to attribute his success to God. He said: "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers?"—Josephus' *Wars of the Jews*, Book 6, chapter 9, paragraph 1, as translated by William Whiston, M.A.

[†] Josephus estimates the number of those who died in the siege at eleven hundred thousand, not counting in those who were killed at other places in Judea. —See Josephus' *Wars of the Jews*, Book 6, chapter 9, paragraph 3.

29. How long was the siege of Jerusalem, and what tended to shorten it?

30. (a) Despite its shortness, how disastrous was the siege? (b) What continued to be done to Jerusalem, but to continue until when?

told. Thus, in a very literal sense, Jerusalem continued to be "trampled on" by the Gentiles (non-Jewish nations) from the time of the first destruction and desolation of Jerusalem and Judah by the Bab-

ylonians in the year 607 B.C.E.* But someday those Gentile Times were due to be fulfilled, namely, 2,520 years after their beginning back there in autumn of 607 B.C.E. That means in 1914 C.E.—Luke 21:24.

PEACE WITH GOD

amid the

"GREAT TRIBULATION"

REMARKABLY the prophecy of Jesus, as recorded in Matthew 24:4-22, had a literal fulfillment. That was between the time of his giving it in 33 C.E. and the end of Jerusalem's "great tribulation" in 70 C.E. Such a "great tribulation" has not occurred again or been repeated upon Jerusalem, even upon the rebuilt Jerusalem in the days of the Crusades as carried on by the Roman Catholics against Mohammedans in the Middle East. Well, then, does this mean that that much of Jesus' prophecy is now mere dead history, with no further application? No! For even the way in which Jesus words his prediction of the "great tribulation" points to a tribulation far greater than Jerusalem's siege and destruction in the year 70 C.E. Yes, indeed!

² It is admitted by well-known Bible

1. (a) Did Jesus' prophecy in Matthew 24:4-22 have a literal fulfillment upon earthly Jerusalem? (b) What shows whether this prophecy is to have a further fulfillment?

2. (a) Why do Bible commentators admit of difficulty in understanding or applying Jesus' prophecy? (b) What does A. Plummer say regarding Luke 21:22?

commentators of Christendom that Je-

sus' prophecy is at times difficult to understand or apply. He gave it in answer to a question of three parts, namely, about when the destruction of Jerusalem and her temple would be and about the sign of his "presence" and of the "conclusion of the system of things." (Matt. 24:3) These commentators admit that, in Jesus' prophetic answer to all three parts of the question, it is sometimes hard to grasp whether he is referring to one or the other feature.[†] For example, with refer-

* "Till the times of the Gentiles shall be fulfilled, that is, till the time that the periods which are appointed to the Gentile nations for the completion of divine judgments . . . shall have run out. . . . Such times of the Gentiles are ended in the case in question by the Parousia . . . the *kairos ethnon* [times of the Gentiles] would be the *kairos* [times], which were *familiar to all from the prophecies*, and which had *already begun to run their course*, so that at the time of Jesus and long before they were regarded as *in process of fulfillment*. This is the reason for our having of *kairos* [the times] with the article (compare xix. 44)."—Pages 530, 531 of *Critical and Exegetical Hand-Book to the Gospels of Mark and Luke*, by H. A. W. Meyer, Th.D., and copyrighted in 1884.

† On Matthew 24:3 Dr. A. T. Robertson comments: "They ask three questions about the destruction of Jerusalem and the temple, his own second coming (parousia, presence, common in the papyri for the visit of the emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. . . . It is sufficient for our pur- [continued on next page]

ence to Jesus' words in Luke 21:22, "These are days for meting out justice, that all the things written may be fulfilled," the author and Bible commentator A. Plummer makes this suggestion: "The reference, therefore, is to the destruction of Jerusalem regarded as a type of the end of the world."⁴

³ Very evidently, in all good reason, when Jesus tells of the time that "these things" would be and also what would be the sign of the "conclusion of the system of things," Jesus had in mind something immensely bigger than what the inquiring apostles had in mind. He used doomed unfaithful Jerusalem of his day as a type, and so he had in mind the antitypical unfaithful Jerusalem, namely, Christendom, and he also had in mind a system of things larger than that of the Jewish system built around Jerusalem and her temple. Hence Jesus could say, without exaggeration: "Then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short." (Matt. 24:21, 22) The terrible destruction of antitypical unfaithful Jerusalem, Christendom, is part of the calamitous end of this present worldwide "system of things," commonly spoken of as "the end of the world."

—Matt. 24:3, AV; AS.

[continued from page 49] pose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world . . . or consummation of the age. . . . Certainly in this discourse Jesus blends in apocalyptic language the background of his death on the cross, the coming destruction of Jerusalem, his own second coming and the end of the world. He now touches one, now the other. It is not easy for us to separate clearly the various items."—Pages 187, 188 of *Word Pictures in the New Testament*, Volume I.

* See Dr. A. T. Robertson's *Word Pictures in the New Testament*, Volume II, on Luke, pages 261, 262.

3. Evidently, in speaking of Jerusalem and of the system of things, what would Jesus have in mind in order for Matthew 24:21, 22 to be true?

⁴ Certainly the second "presence" of Jesus Christ did not take place at Jerusalem's destruction in 70 C.E. Furthermore, the Gentile Times were to continue after her destruction, and thus this worldwide "system of things" was to continue on till at least those Gentile Times were "fulfilled." Moreover, there are features of Jesus' prophecy that run from after his description of Jerusalem's "great tribulation" down to his parable of the sheep and goats, and these features were not fulfilled at Jerusalem's destruction in 70 C.E. (Matt. 24:23 to 25:46) So it was only reasonable that Jesus should use doomed Jerusalem in a twofold sense, literally and symbolically, typically and antitypically.

⁵ Well, then, we are not wrong when we also apply Jesus' prophecy from the year 1914 C.E. onward to the coming war at Armageddon, are we? No! For we do have with us till now the symbolic, antitypical unfaithful Jerusalem, namely, Christendom. Both the Bible's time schedule and the physical facts of history prove that the Gentile Times, "the appointed times of the nations," ended in 1914 C.E. about October 4/5 that year. (Luke 21:24) The Gentile nations had not been 'trampling on' antitypical unfaithful Jerusalem (Christendom) down till that year 1914. However, they had been trampling on the Kingdom right of God's Messiah, as the Permanent Heir of King David, to rule at Jerusalem and over David's nation of the twelve tribes of Israel. Hence Jehovah God terminated that trampling by Gentile nations on the Kingdom right of his Messiah in 1914 C.E. How? By installing his

4. (a) What features of Jesus' prophecy carry beyond the destruction of Jerusalem in 70 C.E.? (b) Reasonably, then, Jesus could speak of Jerusalem in what way?
 5. (a) Why are we not wrong in applying Jesus' prophecy to from 1914 onward down to Armageddon? (b) The trampling on which "Jerusalem" was terminated in 1914, and how?

Son Jesus Christ on the heavenly Mount Zion and thereby restoring the Messianic kingdom. From then on God has been proceeding to make the Gentile nations the footstool of his Messianic King Jesus, to destroy them finally at the coming war of Armageddon.

⁶ Nineteen hundred years ago Jesus became absent from the earth by ascending back to heaven. Since old Jerusalem was typical, the time period from his ascension and down to Jerusalem's destruction thus becomes typical. It pictures the time period from the end of the Gentile Times in 1914 C.E. down to the "war of the great day of God the Almighty" at Armageddon, where the political lovers and associates of antitypical unfaithful Jerusalem, Christendom, will be destroyed. (Rev. 16:14-16) Were there wars, famines, pestilences and earthquakes back there nineteen centuries ago before Jerusalem's destruction in 70 C.E.? Yes, and likewise with this present time period since 1914 C.E., when Jesus' absence ended, spiritually speaking. In fact, the end of the Gentile Times in that year was marked by nation rising up against nation and kingdom against kingdom in the first world war of human history. Famines, pestilences and earthquakes accompanied or followed that first world war on a scale never recorded before. This was plain proof to the nations that Jesus Christ was "present" in his heavenly kingdom as Messiah, just as after his ascension to heaven and sitting down at God's right hand he was reigning among his dedicated, baptized disciples on earth till Jerusalem's destruction and thereafter.

⁷ As in the case of nineteen centuries ago, the international war, the food short-

6. (a) How does the modern antitypical time period compare in its events to date with the typical time period concerning ancient Jerusalem? (b) Of what was this plain proof to the nations of today?

7. (a) What were those events from 1914 onward, according to what Jesus said in his prophecy? (b) Why was the "end" "not yet" after those initial events?

ages, the pestilences and earthquakes, were a "beginning of pangs of distress." (Matt. 24:8) This was particularly so for the antitypical unfaithful Jerusalem, Christendom, for World War I was preponderantly *her* war, all twenty-eight parties thereto except four being so-called Christian nations and kingdoms. But after more than four years of World War I, the "end" was "not yet." It did not lead into the war of God's great day at Armageddon. There was yet much work to do. Before that "end" would be allowed to come, a worldwide work had to be done by his faithful disciples on earth. What? "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." Just as there was a preaching of the "good news" in "all creation that is under heaven" before Jerusalem's destruction in 70 C.E., so there has been a witness to God's established Messianic kingdom in all the inhabited earth to all the nations since 1914 C.E. This too has been done by Jehovah's witnesses despite persecution.—Matt. 24:9-14.

⁸ The antitypical unfaithful Jerusalem, Christendom, has had her "beginning of pangs of distress," and her situation and that of the rest of the world has not become less painful since. Jesus' prophecy indicated that the "anguish of nations" and their perplexity would continue, with no improvement. (Luke 21:25, 26) There is yet ahead the "great tribulation" upon the antitypical unfaithful Jerusalem, a tribulation that is bound to affect her worldwide political associates and patrons. Jesus' description of it makes it plain that, like the global flood of Noah's day, the tribulation threatens all human life in the flesh. (Matt. 24:21, 22, 36-39) If allowed

8. So, then, what is yet ahead for the antitypical unfaithful Jerusalem, and what is God's purpose concerning the days thereof?

to continue too long, it would exterminate all "flesh." Hence the purpose of God is to shorten the number of "those days" of this unparalleled "great tribulation." —Mark 13:19, 20.

⁹ On account of his "chosen ones" he cuts short the days. How? Back in the year 1925 the suggestion was set out in the leading article of the *Watch Tower* issue of May 1, entitled "For the Elect's Sake," that "those days" of the "great tribulation" were cut short in the middle. The explanation was given that the "great tribulation" had begun in 1914 C.E. and that it was not allowed to run its full course then but God stopped World War I in November of 1918. From then on God was allowing an interval for the activity of his anointed remnant of elect Christians before he let the final part of the "great tribulation" resume at the battle of Armageddon and come to its termination. This would allow for sheeplike persons to be saved.—Matt. 25:31-46.

¹⁰ This explanation sounded good and reasonable back there in 1925, just seven years after World War I and fourteen years before the unexpected World War II, a conflict four times as bad as World War I. But even World War II did not merge into the "war of the great day of God the Almighty" at Armageddon, as some had expected it to do. (Rev. 16:14-16) Here we are, twenty-four years after World War II closed in 1945 and a portion of the anointed remnant of elect ones are still here and the war at Armageddon is still ahead, although getting very close now. Back in 1925 the Bible timetable as set out in the book "*The Time Is at Hand*," published in the year 1889, was still thought to be correct. Hence it was not

9. Back in 1925 C.E. what suggestion was published as to how God was to shorten the days of the "great tribulation"?

10. Why did that explanation back in 1925 sound good and reasonable?

calculated that six thousand years of man's life on earth were yet to end during the 1970's. Of course, the old timetable for scheduling the events of the Bible and fulfillment of prophecies affected the understanding of matters by the International Bible Students. But now chronology has been reexamined.

¹¹ If, as explained in 1925, the first part of the "great tribulation" began in 1914 and ended in 1918, then the time interval by which "those days" of the tribulation are being cut short has extended itself for fifty-one years and is not yet over. Many of the anointed remnant that witnessed the end of World War I in November of 1918 and others that have been added to the remnant since then have grown old, and some have been killed in persecution or died of old age or other causes. For example, in the year 1948, out of 376,393 that celebrated the Lord's Supper, only 25,395 partook of the bread and wine to testify that they were of that anointed remnant. But on April 1 of the year 1969, out of 2,719,860 that celebrated, only 10,368 partook of the bread and wine. This included quite a number of the remnant who experienced the "beginning of pangs of distress" during World War I. A number of these should survive still longer to see and go through the war of Armageddon, in harmony with Jesus' words, at Matthew 24:33-35:

¹² "When you see all these things, know that he is near at the doors. Truly I say to you that this generation will by no means pass away until all these things occur. Heaven and earth will pass away, but my words will by no means pass away [unfulfilled]."

11. According to that suggestion, how long has the time interval proved to be till now, and what is happening to the remnant of anointed "elect" ones meantime?

12. What did Jesus prophesy concerning "this generation"?

¹³ Were the suggestion made in 1925 true as to cutting short the days of the "great tribulation" in the middle, "for the elect's sake" (Matt. 24:22, AV), what then? Then the time interval between the opening part of the "great tribulation" and the closing Armageddon part thereof will prove to be around five times as long as the length of the "great tribulation" itself. However, in order to correspond with the events of the first century, from the time of Jesus' departure by ascending to heaven in 33 C.E. to Jerusalem's destruction in 70 C.E., the antitypical "great tribulation" did not begin in 1914 C.E. Rather, what took place upon Jerusalem's modern antitype in 1914-1918 was merely "a beginning of pangs of distress" for her and her political allies. The "great tribulation" such as will not occur again is yet ahead, for it means the destruction of the world empire of false religion (including Christendom) followed by the "war of the great day of God the Almighty" at Armageddon against the political allies of Babylonish false religion. In that "great tribulation" the present system of things must end in its religious and political phases.

¹⁴ It is this coming "great tribulation" that must have its days "cut short" [Greek, *kolobo'o*], curtailed, lopped off at the extremity, not split in the middle. This is done on account of God's "chosen ones" and in order that 'some flesh' may be saved. (Matt. 24:21, 22) God has a fixed "day and hour" for the start of that "great tribulation," without any delay. (Matt. 24:36) On account of having by that "day and hour" all the remnant of his "chosen ones" safely outside of the antitypical unfaithful Jerusalem and outside of its as-

sociated secular system of things, God can then make it a swift work in executing divine vengeance and destruction upon this entire wicked system of things. As in the case of the destruction of Jerusalem in 70 C.E., the number of days of this coming "great tribulation" can be "cut short," there being no need for prolonging them. This will permit also of the saving of 'some flesh' alive through the "great tribulation," since ordinarily frail human "flesh" would, without divine protection, be unable to endure the lengthening too long of this "great tribulation" that will be the worst in all human history.

¹⁵ Nineteen hundred years ago, in connection with the Christian remnant that was taken out of the Jewish nation, the apostle Paul made a significant remark in his letter to the Romans, written about the year 56 C.E. He quoted from Isaiah 10:22, 23 and said: "It is the remnant that will be saved. For Jehovah will make an accounting on the earth, consummating it and cutting it short [or, executing it speedily; Greek, *syntémno*]." (Rom. 9:27, 28; 1950 edition, margin) Back in 66 C.E. and shortly thereafter the Jewish Christians fled out of Judea and Jerusalem, and thus there was an abrupt cutting short of the work of making Jewish converts in Judea and Jerusalem to be a part of the Jewish remnant. Accordingly, in 70 C.E., God's sentence of destruction upon Jerusalem and her temple was executed, not in a long-drawn-out war through a long-lasting siege, but through a surprisingly short siege due to collapse of the defense by the cooped-up rebellious Jews.

¹⁶ Thus Jerusalem's "great tribulation" was not lengthened, but was "cut short," permitting 97,000 Jews to survive although

13. (a) According to the type upon ancient Jerusalem, when did the "great tribulation" not begin? (b) Where, then, is the "great tribulation" located, and what will it mean for Christendom and her allies?

14. (a) According to the word that Jesus used, how will the coming "great tribulation" be shortened? (b) Why can God shorten the days thereof, and why is it urgent?

15. (a) How was the work of making additional members of the Jewish remnant in Judea suddenly terminated? (b) Thereafter, how was God's accounting with Jerusalem and Judea carried out?

16. What was thus "cut short" for Jerusalem, and yet why did so many Jews perish?

not having God's protection, whereas 1,100,000 Jews perished. Jerusalem was then, indeed, not at peace with God, but this disaster came for the reason that Jesus mentioned to her, with tears, saying: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because . . . you did not discern the time of your being inspected."—Luke 19:41-44.

¹⁷ On the other hand, the escaped Christian Jews who were by then outside of desolated Judea were at peace with God, just like all other Christian believers, Gentile and Jewish. They were God's "chosen ones," free to serve him by preaching the "good news" of his Messianic kingdom in all the inhabited earth for a witness to all the nations.—Matt. 24:14; Mark 13:10.

¹⁸ Likewise today, the anointed remnant of God's "chosen ones" are at peace with him, although being in the midst of a world of turmoil. They expect the Son of God, Jesus Christ, to come shortly to execute God's judgment upon this wicked "system of things." At that time, according to Jesus' prophecy, not just the Jewish tribes, but "all the tribes of the earth will beat themselves in lamentation." They will see destruction staring them in the face at the hands of this "Son of man," Jesus Christ, in his glory and power. But what about the anointed remnant? Will they join in the worldwide lamentation? No! For Jesus prophesied that his angels will "gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:29-31) Jesus listed this after speaking about Jerusalem's destruction. According

17. What, though, were the relations of the escaped Christian Jews, and for what were they free?

18. (a) At the expected coming of the Son of God to execute judgment, who will join in beating themselves in lamentation? (b) After what did Jesus prophesy of the gathering of the chosen ones, and what does history show about this gathering?

to the historic facts, the gathering of these "chosen ones" first began to take place a long time after the "great tribulation" of ancient Jerusalem in 70 C.E.

¹⁹ The gathering began to take place after World War I ended in 1918. The remnant of the "chosen ones" were gathered, not into heaven, but into a unity of organization and of action world wide, in order to preach to all the nations the "good news" of God's established kingdom, for which they had been chosen as heirs of God and as joint heirs of Jesus Christ. (Matt. 24:14; Rom. 8:16, 17; 2 Tim. 2:11, 12) By the time that the antitypical "great tribulation" bursts forth the full number of this anointed remnant will be made up; the choosing of Kingdom heirs will be ended. This anointed remnant, as a class, expect to survive the "great tribulation" and the destruction of this present "system of things" and enter into God's new system of things under the heavenly kingdom of his Messiah, Jesus.—Rev. 7:1-8.

'SOME FLESH WILL BE SAVED'

²⁰ Since the "beginning of pangs of distress" in 1914 C.E. the majority of those composing the remnant of "chosen ones" have been persons taken out from the modern-day antitypical unfaithful Jerusalem, namely, Christendom, the minority of them from the pagan realm. When, evidently soon now, Jehovah God will have completed the work of gathering from all parts under heaven his remnant of "chosen ones," there will be no need for him to deal patiently any longer with Christendom and her political paramours of this system of things. As with the Jerusalem

19. (a) Into what are the "chosen ones" gathered?

(b) By the time of the "great tribulation" what will be true of the remnant, and what do they expect?

20. (a) For the most part the remnant of "chosen ones" have been taken out of what religious realm? (b) Why will it not be necessary to lengthen the "great tribulation," and what is God's purpose?

of the apostles' days, Jehovah can terminate his accounting with Christendom and the rest of this system of things in a speedy way, in no prolonged order, in a reduced period of time. While He as the accurate Timekeeper has a definite day and hour for beginning the "great tribulation," he can lop off anything tending to lengthen it. It is his purpose to do so.—Matt. 24:21, 22, 36.

²¹ Will there be 'some flesh' saved at that time? Yes, and this in addition to the remnant of "chosen ones." In the first century in the apostles' days, it was none of the "chosen ones," either Jewish or Gentile, that were in danger at the destruction of Jerusalem and desolating of Judea. They were all outside, free from assault and capture by the Roman armies under Titus. It was the Jews cooped up inside Jerusalem that were in danger of extermination amid her "great tribulation." Because of the shortness of the Roman siege 97,000 were spared alive, even without God's protection. But for what? For degraded slavery among the pagan Gentiles. But in the coming antitypical "great tribulation" none of those religionists who remain with the antitypical unfaithful Jerusalem and in association with her political allies will be preserved alive, no matter how short the "great tribulation" turns out to be. They will be destroyed with the present "system of things" of which they are a part. Why should they, not being at peace with God, be saved?

²² Yet, there are on earth today many persons, who, although not of the remnant of "chosen ones," are at peace with God. They are fully dedicated and bap-

tized Christians, but not having a heavenly hope and inheritance like the spirit-begotten "chosen ones." According to the statistics available, these have for the most part fled from doomed antitypical Jerusalem, rather than stay in her to be cooped up for destruction. These make up the 'some flesh' that Jesus indicated would "be saved." Not just because of shortening the days, but because of God's protection over them, they will survive. Their surviving the "great tribulation" just ahead will not mean what it meant in the case of the 97,000 Jewish survivors of Jerusalem's destruction, namely, a being dragged off into slavery by those making up the modern-day "disgusting thing that causes desolation." Rather, they will witness and survive the destruction of that disgusting desolator and become free in God's new system.—Rev. 17:1-14; 19:11-21.

²³ Revelation 7:9-17 speaks of these as coming "out of the great tribulation." Compared with the number who make up the remnant of God's "chosen ones," these baptized, dedicated Christians with an earthly hope are a "great crowd." No man today knows how many there will be in this "great crowd" by the time of the "great tribulation." As to their flesh, they come out of all nations, tribes, peoples and tongues. Even though not being spiritual Israelites like the "chosen ones," they are now at peace with Jehovah God. They have forsaken the side of the enemies of God, both inside and outside of antitypical unfaithful Jerusalem, and they have come onto the side of the escaped "chosen ones." So they have a favorable standing before God's throne and before his Lamb Jesus Christ, and they hail these as with palm branches in jubilation. Appreciating their

21. (a) Whose "flesh" will be saved out of the "great tribulation"? (b) How will their state differ from that of the Jewish "flesh" saved out of Jerusalem's destruction?

22. (a) Who largely are those whose "flesh" will be saved, and because of what will they survive? (b) What will they witness?

23, 24. (a) As compared with the remnant of chosen ones, what are these "tribulation" survivors called, and how many will they be by then? (b) What kind of relations do they have with God, and why?

saved condition at present and expecting salvation during the coming "great tribulation," they cry out in public declaration:

²⁴ "Salvation we owe to our God, who is seated on the throne, and to the Lamb." —Rev. 7:9, 10.

²⁵ No matter how destructive the "great tribulation" will be, no matter how intense the destructiveness of it may become because the "great tribulation" is concentrated within a cut-short time period, this unnumbered "great crowd" will be saved alive in their "flesh" and will enter God's new system of things after his war at

25. (a) Despite the destructiveness of the "tribulation," what will this "great crowd" experience? (b) Of what will they strive to prove worthy after Armageddon?

Armageddon. All this is because they, along with the remnant of "chosen ones," keep at peace and harmony with God and his Lamb Jesus Christ until the "great tribulation" and till it ends, serving God "day and night in his temple" in company with the chosen remnant. (Rev. 7:14-17) Like sheep at the right hand of the Shepherd King Jesus Christ, they will continue to do good to the remnant of his spiritual "brothers," as long as these are with them in the "flesh." In God's earthly system after Armageddon these sheeplike ones will gratefully strive to prove themselves worthy of salvation to all eternity to God's praise.

WAITING ON

As told by
George E. Hannan

DOES forty-seven years seem like a long time to you? Well, as I look back on forty-seven years spent at the Brooklyn headquarters of the Watch Tower Society, those years seem to have gone swiftly—years filled with blessings and privileges. Jehovah's guiding hand has always been so evident! There have been difficulties too, but all of them have been far outweighed by the real sense of security and stability that comes from sticking close to Jehovah's organization and waiting on him for direction.

As I go over my experiences I can recall the small beginnings that led me to devote my life in the full-time service of God's kingdom. The Bible's clear message came first to our farm home when I was

Jehovah

with ENDURANCE

quite young. I used to go to church and Sunday school, but felt as though it was a waste of time. Perhaps the fact that mother had subscribed for *The Watchtower* had something to do with it. As soon as each issue arrived in the mail, everything had to stop around home until she had scanned its contents and read at least one short article. Though she still attended church, she would come home each Sunday morning complaining about the sermon she had heard.

The significance of the year 1914 was in those days a subject of frequent discussion in our home. That date, according to the Bible, was to mark the end of "the

times of the Gentiles." (Luke 21:24, AV) But what would happen? Personally, I used to think to myself, "Well, 1914 is not far off; I will just wait and see."

CONVINCING EVIDENCE

The year 1914 arrived and early in that year we had our first showing of the "Photo-Drama of Creation," a thrilling screen presentation of the Bible's true-life story prepared by the Watch Tower Society. The largest theater in our hometown of Bridgeton, New Jersey, was packed out for every showing. As one of the attendants, I had the job of passing out free Bible literature to the departing audiences, as well as what we called "Pax" pins, small badges to intimate that the wearer wanted to be a peace-loving follower of Jesus Christ.

Then in summer, suddenly, World War I broke out. That really jolted me. Now I knew that Bible prophecy was something to be regarded seriously. At the time I was commencing my first year at high school. I felt that farming was not for me. Rather, I planned to go to college and take up electrical engineering. My grandmother left me a small legacy, and I used it to pay for a college preparatory course by correspondence.

In 1916 Pastor Russell, then president of the Watch Tower Society, gave a public talk in Wilmington, Delaware, on the subject "Where Are the Dead?" During the discourse the speaker had to leave the platform several times, his secretary filling in meantime. Later we learned that this procedure was necessitated by his failing health. But that talk impressed me deeply. I shall never forget it.

Following Pastor Russell's death that year, the seventh volume of the series *Studies in the Scriptures* was published. Its title, "The Finished Mystery," really intrigued me. Never did I read through a

book so fast. It stimulated my thinking and moved me to read the other six volumes of the same series.

ENDURING THROUGH TRIALS

The year 1918 proved to be a turbulent one. With the United States at war, members of the headquarters staff of the Watch Tower Society in jail under false charges, opposition beating in on the Bible Students, as Jehovah's witnesses were then known, from all sides, it was a time of crucial test upon God's people. Would they endure? Or would their Bible-education work come to nothing? What could we do but wait on Jehovah, trusting to his loving-kindness?

In March 1918 came what seemed like a very tangible answer to our questions. A public lecture was announced and widely advertised. It was entitled "The World Has Ended, Millions Now Living May Never Die!" It was spread by discourses and printed brochures throughout the land and abroad. This, in fact, was the first literature I had the privilege of offering to the public on a contribution. Some at the time questioned the likelihood of millions being gathered to the organization of God's people. For my part I always considered that 'with Jehovah nothing is impossible.' (Matt. 19:26) I was willing to wait, work and see what would happen.

About this time I received my draft call. As a farmer I might have been exempted from military duty, but in our family my brother had already been exempted on that ground. I could not agree to accepting noncombatant assignments of war work. Friends and neighbors wondered what I would do if I were picked up by government agents. My usual answer was: "Just wait and see." It seems that that was just what the draft board was doing, for they deferred my case. Suddenly the war ended on November 11, 1918.

MAKING VITAL DECISIONS

When one is young it is not unusual to have bright plans for the future. I was no exception. In addition to a career as an electrical engineer, we also planned, within our family, to organize an instrumental trio. However, the more I learned from our Bible studies and the more I associated at meetings of the Bible Students, I was brought closer to the time of vital decisions. The question, What are you going to do with your life? loomed large. Get a job in a local glassworks, spend many years in training to be an electrical engineer, or give more and more of my time to the Kingdom-preaching work?

The decision was soon made to attend all meetings of the local congregation, study all seven of the series *Studies in the Scriptures*, and share in all service activities of that time. All other aims and ambitions went into the discard. It was time, I was convinced, to show seriously by action that I wanted God's approval and life.

In 1921 *The Watch Tower* announced a four-day assembly to be held at the Kismet Temple, Herkimer Street, Brooklyn, May 19 to 22. I attended that assembly, and symbolized my dedication by immersion. The actual baptism, conducted by C. A. Wise, took place in a pool beneath the Bethel dining room at 124 Columbia Heights. The following spring I got to another assembly, this time in Philadelphia. That was when I purchased for myself a King James Version Bible—one that I still have and use, though under a new binding, with the convention date still legible on the inside front cover.

In the fall of that year my brother Bill planned to spend the winter in Florida, but before he got away he received an invitation to come and serve at the Brooklyn headquarters of the Society. He accepted, of course, and as I drove him to the railroad station, thoughts raced

through my mind: 'What am I going to do? Why can't I get into full-time service?' As he got out of the car, Bill turned and said: "The car is yours." He did not know at the time, but that helped me make up my mind. I decided to make my move.

That same evening I drove to a pawnshop, purchased two suitcases and a witnessing case, and went home to pack. In the morning as I was loading the car, mother came out quite disturbed, tearful in fact. Among other things she said: "You know, some of the friends are expecting big things to happen in 1925, but don't set your hopes and expectations on that too much." I replied: "Mother, don't worry. I am prepared to work and wait and see." The text at Habakkuk 2:3 was one I often liked to ponder.

ENDURING IN THE FIELD

I drove to town and obtained accommodations in a boardinghouse run by my aunt. From then on I was a colporteur or full-time preacher of the good news. It was a joy to be free of many problems and cares of this system of things, free to spend all my time in spreading the Kingdom message. Of course, there were responsibilities and a few minor difficulties. For instance, there was the car, a Model-T Ford. It had no battery, the electric power being furnished by a magneto built into the flywheel of the motor. In winter there was danger of getting an arm broken if one cranked the motor by hand. Usually this problem was met by parking at night atop an incline, so that the car's own momentum downhill next morning would get it started.

Another problem was the cost of living. My food bill came to \$4 per week. I had one warm meal a day, the other two consisting of dried fruits and some vegetables that I received in trade for literature. When asked what I would do when I ran

out of funds, I would say: "Just wait and see what Jehovah works out for me." I had heard of some who had quit when they got down to their last \$50. My thought was that Jehovah's intervention was not needed in this regard as long as one had \$50 or even \$10 or \$1. I had confidence he would aid me to meet the high cost of living, not the cost of high living.

On November 5, 1922, the congregation put on a special public meeting and rented the city armory. Extensive advertising by handbills was done, and a speaker from Brooklyn, New York, came to give the lecture. When his speech was over, some strangers in the audience had so many questions for him that he missed the only train leaving for Brooklyn that night. I agreed to take him to the station on the Atlantic City line. Little did I know what this would lead to.

As we drove along, the visiting speaker asked me about myself. Then he inquired if I would like to live and work at Bethel, the Society's Brooklyn headquarters. I replied that I would like that very much, only I had no knowledge of office work. He said that did not matter since the Society was planning to do all their own printing and would need all kinds of help. Even so, I reminded him that I knew nothing about work in a factory either.

Just as his train pulled into the station the visitor turned and said: "Will you do me a favor?" I replied in the affirmative. "Well, then, will you write to Brooklyn right away and ask for an application form for Bethel service?" I promised I would, and even though quite likely I did not show it, I was greatly excited. Indeed, the old car could not get me back to the boardinghouse fast enough. That night I wrote the letter and even went down to the post office and mailed it.

The response was swift. On November 10 came a telegram asking me to report

for work at Brooklyn the next day. And when I arrived in the city the bells were ringing, whistles were blowing, guns were booming and parades occupied the streets. New Yorkers were celebrating Armistice Day. It was November 11, and I had something better to be glad about. I had embarked on a completely new life—a service period of at least forty-seven years here at Bethel!

ENDURING IN A FINE ROUTINE

Getting up in the morning at the sound of a bell, going to meals, to work, and quitting work when a bell sounds—that was my new routine. A few have found it too rigid, too circumscribing; but I loved it. It was clearly the way to avoid waste of precious time. My first job was to mend defective bound books. This lasted two or three days, and then I was assigned to serve in the department that unions call "the foundry." Here all the printing plates were cast and prepared for the presses.

Right up until now I have continued in that same department. Some who have come to Bethel have felt unnoticed, neglected, unsettled even, simply because they were not quickly given a change of assignment. I am happy to say I never felt that way. It was a pleasure to be given work to do, any kind of work, and I felt that one should give himself wholeheartedly to the job assigned, striving always to improve the quality of the work.

New York city in those days had only one congregation of Bible Students, and, since I had a car, I was invited to witness out on Long Island on weekends, taking a carload along with me. One of my Christian brothers who was always ready and eager to join our group was N. H. Knorr. Later, when construction of radio station WBBR demanded more workers, a change was made. My car was most often at Stat-

en Island, the construction site, and when not needed there we would preach from house to house in the immediate vicinity of the new station.

REWARDS OF ENDURANCE

By staying on the job here at Bethel, enduring, we have enjoyed thrill after thrill as the expansion out in the field, which is the whole world, demanded the expansion of our facilities. The plant at 18 Concord Street, Brooklyn, was soon outgrown. Since that time we have witnessed construction of factory building after factory building as well as several new Bethel homes. Imagine having four city blocks occupied by our printery and shipping facilities, and a good part of three city blocks devoted to housing the Bethel home and offices! All this has been marvelous to our eyes!

What a joy, too, it has been to be an active, on-the-spot witness of all these evidences of Jehovah's blessing and favor on his people! Over the years it has been my privilege to observe the number of large rotary presses increase from two to twenty-seven; to see the total copies of each issue of *The Watchtower* rise from 35,000 to the enormous figure of 6,000,-000 today. And how faith-strengthening to see the number of congregations in the New York city area increase from one to one hundred and ninety-one! It has been rewarding to wait on Jehovah and work!

LOOKING TO JEHOVAH FOR DIRECTION

Turbulent times came in the thirties. Arrests of the Witnesses began to occur. While engaged in the house-to-house ministry with Bible literature, I was arrested on Long Island. Again, in 1936, I was arrested and held for several hours at Allentown, Pennsylvania. As World War II neared, the hazards increased. In 1939 a Catholic Action group tried to break up

our peaceable assembly of Christians in Madison Square Garden. It so happened that I was in charge of attendants, and for a few minutes the situation looked extremely serious. However, the meeting was only briefly interrupted, and certainly a greater witness resulted from the press publicity.

Never, through those difficult years, did the march of the Kingdom witness work waver. We looked to Jehovah and kept right on. Even war shortages were somehow bypassed or overcome. It was my job to see that we kept a good supply of nickel bars on hand—nickel that is used to harden the surface of printing plates so they will stand up under long press runs. Well, as war hysteria spread we quickly ordered a ton of nickel bars. Then one day a well-wisher, a businessman, phoned to say that entry of the United States into the war was expected momentarily, and advised that we should immediately get what supply of metals we would need. Another ton of nickel was ordered, and as it was being unloaded at our factory the Government stopped all nickel deliveries and placed that metal on a high priority list. But we had sufficient on hand to see us through the war.

NOT DISAPPOINTED

Truly, Jehovah never disappoints those who wait patiently for him while striving to perform their service well. For instance, some have thought that Bethel service would greatly reduce their opportunities to travel and go places. The very opposite is true. One's travel privileges increase.

Over these years of Bethel service I have visited every state in the union, except Hawaii and Alaska, and every province of Canada, vacationing or attending assemblies. Also, I have had the pleasure of making three trips to Europe. And all

of this travel and meeting with fellow Witnesses in so many lands has served to add zest to the work to be done here at Bethel—the work of supplying that increasing army of zealous Witnesses with the publications they need for their ministry.

Not merely waiting on Jehovah to do something, as are many peoples of all na-

tions today, is what is important; there is more than that. God's Word, the Bible, holds out precious promises of reward for 'those who are seeking glory and honor by endurance in work that is good.' (Rom. 2:7) How satisfying to fill the time of waiting with works that give proof of our love for Jehovah!

CHRISTIAN SLAVERY PROVIDES

True Friends

IF SOMEONE suggested that you become a slave, how would you react? What would you say if someone admitted he was a slave and said that he really enjoyed it? Would you be surprised to know that a certain form of slavery is recommended in God's Word the Bible, and that it results in true, genuine friendship?

You may reason that the idea of a lasting friendship is a good one. But that suggestion of being a slave is a bitter pill to swallow, you may conclude. It is true that when one thinks of slavery one generally associates it with oppression. However, the slavery recommended in God's Word is something altogether different. While it does involve servitude and work, it is under a loving master with definite benefits provided.

Consider the attitude of God's Son Jesus Christ as expressed prophetically in the Bible psalm: "To do your will, O my God, I have delighted, and your law is within

my inward parts." (Ps. 40:8; Heb. 10:5-7) Jesus was happy to do the will of God. "He emptied himself," the Bible says, "and took a slave's form and came to be in the likeness of men."—Phil. 2:7.

What an example of humility! Though enjoying glory and honor in heaven, yet he willingly took on "a slave's form" because it was his Father's will. "For this very reason also," the Bible says, "God exalted him to a superior position and kindly gave him the name that is above every other name." (Phil. 2:9) What blessings for faithfulness to God!

CHRISTIAN SLAVES

All who would follow closely in the footsteps of Jesus Christ must become slaves. "You were bought with a price [the ransom sacrifice of Jesus]," the Bible reminds Christians. (1 Cor. 7:23) The early disciples were pleased to announce their position as slaves. James opened his letter: "James, a slave of God

and of the Lord Jesus Christ." (Jas. 1:1) Paul opened letters similarly: "Paul, a slave of God and an apostle of Jesus Christ." (Titus 1:1; Rom. 1:1; Phil. 1:1) These men were happy to be slaves of the heavenly Father and of Jesus Christ.

The issue today is not whether you want to be a slave or not. No, for you are a slave regardless of what you do, as the Bible explains: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?" (Rom. 6:16) So the real question is, Which master do you choose to serve?

Consider the benefits of being a slave of God in contrast to being a slave to what he opposes. A Bible letter addressed to Christians says: "However, now, because you were set free from sin but became slaves to God, you are having your fruit in the way of holiness, and the end everlasting life. For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:22, 23) Yes, by becoming faithful "slaves to God" you have the assured promise of everlasting life.

You cannot escape this fact: No man is really totally free. Men who think that they are free to live in harmony with their conscience are actually in slavery to their own fleshly desires. They are slaves to sin. But they will not admit it.

On one occasion a man accused a Christian minister when he was calling from house to house: "That Bible you use is your crutch. Your thoughts are not your own; they come from that book!" The minister brought to the man's attention the library of books that he had covering some of the walls of his home. The minister tactfully pointed out that this man's

ideas were the thinking of philosophers that he was constantly quoting.

It is a fact. We all have thoughts that originate from an outside source. These mold our thinking and course of action. How happy Christian slaves can be that they are motivated by the thoughts and actions of God and Christ!

TRUE FRIENDS OBTAINED

Jesus Christ showed the grand friendship that results from Christian servitude. He told his disciples: "You are my friends if you do what I am commanding you." (John 15:14) Note carefully that condition upon which this friendship rests. It is conditioned upon doing what Christ and his Father say. We never want to lose sight of that fact. The matter can be nicely illustrated.

It is like a father strolling along the beach with his son. They are playing and laughing together. The father runs and climbs the sand dunes with his son and they are really getting along well together. The son looks up at his father and asks: "Daddy, am I your friend?" The father answers, "Yes, son, of course you're my friend."

Later on the father calls to the son that it is time to go home. The son hesitates, "But I don't want to go in. I want to stay out here and play." The father warns: "Well, you had better obey me if you know what is good for you."

"But, Daddy, I thought you said we were friends."

"Yes," agrees the father. "We are friends as long as you do what I say."

So it is with our friendship as Christians with God and Christ. The marvelous relationship we have is due to our obedience to their commands. This friendship we never want to lose. But remember that it is Christian slavery that provides these true friends.

Further Expansion at Watchtower Headquarters

ON November 25, 1969, the huge, ten-building complex of the Squibb pharmaceutical plant in Brooklyn, New York, was purchased by the Watchtower Bible and Tract Society, a legal agency for Jehovah's witnesses. These interconnected buildings are located at the foot of the Brooklyn Bridge, just across the East River from the skyscrapers of Lower Manhattan. At one time Squibb company had some 800 workers employed at this plant.

Some of the smaller buildings in the present complex date back to about 1858. However, the three thirteen-floor reinforced concrete buildings, which include nearly two-thirds of the floor space of the complex, were constructed much later.

The first of these was erected in 1925 on the east side of Columbia Heights. Four years later an even larger building was added on the west side of Columbia Heights. This structure is connected to the 1925 building by an over-the-street bridge. Then, in 1940, the large thirteen-story extension was added to the west building. The following year the newest addition was made, it being a seven-story building.

In all, the acquisition adds 632,792 square feet of floor space to the headquarters facilities of Jehovah's witnesses.

About a half mile away is the four-city-block complex of Witness printing factories. These buildings, which are connected by over-the-street bridges, include 662,600 square feet of floor space, some 15.2 acres of floor area!

On Columbia Heights, up the hill from the newly acquired properties, are the administrative offices and missionary school operated by Jehovah's witnesses, as well as the residence for the more than 1,300 headquarters' personnel. These buildings fill a major part of three city blocks, and are

all interconnected by underground tunnels.

The whole purpose of these facilities is to assist Christians earth wide in the preaching of God's kingdom, particularly by providing for them Bibles and Bible literature at very low cost to use in their ministry.—Matt. 24:14.

INCREASE IN PRODUCTION

Last year the Brooklyn plant printed and bound more than 24 million Bibles and books, a 100-percent increase over the production of the year before. But right now there are orders on hand for over 14 million Bibles and books. And yet, already during the first four months of this production year, from September to December 1969, over 10,750,000 bound books and Bibles were made here! On one peak production day 156,850 were produced.

In addition, more than 67 million magazines to help people understand the Bible were printed at the Brooklyn plant from just September to December 1969.

The worsening world conditions have changed the thinking of people, and, earth wide, many persons are looking to the Bible for an answer. The demand for Bible literature reflects this. Also, the number of Jehovah's witnesses preaching the Kingdom message is growing. Over 1,300,000 of them are now active in more than 200 lands.

The increased demand for Bible literature has necessitated the adding of much printing



Newly acquired properties of the Watchtower Society, in Brooklyn, New York

equipment. In November 1967 there were eighteen large rotary printing presses in operation here. Now there are twenty-seven, with two more due to be set up this month. Then, starting toward the end of this year, ten more of these huge forty-ton presses will be put into operation, one each successive month, so that by the end of next year thirty-nine rotary presses are scheduled to be in operation. During about the past two years the number of linotype machines in the plant was increased from twenty-three to thirty-three.

In November 1967 the bookbindery equipment included three complete lines for binding a book to its cover, three casemakers for making book covers, and twenty-one machines for sewing book parts together. Now there are eight complete bindery lines, eight casemakers and forty-five sewing machines. The completed books are immediately shipped out. Over 750 tons of Bible literature, representing more than three million Bibles and books, was sent out in November alone!

However, the Brooklyn headquarters printing

plant is not the only one operated by Jehovah's witnesses. They have large printing plants in Canada, England, Germany, South Africa and Scandinavian countries, and a new one under construction in Switzerland. Last year the plants other than those in Brooklyn printed over 129 million magazines, and in Germany more than three million books were made.

In all, over 325 million *Watchtower* and *Awake!* magazines were printed last year, together exceeding the total year's production of nearly any other magazine published. Also, the hardbound book *The Truth That Leads to Eternal Life* has had a printing of over 23 million copies since its release late in June of 1968. This is a greater number than that for any other book published in the western world outside of the Bible, including even paperback editions.

Truly, with such a demand for Bible literature, it is most appropriate that Jehovah's witnesses should now come into possession of an additional conveniently located ten-building complex of factories!

FIELD MINISTRY

We are living at a time when many persons pride themselves on being well informed on important matters. However, despite the great strides made in scientific knowledge, the majority of the people have not been brought closer to God. To the contrary, we live in an age when the vast majority know very little about God and his loving purposes. How fitting it would be for such ones to acquaint themselves with God! (Job 22:21) Many fine provisions are available to help sincere persons who want to get acquainted with God. During the month of January those who are already acquainted with God will be extending the invitation to others to learn about his grand purposes by offering a year's subscription for the *Watchtower* magazine, along with three booklets, for \$1.

ANNOUNCEMENTS

"WATCHTOWER" STUDIES FOR THE WEEKS

February 1: The Coming "Great Tribulation"

Foreshadowed, ¶1-18. Page 41. Songs to Be Used: 2, 16.

February 8: The Coming "Great Tribulation"

Foreshadowed, ¶19-30, and Peace with God amid the "Great Tribulation," ¶1-6. Page 45. Songs to Be Used: 6, 90.

February 15: Peace with God amid the "Great Tribulation," ¶7-25. Page 51. Songs to Be Used: 4, 119.