

The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

MARCH 1, 1962

Semimonthly

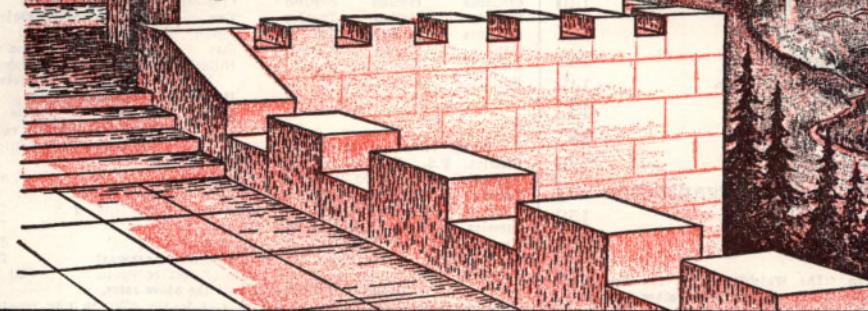
TWO PICTURES
OF DELIVERANCE

A CLOSE AND PRECIOUS RELATIONSHIP

WHAT IS THE LOVE OF MONEY?

WHY THE SHORTAGE OF MINISTERS?

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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AV — Authorized Version (1611) *Mo* — James Moffatt's version
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*God's New World in Our Generation

THE promised new world is at hand—in our generation! This should be good news to all lovers of righteousness, those who have based their hope on God's soon-to-be-fulfilled promise. Yes, God's creating of "new heavens and a new earth" goes on, culminating in our day with the triumphant entry of a righteous new world.

How do we know it is our generation that is at the portals of God's new world? Because the great Prophet, Jesus Christ, foretold certain events to take place just prior to the end of this old world and the entry of the new world of God's kingdom. Concerning these events, Jesus declared: "Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer is near. In this way you also, when you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur."—Luke 21:29-32.

The generation that sees the start of these foretold events, Jesus showed, would live to see the end. What events? Those that Jesus mentioned in answer to his disciples' 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.

Jesus answered that the sign would be a series of world-shaking events coming upon one generation: "Nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress." All these things concentrated together would mark the initial "pangs of distress" of this world's time of the end and the nearness to the new world. Luke's account of Jesus' prophecy is similar, but he adds that there will be "on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Matt. 24:7, 8; Luke 21:25, 26.

Today in this nuclear, space age there is indeed "anguish of nations, not knowing the way out." There is no need for proof of this; it is apparent to anyone who observes world events.

But when did this period of distress of nations begin? With this generation! That is why the new world comes within our generation! World War I marked the be-

ginning of worldwide "anguish of nations." Little wonder historians admit that the year 1914 changed the affairs of men permanently. One writer, James Cameron, devoted a whole book to that momentous year; reviewing this volume, entitled "1914," A. L. Rowe, writing in the *New York Times Book Review* of June 28, 1959, said:

"If ever there was a year that marked the end of an era and the beginning of another, it was 1914. That year brought to an end the old world with its sense of security and began the modern age, characteristic of which is the insecurity that is our daily portion. . . . so long as I can remember, our world has been conditioned by the events of 1914, which shattered peace and established the war-born and war-threatened twentieth century."

Among other things that the Son of God named as part of the "beginning of pangs of distress" were food shortages and earthquakes. "In recent times more people have died from famine than have been killed in war," says Lord Boyd-Orr, in the foreword to the book *The Geography of Hunger*. "But these numbers are small when compared with the number whose diet is inadequate to maintain health. . . . A recent American committee put the number as high as 85 per cent [of the world's population]."

And "there will be great earthquakes," said Jesus. (Luke 21:11) That earthquakes have increased in destructiveness during the twentieth century is a matter of record. The first five months of the year 1960 brought the loss of more than 20,000 lives in earthquakes around the globe. But today all mankind is quaking because of world developments and fear of nuclear annihilation.

After Jesus foretold the beginning of world sorrows, he added another evidence to identify the generation concerned. This would be most striking, since it would not be another cause for bad news but cause for the best news mankind could hear: "This good news of the kingdom," said Jesus, "will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) Is this good news of the established kingdom being preached as a witness to all nations since 1914? Let a professor of history, of Northwestern University, answer: "Jehovah's witnesses have literally covered the earth with their witnessing. . . . It may truly be said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's witnesses."—C. S. Braden in *These Also Believe*.

This generation of mankind that is hearing the good news of God's kingdom and that saw the beginning of world sorrows in 1914 would also see the end of those sorrows in this world's destruction: "This generation will by no means pass away until all these things occur." (Matt. 24:34) This is nothing to be sorry over. "As these things start to occur," said Jesus, "raise yourselves erect and lift your heads up, because your deliverance is getting near." —Luke 21:28.

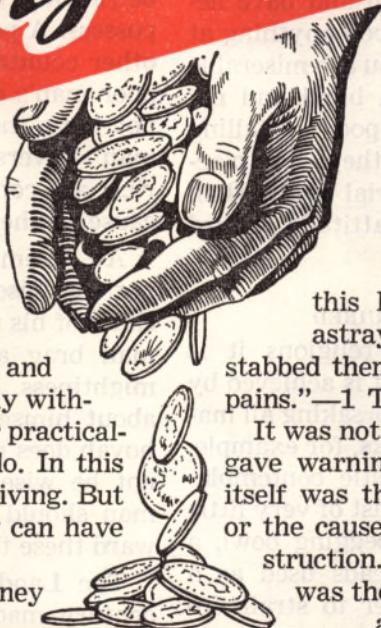
So while this doomed world is in spasms of fear and perplexity, Jesus' true followers lift up their heads with joy, knowing that this generation that is still alive from A.D. 1914 is the generation Jesus said would see "all things occur," including this world's end. Deliverance for Jesus' true followers into God's new world is due within this generation!



WHAT IS THE *Love of money?*

UNDER the present economic system how long could you live in your home without money? How would you be able to feed and clothe yourself and your family without it? Money is necessary for practically everything you need and do. In this world it is essential for daily living. But this very usefulness of money can have a damaging effect upon you.

When your pursuit of money for providing the necessities and comforts of life changes into a consuming desire to be rich, money ceases to be your servant and becomes your master, your god. It becomes the thing for which you live. Like a degenerative cancer, greed for money eats away Christian qualities, plunging you to a beset level where your only code becomes self-interest. It can cause you to lose sight of justice, truth, honesty, generosity and mercy. Because of money's usefulness extreme love for it can develop. Against this wrong attitude the apostle Paul gave warning a long time ago. Writing from Macedonia, Paul told Timothy, who was in the city of Ephesus, a big commercial center of that time: "Those who are determined



**Who has it?
Why is it dangerous?**

to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."—1 Tim. 6:9, 10.

It was not money itself of which Paul gave warning. He did not say money itself was the root of injurious things or the cause of hurtful desires and destruction. What he warned against

was the greedy love of money, the avaricious desire to be rich. The same warning had been given long before his day and is recorded in the book of Proverbs: "Do not toil to

gain riches." (Prov. 23:4) This toiling for riches has caused no end of misery, unhappiness and bloodshed. Paul's warning was especially appropriate for the Christians in the commercially prosperous city of Ephesus as well as Christians living in other prosperous cities, such as Laodicea, which was only forty miles east of Ephesus. Places such as these where there were big money transactions and lots of trade could be a materialistic quagmire for unwary Christians.

Apparently the Christians in Laodicea

failed to keep Paul's warning in mind. By the time John wrote the book of Revelation, a little more than thirty years later, the Laodicean Christians had succumbed to the love of money. Because of it they had lost their spiritual beauty and spiritual riches. Addressing them, Revelation 3:17 says: "You say: 'I am rich and have acquired riches and do not need anything at all,' but you do not know you are miserable and pitiable and poor and blind and naked." They were spiritually poor and falling into spiritual ruin because they were placing a higher value on material wealth than on spiritual riches. Their attitude toward money had become bad.

POVERTY NOT REQUIRED

In some non-Christian religions it is thought that religious merit is achieved by seeking a life of poverty. Forsaking all material goods, Buddhist monks, for example, spend their lives in monastic contemplation. Their possessions consist of very little more than a garment, a begging bowl, a needle, a string of 108 beads used as a rosary, a razor and a filter to strain insects from their drinking water.

A life of poverty is not required of Christians in order for them to receive the approval of the true God. He never instructed his worshipers to practice asceticism. A Christian is free to earn money and to buy necessities, even comforts and luxuries, with that money. He is not forbidden to purchase the material things he can afford.

If a man with above-average business ability has succeeded in achieving a substantial financial income without succumbing to the dangerous desire to be rich, it would be a mistake to accuse him of being a lover of money. What indicates whether a person is a lover of money or not is not the amount of money he has or the num-

ber of possessions he has or the quality of his possessions. It is, instead, his attitude toward such things.

WRONG ATTITUDE TOWARD MONEY

A person can be poor and still be a lover of money because of his greedy desire to be rich and to have things he does not now possess. A person of average means in another country may seem to be rich in the poor man's eyes, and yet that person may not have the wrong attitude of the poor man. Lovers of money, whether poor or rich, are condemned by the Scriptures because of their wrong attitude.

At Jeremiah 9:23 it is written: "Let not the wise man brag about himself because of his wisdom, and let not the mighty man brag about himself because of his mightiness. Let not the rich man brag about himself because of his riches." Jehovah does not say here that a man should not be wise, mighty or rich, but that a man should avoid the wrong attitude toward these things by bragging about them.

The Laodicean Christians of the first century made the mistake of trusting in their riches and thus developed a wrong attitude toward them. They were like the able-bodied man mentioned at Psalm 52:7 "that does not put God as his fortress, but that trusts in the abundance of his riches."

The folly of trusting in perishable riches is repeatedly stressed in the Scriptures. By greedily reaching out for riches some dedicated servants of God have been, as Paul said, "led astray from the faith." (1 Tim. 6:10) They have failed to maintain their Christian innocence and have been swept into the world's law-defying course. "A man of faithful acts will get many blessings, but he that is hastening to gain riches will not remain innocent." (Prov. 28:20) The man of faithful acts is the man who is hastening to serve Jehovah and

whose toiling is chiefly for spiritual treasures.

Storing up spiritual treasures is far more rewarding now and in the future than hungrily seeking to store up material riches as your source of security. Jesus emphasized this when he said: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal."—Matt. 6:19, 20.

Jesus was not condemning the practice of thrift. What he was telling his followers was that they should not store up in a miserly fashion material riches and put their trust in them. Not earthly treasures but heavenly treasures, such as the approval of God, bring eternal benefits. Death tears the money lover from his money, leaving it for someone else to use. It cannot save him. "So it goes with the man that lays up treasure for himself but is not rich toward God."—Luke 12:21.

RIGHT ATTITUDE TOWARD MONEY

While this present system of things remains, money can be used by Christians as a useful instrument to supply their needs, to bring them some of the comforts of modern times and to further the ministry. Because of the many things it can bring them they must exercise self-control, always keeping money in its place as an instrument and not as an object of love.

The apostle Paul stressed the right attitude toward riches in his letter to Timothy. After warning against the love of money he acknowledged that some Christians were rich in material goods, but, instead of condemning them and instructing them to get rid of their riches and live a life of poverty, he urged them to maintain

the right attitude toward them. "Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; to work at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life." (1 Tim. 6:17-19) Christians who maintain this right attitude, although they may be materially rich, are not lovers of money. Their trust is in God, not in their riches. If they had to choose between the two, they would gladly give up their possessions and choose the service of God.

No amount of money can compare with the treasure of serving Jehovah with your complete attention, as did the apostle Paul. He had no financial obligations that required him to maintain regular employment in tentmaking; so he spent all his time in the ministry. Like him there are Christians today who devote all their time to the ministry as pioneers or special overseers in the New World society. Having the right attitude toward money, they consider the spiritual blessings they have of far greater value than the material possessions they could have if they were spending most of their time in secular business.

Whether a person has a substantial income, a moderate income or practically no income, the rule that must govern his attitude is that set down by Jesus Christ: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) With the right attitude, a Christian can use money as an instrument and never succumb to the degenerating love of money that leads to spiritual ruin.

TWO PICTURES OF DELIVERANCE

"He is a propitiatory sacrifice for our sins,

yet not for ours only but also for the whole world's." —1 John 2:2.

JEHOVAH'S WITNESSES take a keen interest in all their meetings, but there is one, held yearly, that stands out apart from all the rest. There is no other meeting like it, either in its procedure or as regards its purpose and the importance placed upon it. Because of this, not only do those of the New World society make a special effort to be present themselves, but they warmly invite and encourage others, who are newly interested, to attend also.

² The meeting we have in mind is the "Lord's evening meal," often called the Memorial, because, as Jesus commanded: "Keep doing this in remembrance of me." This year, 1962, the date to celebrate the "Lord's evening meal" is April 17 after 6 p.m., Standard Time. One thing that makes this meeting unique is the fact that those for whom it is primarily arranged, and who are particularly addressed on that occasion, are in the minority. Indeed, as reports show, their number becomes less each year, whereas the total attendance is always on the increase. We realize, too, that the truths then discussed, which we will subsequently review, are among the deep truths of God's Word, "solid food," and not just the milk of "primary doctrine." In view of this, and since for many it may be their first meeting with Jehovah's wit-

1. What attitude do Jehovah's witnesses take toward their meetings, and how is this manifested?

2. (a) In what way is the Lord's evening meal a unique meeting? (b) How can all present be helped to a better understanding of it?

nesses, we feel it would be appropriate to look at certain features of God's purpose for the deliverance of mankind, so that, not only the few, but all in attendance that night will be helped to a better understanding and a deeper ap-

preciation of what is said and done.—1 Cor. 11:20, 24; Heb. 5:12; 6:1.

³ The basis for the central theme on that occasion is the death of Jesus, and that can well form the starting point of our immediate discussion. True it is that the 'man Christ Jesus gave himself a corresponding ransom for all' by laying down his perfect human life, thus becoming man's redeemer and deliverer. He is the "Lamb of God that takes away the sin of the world." As far as that is concerned, as children of Adam, we are all on a common level and have the same need. We should never forget that and should always be very appreciative and grateful to Jehovah, the Author of this fine provision, and to his dear Son, who so willingly carried it out.—1 Tim. 2:5, 6; John 1:29.

⁴ However, though we are all included alike in the one redemptive act, it does not follow that it is God's purpose for the benefits of that ransom sacrifice to be administered to all alike. The Scriptures show that, generally speaking, mankind's deliverance from sin and death will take place in God's kingdom, the promised "new heaven and a new earth," under the administration of the King, Christ Jesus. But the Scriptures also show that it is God's good pleasure for some, a small minority, to receive their share in the benefits of that

3. In what respect are we all in the same need, and how has this need been supplied?

4. Are the benefits of the ransom administered to all alike, and is Jehovah under any obligation regarding this?

sacrifice in a way and at a time that marks them as separate. And let it be said at once that this is not because of any inherent virtue or merit on their part but is an expression of Jehovah's amazing undeserved kindness. If he chooses first to deal with some and deliver them in a special way, that is his prerogative absolutely. As Paul says on that very point, we cannot be "answering back to God."—Rev. 21:1-4; Rom. 9:20.

⁵ The apostle John plainly indicates such a distinction when he says concerning Jesus Christ: "He is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." (1 John 2:2) To aid in getting a better understanding of this, let us go back and consider a drama enacted and recorded in the Bible over thirty-four centuries ago, when Jehovah delivered his people Israel out of Pharaoh's hand.

THE DELIVERANCE FROM EGYPT

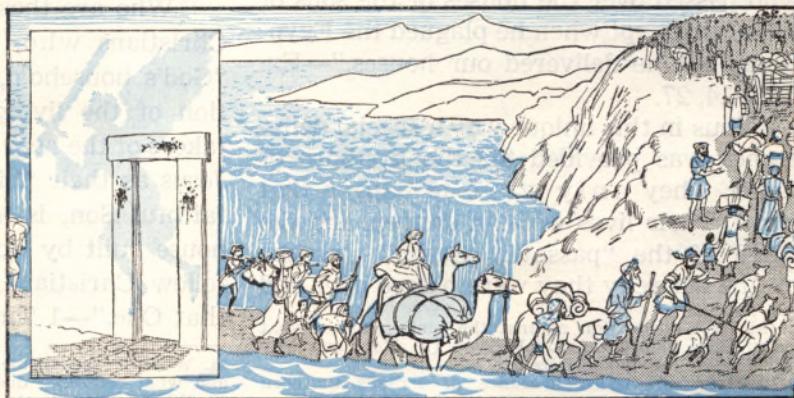
⁶ This deliverance was one of the stupendous events in the history of God's ancient people, without doubt the greatest in magnitude and dramatic intensity. Stepping back so as to get a comprehensive view of the great canvas, recorded at Exodus, chapters three to fifteen, we see certain features that stand out in bold relief and that can be summarized as follows: Pharaoh's sneering reply to Jehovah's demand through Moses to "send my people away," followed by the ten plagues culminat-

5. What scripture indicates a distinction in this respect?

6, 7. What main events outline Israel's deliverance from Egypt, leading to what outcome, and picturing what fulfillment?

ing in the death of all of Egypt's firstborn, resulting in the sons of Israel being hurried out of the land the next day; then the deploying tactics under Jehovah's direction, causing the Egyptian forces to pursue the Israelites, who were miraculously led through the Red Sea on "dry ground," because the "waters were being split apart"; then finally, under Moses' outstretched hand, the "waters kept coming back" until all of Pharaoh's military forces perished. "Not so much as one among them was let remain." A mighty deliverance indeed, picturing the great deliverance Jehovah will accomplish for all proved to be his "sheep" when, through Christ Jesus, he strikes down all Satan's forces at Armageddon, completely destroying Satan's system of things, the entire world of today, of which Egypt was a small-scale pattern. All the survivors will then join in a grand song of praise to Jehovah, as did the Israelites under Moses' lead, when Miriam kept repeating the refrain: "Sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea."—Ex. 5:1; 12:29; 14:1-4, 21, 28; 15:1, 21.

⁷ Now let us step close up to the canvas and observe that there is an inset, as it were, a picture complete in itself, yet forming part of the whole. This picture is also one of deliverance, but of a special kind.



DELIVERANCE OF ISRAEL'S FIRSTBORN

⁸ After Moses had served notice on Pharaoh of that final and terrible plague, the death of the firstborn of both man and beast throughout Egypt, then Jehovah immediately gave to Moses specific instructions for all Israel to observe. Briefly, each household was required to take a sheep on the tenth day of this month, which henceforth was to be the first month of the year for them, and keep it 'under safeguard until the fourteenth day of this month,' when it was to be slaughtered and its blood splashed on the two doorposts and upper part of the doorway of each house. That night "they must eat the flesh . . . roasted with fire and with unfermented cakes along with bitter greens." They were told to eat it "with your hips girded, sandals on your feet and your staff in your hand; and you must eat it in haste. It is Jehovah's passover. . . . And the blood must serve as your sign upon the houses where you are; and I must see the blood and *pass over* you, and the plague will not come on you as a ruination when I strike at the land of Egypt." Henceforth, on the same day each year, the Israelites had to repeat the same service 'as a memorial, as a festival to Jehovah throughout their generations.' And they were to say to their sons who asked as to its meaning: "It is the sacrifice of the passover to Jehovah, who passed over the houses of the sons of Israel in Egypt when he plagued the Egyptians, but he delivered our houses."—Ex. 12:1-14, 27.

⁹ Thus in this unique way a special deliverance was provided for the firstborn of Israel. They only were in danger that night. Their lives were in danger, and the blood of the "passover victim" was the means whereby they were passed over and

8. (a) As a protection against the tenth plague, what instructions had Israel to observe? (b) How and why was this to be memorialized?
9, 10. How was the deliverance of Israel's firstborn related to that of the entire nation?

delivered from sudden death. Please note that this special deliverance of the firstborn preceded the deliverance of the entire nation of Israel at the crossing of the Red Sea.—Ex. 12:21.

¹⁰ And how does this help us in getting a clearer understanding of what John wrote about the death of Jesus as being a "sacrifice for our sins, yet not for ours only but also for the whole world's"?—1 John 2:2.

FULFILLMENT OF THE PICTURE

¹¹ The proper understanding of these things is not left to our imagination or "private interpretation." In writing a letter to the Hebrews, the apostle Paul plainly says that everything enacted by Israel under their law covenant was a "shadow of the good things to come" and was given as an "illustration." In fact, that is the main line of argument taken by Paul in this particular letter, showing time and again that the Law, with its ordinances and sacrifices, foreshadowed or typified far more glorious things to come. At Hebrews 1:6 he refers to Jesus as God's "First-born," which he preeminently is; but later he mentions a company of people occupying a similar relationship, describing them as the "congregation of the first-born who have been enrolled in the heavens."—2 Pet. 1:20; Heb. 10:1; 9:9; 12:23.

¹² Who are these people? They are true Christians who, collectively, make up "God's household, which is the congregation of the living God." They are "partakers of the heavenly calling," with Christ Jesus as their "high priest." He, as God's faithful Son, is appointed head over the house built by God, and, says Paul to his fellow Christians, "We are the house of that One."—1 Tim. 3:15; Heb. 3:1-6.

11. What is the theme of the letter to the Hebrews, and what reference does it make to the firstborn?
12. Who are the firstborn mentioned at Hebrews 12:23?

¹³ Surely, in view of these scriptures, we can see it is not a matter of joining one or another of the churches of Christendom and being enrolled as a member thereof. No one can make himself a member of the true church or be canonized as a saint by some earthly religious organization. No, it is "God the Judge of all" who has "set the members in the body, each one of them, just as he pleased." Jesus himself said that those who would be given the Kingdom and share with him in his heavenly throne would be but a "little flock," a small minority; and this in itself rules out the millions who profess to be Christian merely on the basis of church membership and church attendance, including what is thought to be a regular partaking of the Lord's evening meal, frequently known as Mass or Holy Communion.—Heb. 12:23; 1 Cor. 12:18; Luke 12:32.

¹⁴ Is there Scriptural authority for seeing the true church, the "congregation of the first-born," as corresponding to and pictured by the firstborn of Israel who were specially delivered that night in Egypt? Yes. Paul, in writing to the "congregation of God that is in Corinth . . . sanctified in union with Christ Jesus," urges them to put away a certain corrupting influence and, again basing his argument on the things foreshadowed by the Law, says: "Let us keep the festival [of unleavened bread], not with old leaven, neither with leaven of injuriousness and wickedness, but with unfermented cakes of sincerity and truth." And what authority does he give for true Christians' keeping the feast of unleavened bread in this figurative way, not just one day, but every day of the year? Note his answer: "For, indeed, Christ our passover has been sacrificed."—1 Cor. 1:2; 5:7, 8; Ex. 13:6.

13. Is Christendom a safe guide respecting membership of the true church?

14. Who were pictured by Israel's firstborn, and on what Scriptural authority?

¹⁵ This costly sacrifice "with precious blood, like that of an unblemished and spotless lamb, even Christ's," has truly resulted in a special deliverance for these Christian firstborn ones in two ways. Not only has it guaranteed for them the final "entrance into the everlasting kingdom of our Lord and Savior Jesus Christ," an "incorruptible and undefiled and unfading inheritance . . . reserved in the heavens," as expressed by Peter, but it has also meant in a very real sense, though by faith, a present deliverance that can be enjoyed. Paul expressed it thus: "He [God] delivered us from the authority of the darkness and transplanted us into the kingdom of the Son of his love, by means of whom we have our release by ransom, the forgiveness of our sins." Particularly since 1919 have those of this company been delivered from the "darkness" and "thick gloom" as foretold by Isaiah; and, while still in the flesh, they have entered into the wonderful blessings of Kingdom service and enlightenment described in that same prophecy.—1 Pet. 1:4, 19; 2 Pet. 1:11; Col. 1:13, 14; Isa. 60:1-3.

¹⁶ Thus God's Word clearly points out a specially chosen congregation, a "little flock," who receive a prior share in the benefits of Christ's ransom sacrifice, ahead of the rest of mankind. As already mentioned, Jesus himself is preeminently God's firstborn Son, yet he has others closely associated with him under his headship, forming the "congregation of the first-born." Also, in a similar way, Christ Jesus himself is the promised Seed of Abraham; yet, by Jehovah's undeserved kindness, these firstborn ones, because they have been "baptized into Christ" and "belong to

15. What special deliverance has been provided for the true church, both for the future and also for the present?

16. (a) How is the little flock related to Jesus as to Abraham's seed? (b) How does this help in relating the special deliverance to the larger picture?

Christ," are also "really Abraham's seed." It is through this seed that "all nations of the earth will certainly bless themselves" in God's kingdom, after the great deliverance at Armageddon from modern-day Egypt. Thus we can see how the smaller picture of a special deliverance for the firstborn class must first take place and must precede the larger picture, the fulfillment of which will certainly cause a song of triumphant praise to be sung to Jehovah.

vah, "for he has become highly exalted." That is why, figuratively speaking, he went down to Egypt in the first instance, to "assign himself a name."—Gal. 3:16, 27, 29; Gen. 22:18; Ex. 15:21; 2 Sam. 7:23.

¹⁷ Thus, too, we can appreciate why John, in writing to these firstborn ones, said that Jesus is first a "sacrifice for our sins, yet not for ours only but also for the whole world's."—1 John 2:2.

17. How is 1 John 2:2 to be understood?

A CLOSE AND PRECIOUS RELATIONSHIP



ONE thing stands out very plainly in considering the fulfillment of the picture of Israel's firstborn, and that is the extremely close relationship brought about by Jehovah between Jesus and the spiritual congregation of the firstborn, who share with him as part of Abraham's seed. Looking again at Paul's letter to the Hebrews, we note he stresses this at Hebrews 2:10-18, where he explains that "in bringing many sons to [heavenly] glory" it was fitting "to make the Chief Agent [Jesus Christ] of their salvation perfect through sufferings." And since these many sons are "sharers of blood and flesh, he [Jesus] also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil . . . for he is really not assisting angels at all, but he is assisting Abraham's seed. Consequently he was obliged to become like his 'brothers' in all

respects, that he might become a merciful and faithful high priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people."

² Yes, these sons are closely related to Jesus as part of the promised seed, but now we wish to draw your attention to another close similarity mentioned, namely, that both Jesus and these "brothers" of his are "sharers of blood and flesh." This at once makes a close link with the Lord's evening meal and the truths then discussed by Jesus, which we promised to review.

³ As a faithful Jew, Jesus had always observed the annual passover feast on Nissan 14; but, knowing full well that he would finish his ministry and complete his

1, 2. (a) In what way did Jesus become closely related to his "brothers"? (b) How is this tied in with the Lord's evening meal?

3. How did Jesus approach the final passover with his disciples?

sacrificial course right on time as the real "passover victim," he approached this final passover with his disciples as an occasion that would be marked with the utmost significance. Even the choosing of the house where it was to be held was marked by unusual circumstances, an interesting instance of detailed foreknowledge, as Peter and John found to be true, "just as he [Jesus] had said to them." And then, "when the hour came" and he was reclining at the table with his disciples, he said to them: "I have greatly desired to eat this passover with you before I suffer."

—Luke 22:7-16.

⁴ At the conclusion of the passover meal, after observing all its requirements, Jesus initiated something entirely new. Taking the record as given by Paul, given to him by direct revelation "from the Lord," we read what happened, how the "Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he had the evening meal, saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.' "—1 Cor. 11:23-25.

⁵ In considering this account, including also what Jesus told his disciples that night (recorded at John, chapters 13 to 17), together with related scriptures, it appears there are two main things that are emphasized, namely, benefits received and benefits shared by those who eat the loaf and drink the cup worthily. Those entitled to partake would surely not want to be guilty of eating and drinking "unworthily," as

the apostle warns, so right away we will briefly mention one or two common misunderstandings that give rise to unscriptural views and practices, though held and performed in all sincerity.—1 Cor. 11:27.

⁶ First, Jesus' words: "Keep doing this, as *often* as you drink it," do not justify a frequent observance of the Lord's evening meal. How often was the passover observed? Only once a year, of course, on the anniversary date, Nisan 14, and the Jews could not and would not dream of doing otherwise. On that date, within the same twenty-four hours in which he kept the passover, Jesus died in fulfillment of what was pictured thereby, and he died "once for all time." Paul said that "as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord." Logically, therefore, this celebration that serves as a memorial of his death should be observed annually as an anniversary on Nisan 14, which, this year, commences at sundown April 17, 1962.—1 Cor. 11:25, 26; Heb. 9:26.

⁷ Secondly, Jesus' words: "This means my body . . . my blood [or, as often translated, This is my body . . . my blood]" do not justify the doctrine of transubstantiation. The bread and wine did not literally become his flesh and blood at that time, as taught by such doctrine. Neither is such supposed miracle repeated by a man serving as a priest at every celebration of the Mass. In no sense whatever does the sacrifice of Christ need to be repeated. This is one of the strongest arguments in the letter to the Hebrews, where Paul says: "Neither is it in order that he [Christ] should offer himself often . . . But now he has manifested himself once for all time at the conclusion of the systems of things to put

4. As recorded by Paul, what did Jesus institute at the conclusion of his last passover, and giving what detail?
 5. (a) What is outstanding in Jesus' final discourse to his disciples? (b) What must be guarded against respecting the Lord's evening meal?

6. Is a frequent observance of the Lord's evening meal justified?
 7. How is the doctrine of transubstantiation proved to be Scripturally untrue?

sin away through the sacrifice of himself." By that one sacrifice "we [true Christians] have been sanctified through the offering of the body of Jesus Christ once for all time."—1 Cor. 11:24, 25; see Hebrews 9:25-10:10.

⁸ Jesus was speaking in a vivid way, as he often did, when he said: "This means [is] my body . . . my blood." It was in a similar way that he said on another occasion: "I am the door of the sheep." But who believes for a moment that he literally became a door?—John 10:7.

⁹ Finally, Jesus did not institute a sacrament, meaning an outward religious rite or ceremony imparting merit to those observing it. It is human nature to trust in outward observances, thinking that somehow a favorable standing in God's sight is thereby maintained. The nation of Israel made that mistake, and the same thing is seen in Christendom today. Jesus gave only two things of a symbolic nature to his followers, baptism and the Lord's evening meal, but their observance does more harm than good if the realities pictured thereby have not actually occurred and are not still being carried out in heart and mind and course of action.

¹⁰ But now let us examine the more positive and constructive aspects of this important subject, that we may the better understand and appreciate the grand benefits symbolized at the Lord's evening meal and bestowed on the spiritual firstborn ones. Not only is pictured the receiving of these benefits, but, even more remarkable, the wonderful way in which they share certain benefits and privileges, not only with one another, but with Christ Jesus and primarily with Jehovah himself.

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8. What manner of speech did Jesus often use, and why is this important?
 9. Why is it wrong and harmful to view the Lord's evening meal as a sacrament?
 10. A study of this subject leads to an appreciation of what good things?

BENEFITS RECEIVED

¹¹ Consider first our Lord's words when, taking the loaf, he said: "This means my body which is to be given in your behalf." Upon looking at related scriptures, it is evident Jesus was referring to his own fleshly body. When he came to John to be baptized, Jesus applied to himself the words written long before by inspiration at Psalm 40:6-8, as shown by Paul's reference to this, when he says: "When he [Jesus] comes into the world he says: 'Sacrifice and offering you did not want, but you prepared a body for me.' . . . Then I said, 'Look! I am come . . . to do your will, O God.'" So in carrying out his sacrificial course, "Christ suffered in the flesh," this culminating in the actual provision of the ransom price when "he himself bore our sins in his own body upon the stake."—Luke 22:19; Heb. 10:5-7; 1 Pet. 4:1; 2:24.

¹² But the "man Christ Jesus, who gave himself a corresponding ransom," was, of course, not merely flesh, no more than the "first man Adam [who] became a living soul," and with whom Jesus was a perfect correspondency. A human living soul is a creature of flesh and blood. In fact, it is the blood, rather than the flesh, that the Bible uses to represent the life or soul. "The blood is the soul," and "it is the blood that makes atonement by the soul in it." Hence "by means of him [Jesus] we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness." Appropriately, Paul mentions both blood and flesh when describing how Jesus gave up his human existence for his disciples, thus opening up the way to gain life in heaven, the "way of entry into the holy place by the

11. In saying, "This means my body," what was Jesus referring to?

12. What importance does the Bible attach to the blood of a human creature, and how does this apply in the case of Jesus?

blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh."—1 Tim. 2:5, 6; 1 Cor. 15:45; Deut. 12:23; Lev. 17:11; Eph. 1:7; Heb. 10:19, 20.

¹³ As previously mentioned, not only is the certainty of the heavenly reward for these thus assured, but the fact that Jesus partook of blood and flesh has resulted in a present deliverance from "the authority of the darkness," for he died that "he might emancipate all those who for fear of death were subject to slavery all through their lives." What kind of emancipation? Speaking to those brought into the organization or household over which he, the Son, is the appointed head, Jesus said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free. . . . Moreover, the slave does not remain in the household forever; the son remains forever. Therefore if the Son sets you free, you will be actually free." What fine benefits are these! —Col. 1:13; Heb. 2:15; 3:6; John 8:31-36.

¹⁴ Ordinarily we eat and drink to sustain life. But this simple action is often given a symbolical significance in the Bible, as when Jesus spoke to the woman at the well, saying: "If you had known the free gift of God and who it is that says to you, 'Give me a drink,' you would have asked him, and he would have given you living water . . . a fountain of water bubbling up to impart everlasting life." (John 4:10, 14) Similarly, those entitled to eat the loaf and drink the cup at the Lord's evening meal are symbolically showing that they gratefully acknowledge the benefits, life benefits, received from Jesus' sacrifice of his own flesh and blood given in their behalf. Thus it can be said that, fig-

uratively through faith, they are eating his flesh and drinking his blood. If we fail to appreciate the true position, this may sound extreme and even objectionable. Remember, however, that Jesus himself expressed it that way, causing the Jews to murmur against him. Even many of his disciples were shocked and left off following him; though Peter, speaking for the twelve, said: "You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God." The actual words Jesus used, causing such a strong reaction, were these: "I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world. . . . Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink. He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him."—John 6:51, 53-56, 68, 69.

¹⁵ These last-quoted words of Jesus remind us of the other aspect of the subject in which we are interested, that is, the sharing of a close and precious relationship, in union with him.

BENEFITS SHARED IN THE NEW COVENANT

¹⁶ The very setting under which the words were spoken when Jesus invited his eleven faithful disciples to eat the loaf and drink the cup, all reclining at the same table, indicate a friendly and intimate relationship. To illustrate, if you wanted to ask a special favor from an influential man, who replied, 'Come and see me about it in my office,' well, you would expect the

13. What kind of emancipation do Christ's followers now enjoy?

14. 15. (a) How is drinking given a symbolical significance in the Bible? (b) What is shown by the action of those entitled to eat the loaf and drink the cup, and how do Jesus' words support this?

16. What was indicated by the setting of the Lord's evening meal, and by the way Jesus spoke to his Father in prayer?

matter to be discussed in a businesslike way. But if he said, 'Come home and have dinner with us and we will talk about it then,' why, you would feel at once that the battle was more than half won. Some of the richest and deepest truths were spoken by Jesus when with his disciples that last night, and in the closing prayer to his heavenly Father, recorded at John, chapter 17. That prayer and even its introduction in themselves show the very close relationship that Jesus himself enjoyed with his Father. He had been speaking to his disciples, looking at them as he talked; then he needed only to 'raise his eyes to heaven' and continue talking, but now speaking to his Father. It was as simple as that.—John 17:1.

¹⁷ When Jesus took the cup of wine to pass to his disciples, he said: "This cup means the *new covenant* by virtue of my blood, which is to be poured out in your behalf." (Luke 22:20) This reference to a new covenant is very important, both as regards benefits received and also shared. Turning again to the letter to the Hebrews, we find that which helps us to identify this covenant and appreciate its significance. A *new covenant* implies a contrast with a former, old covenant, and usually the need for something new implies the rejection of the old. On this point Paul says: "In his saying 'a new covenant' he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away." The former one was the old law covenant made with fleshly Israel through Moses as mediator. But Jehovah 'found fault with the people' under that covenant, so as far back as the prophet Jeremiah's day we read that a new covenant was promised, in these words: " 'This is the covenant that I shall conclude with the house of Israel after those days,' is the

utterance of Jehovah. 'I will put my law within them, and in their heart I shall write it. . . . I shall forgive their error, and their sin I shall remember no more.' "—Heb. 8:8, 13; Jer. 31:33, 34.

¹⁸ For a covenant to be made valid, also for iniquity to be forgiven, both require the shedding of blood. "For a covenant is valid over dead victims, . . . and unless blood is poured out no forgiveness takes place." Jesus is the mediator of the new covenant, validated by his shed blood, which also provides the legal basis for real forgiveness of sins, even to 'cleansing our consciences,' whereas the old law covenant, based on animal sacrifices, only made such provision in an outward and typical way, "to the extent of cleanness of the flesh."

—Heb. 9:13, 14, 17, 22.

¹⁹ With whom is the new covenant made? With those Christians who make up the true church, the "little flock" who share with Jesus in the heavenly throne of his kingdom, beginning with those who shared in that first evening meal instituted by Jesus. He knew that others would be brought into the same relationship, as shown by his prayer: "I make request, not concerning these only, but also concerning those putting faith in me through their word." (John 17:20) These make up spiritual Israel, in contrast with the nation of fleshly Israel under the law covenant, inaugurated at Mount Sinai. This dealing with spiritual Israel is a different picture, of course, as compared with the one previously discussed, when God dealt specially with the Jewish firstborn before their leaving Egypt. The law covenant was made through Moses with the entire nation, not just its firstborn ones.

²⁰ In passing, we point out that the Bible is full of pictures and illustrations, given

17. (a) Where do we learn about the new covenant, and what contrast is therein shown? (b) What are the terms of the new covenant?

18. What two things were effected by Jesus' shed blood with respect to the new covenant?

19. With whom is the new covenant made?

20. What must be kept in mind respecting the Bible's many illustrations?

as "examples" for our benefit today. Each picture has its own meaning and, generally, we should not try to fit one picture in with another, any more than we should do with those many illustrations given in the Christian Greek Scriptures, trying to fit "sheep" in with "soldiers," or with "living stones."—1 Cor. 10:11; John 10:14; 2 Tim. 2:3; 1 Pet. 2:5.

²¹ Looking at the sacrifices that were offered at the old law covenant's inauguration, we note they included "communion sacrifices." Briefly, the blood of such sacrifices was sprinkled on Jehovah's altar, also called a "table," and the fat was burned thereon as Jehovah's part of the sacrifice. The officiating priest had the breast and right leg as his portion, and the Israelites presenting this sacrifice ate the remainder of the flesh while at the tent of meeting. At the inauguration ceremony at Mount Sinai the latter feature was observed by "seventy of the older men of Israel," who represented the people. On such an occasion the Israelites enjoyed special communion with Jehovah at his "table." At the same time they were forbidden to offer sacrifices to demons at their table, as did the surrounding nations, who practiced false religion.—Lev. 7:11-37; 17:5-7; Ex. 24:9-11; Ezek. 44:16.

²² Paul had these things in mind as one of the examples for our benefit when, linking it with the Lord's evening meal, he wrote to the spiritual Israelites at Corinth: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf. Look at that which is Israel in a fleshly way: Are not those who eat the

sacrifices sharers with the altar? You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons."—1 Cor. 10:16-18, 21.

²³ Summarizing the position, we can see that the Lord's evening meal is to be viewed as a sacrificial meal, and Christ's sacrifice is likened to the communion sacrifice as already described. The Christians in the new covenant show by their drinking the cup and eating the loaf that they are sharing and enjoying close communion and precious fellowship: (1) With one another, in the ministry of the new covenant as the united congregation of spiritual Israelites, forming "one body" under their Head, Jesus Christ; also (2) with Christ Jesus, partaking of the benefit of forgiveness of sins through his blood-and-flesh sacrifice, also "sharing in his sufferings," "submitting themselves to a death like his," with the hope of being "sharers in divine nature" in the "first resurrection"; and, most important of all, (3) sharing with Jehovah God as the Author of the whole arrangement.—2 Cor. 3:6; Phil. 3:10; 2 Pet. 1:4; Rev. 20:6.

²⁴ On this last point, keep in mind that it was Jehovah who made it possible for Jesus to offer such a sacrifice, hence Paul properly spoke of the "cup of Jehovah" and "table of Jehovah." It was to Jehovah that Jesus offered the merit of his sacrifice, to be used according to the divine will, first for the benefit of spiritual Israel. It is Jehovah's new covenant. Jesus laid great emphasis on this close and precious relationship with the heavenly Father in his prayer in behalf of his disciples on that last night with them, praying that "they may all be one, just as you, Father, are in

23. What special fellowship is thereby indicated by the partakers, (a) with one another, (b) with Christ Jesus, and (c) with Jehovah?

24. On what grounds is the union with Jehovah of prior importance, and how did Jesus stress this in his prayer?

21. What procedure governed the offering of communion sacrifices, and what was signified thereby?

22. In what way did Paul link these sacrifices with the Lord's evening meal?

union with me and I am in union with you, that they also may be in union with us, . . . in order that they may be perfected into one, that the world may have the knowledge that you sent me forth and that you loved them just as you loved me.”—John 17:20-26.

²⁵ In the summary just given, there are one or two points, not previously discussed, on which we wish to make a few comments. First, regarding the ministry of the new covenant, Paul enlarges on this at 2 Corinthians 3:4-4:6, showing that its glory far outstrips that of the law covenant. He says that “we [Christians] . . . reflect like mirrors the glory of Jehovah,” first ‘our own hearts being illuminated with the glorious knowledge of God by the face of Christ,’ and then, by preaching the good news, reflecting that light and “making the truth manifest” to others. True, the Lord’s “other sheep,” by reason of close association with the remnant of the little flock still on earth, share in this same ministry, but the prior onus or responsibility rests on those in the new covenant, spiritual Israel, described by Peter as “‘a holy nation, a people for special possession, that you should declare abroad the excellencies’ of the one that called you out of darkness into his wonderful light.”—John 10:16; 1 Pet. 2:9.

²⁶ Again, it is important to remember that the merit of Christ’s sacrifice, applied on behalf of those who become spiritual Israelites, resulting in their justification or being declared righteous by God while still in the flesh, is for a special purpose. It is the divine will that these should be sacrificed with Christ, which could not take place acceptably unless they were first justified. They are then begotten by God as his spiritual sons with a new hope of

heavenly life. This is accomplished by the operation of God’s spirit, which also anoints them or gives them legal recognition as members of the body, or congregation, of which Christ is the Head. Here, too, we see a clear distinction as to the “other sheep.” They may suffer and even lay down their lives in taking their stand for God’s kingdom, but they do not sacrifice their hope of life on earth in the restored paradise. God’s spirit operates on their behalf to sustain and equip them in their share of Kingdom service and right conduct, but it does not quicken within them the hope of a heavenly resurrection.—Rom. 5:1, 2; 8:15-17; Col. 1:18.

²⁷ Having briefly reviewed the marvelous benefits received and the benefits shared by those in the new covenant, also the close and precious relationship into which they enter, we can more fully appreciate what a wonderful privilege is theirs, besides a great responsibility. The “other sheep” should also learn about these important truths, forming a vital part of God’s purpose, even though they cannot enter into them in the sense of experiencing them for themselves. Truly, then, this yearly meeting incorporating the Lord’s evening meal is indeed unique. All sincerely interested people are welcome and should endeavor to attend. Such a meeting is an expression of true worship, for it can be said that all present are in attendance at the “table of Jehovah,” in a symbolic sense, though only those will partake of the emblems of unleavened bread and the wine who have the witness of God’s spirit that they are his spiritual sons, ‘heirs of God and joint heirs with Christ.’ But by listening to what is said that evening all will realize afresh the importance of serving Jehovah in the interests of his king-

25. Where and how did Paul describe the ministry of the new covenant, and how did Peter confirm this?

26. (a) How is the merit of the ransom applied in a special way in behalf of spiritual Israel? (b) What distinction is thus shown regarding the “other sheep”?

27. (a) Why should all sheeplike ones attend the Lord’s evening meal? (b) What vital truths are then emphasized for the benefit of all?

dom in the spirit of undivided and exclusive worship, the importance of keeping clear from any course of action that would identify them as serving at the "table of demons," and the importance of keeping in close unity with the New World society of Jehovah's dedicated witnesses, for this is the time when Jehovah has gathered all the sheep "in unity . . . like a flock in the pen."—Mic. 2:12; John 10:16.

²⁸ Those, however, who know that the heavenly hope is theirs and who have the witness of the spirit as just mentioned, should partake of the emblems, but being careful to do so worthily, "after scrutiny." These spiritual sons must keep well in mind all that is involved in order to maintain their precious and close unity with one another, with their Lord and Head and, above all, with Jehovah. Appreciating

28. What fulfillment did Psalm 116 have with respect to Jesus, and how does it apply to all in the new covenant?

all that they have received at his hands, their prayer should be the same as Jesus prayed, as we know from a certain prophetic psalm: "What shall I repay to Jehovah for all his benefits to me?" Their steadfast determination must likewise be the same as was his, as expressed in that same psalm: "To you [Jehovah] I shall offer the sacrifice of thanksgiving, and on the name of Jehovah I shall call. My vows I shall pay to Jehovah." Faithfully fulfilling their sacrificial course, 'proving themselves faithful even to death,' they are sustained by Jesus' glorious promise: "I will give you the crown of life." What comfort and what strong assurance it must have given to Jesus in his hour of need, likewise to those following the same sacrificial course, to read the word that Jehovah caused to be recorded so long ago for their benefit: "Precious in the eyes of Jehovah is the death of his loyal ones!" —1 Cor. 11:28; Rev. 2:10; Ps. 116:12-19.

The Bible's Enduring Quality

● Professor Oscar Paret, in his book *The Bible, Its Preservation in Print and in Writing*, attributes the preservation of the Bible to the fulfillment of God's own promise: "The saying of Jehovah endures forever."—1 Pet. 1:25.

"Briefly, the results of our consideration are these: The Bible is the best preserved book of ancient times. It is true that the Bible Scriptures were written by men and transmitted by them and therefore have been affected by human mistakes and imperfections. But, as Christians, we perceive God's governing hand behind the human destinies of the Bible, for despite all of men's attacks, it has preserved the Bible for two thousand years through a period of the most severe kinds of persecution. Numberless worthwhile creations of human minds have been lost and forgotten. The Bible, however, which today

is still riding the crest of a worldwide victory march, still printed and distributed in the millions of copies annually, translated either fully or in part in eleven hundred languages, will neither be lost nor forgotten, since, as a witness to God's revelation, it stands under the promise: The Word of the Lord endures forever. Because this Word of God houses, as it were, delightful treasures within earthen vessels, thereby explaining the much greater influence it has had upon human civilization far and wide than any other book in world literature, expressing itself in the realms of poetry (songs by Luther and Paul Gerhardt), language of the classics), or pictorial art (Grünewald, Dürer, Riemenschneider) and of music (Johann Sebastian Bach), too, the Bible has and always will endure as THE BOOK OF BOOKS!"

Love Is Not Easily Discouraged

LOVE is long-suffering. It bears all things. It endures all things.' This being so, love is not easily discouraged. That love is not easily discouraged is being demonstrated in our day, as the following experiences show.—1 Cor. 13:4, 7.

◆ A few years ago a witness of Jehovah in going from house to house in Seoul, Korea, met a householder who seemed quite interested, accepted a magazine but ignored the suggestion as to the contribution for it. Not wanting to embarrass the householder by stressing the contribution, he let it go but resolved to return to see if the man truly was interested.

Upon calling back he learned why the man had failed to give him a contribution. He had been sitting at the time and it was extremely difficult for him to get up by reason of his having two artificial legs, he having lost both in the Korean war. The man proved to be genuinely interested and obtained more literature, for which he contributed as well as for the magazine he had previously obtained. A Bible study was arranged in which three other war amputees also took part. In time two of these took their stand for Jehovah as dedicated and baptized ministers of the good news. In spite of their handicaps they engaged in all features of the field ministry and this even though the terrain in which they minister is very rough.

Because of the depth of their devotion these two Witnesses matured rapidly. As a result of their zealous lead a new congregation was recently formed in Seoul. One was appointed its overseer, the other his assistant. Between the two of them they have one leg. Yes, love is not easily discouraged.

◆ A Chinese Witness in Trinidad furnishes another example. His congregation was building a Kingdom Hall and he was determined to help in some way even though he was a paralytic wheelchair invalid. What could he do? By means of an ingenious device that fits over his paralyzed hand and with the assistance of his devoted mother he was able to hold pen and brush, and he had taught himself to write and paint.

About this time the local Art Society began looking for someone to exhibit his own paint-

ings at the opening of their new Art Center. Accepting the challenge, the Chinese turned out thirty-three paintings, oils and water-colors, in less than three months, for this art exhibit. On the very opening night half of his paintings were sold, and all but two or three by the time the exhibit closed. After all expenses were paid the net profit amounted to a sizable sum, which he gave as his contribution to the Kingdom Hall building fund.

◆ Illustrating the same principle, that love is not easily discouraged, are the cases of several full-time special pioneer ministers serving in Guatemala. One of these, a single man of limited education, was assigned to a town in which there were no Witnesses. He himself lived in a shack so that he could contribute of his meager resources toward the rent of a small room that served as a Kingdom Hall. He thought nothing of rising as early as 3 a.m. to study in preparation for congregational meetings, or of walking ten or twelve miles over dusty roads to visit persons of good will, or of traveling long distances by rickety bus or slow-moving trains to conduct home Bible studies on banana or coffee plantations. Today in this location there is a happy congregation of fifty Witnesses. And they make the same efforts to attend their congregational meetings that this minister made to bring them the Bible truth.

◆ Then there was the ministerial couple who sold their meager possessions to serve in a distant part of Guatemala, to which they had to go by plane. Due to their loving zeal a new congregation of fifteen Witnesses has been established there. As a result of the husband's unselfish and efficient training methods two members of the congregation qualified to be sent out to still other places to serve as full-time special pioneer ministers. While he could well have used these two in his own congregation, he did not wish to hold them back but saw the importance of their serving where the need was greater. He accompanied one of them to his assignment even though it involved not only an eight-hour trip by bus but then a hike of twelve hours along mountainous trails! Truly today, even as in the time of the apostles, Christian ministers give proof that love is not easily discouraged.

FEW books of the Bible have intrigued its students as much as the last one, Revelation or the Apocalypse. The book is a revelation, not "of Saint John," as is often stated, but "a revelation by Jesus Christ, which God gave him," who, in turn, by means of an angel, presented it by means

of signs "to his slave John." (Rev. 1:1) What John? The testimony of the early Christian overseers, such as Justin Martyr, is that it was the apostle John. This is consistent with what we know about John, about his other writings and the contents of Revelation itself. For example, in the Christian Greek Scriptures, only in the writings of the apostle John is "Word" used as a proper noun and made to apply to Jesus Christ the Son of God.—John 1:1, 14; Rev. 19:13.

The book of Revelation itself tells us that it is prophecy; it therefore was meant to be understood at some time. The clue to its fulfillment appears to be the words of John himself, explaining how he came to write this book: "By inspiration I came to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, saying: 'What you see write in a scroll.'" In other words, by inspiration John saw things that were to occur in the Lord's day. Since, as has been shown time and again in the pages of this journal, the "Lord's day" began in 1914, it is reasonable to conclude that the things that John saw referred to events taking place since that time.—Rev. 1:10, 11.

Among the things that are of interest to us who are living in the "Lord's day"



The Horsemen of the APOCALYPSE

is the particular prophecy found at Revelation 6:1-8, regarding the horsemen:

"I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice as of thunder: 'Come!' And I saw, and, look! a white horse; and the one seated upon it had a bow; and a crown was given him, and he went forth conquering and to complete his conquest.

"And when he opened the second seal, I heard the second living creature say: 'Come!' And another came forth, a fiery-colored horse; and to the one seated upon it there was granted to take peace away from the earth so that they should slaughter one another; and a great sword was given him.

"And when he opened the third seal, I heard the third living creature say: 'Come!' And I saw, and, look! a black horse; and the one seated upon it had a pair of scales in his hand. And I heard a voice as if in the midst of the four living creatures say: 'A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the olive oil and the wine.'

"And when he opened the fourth seal, I heard the voice of the fourth living creature say: 'Come!' And I saw, and, look! a pale horse; and the one seated upon it had the name Death. And Hades was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth."

First called to our attention is the Lamb, who is clearly identified in the context as Jesus Christ, for this Lamb is said to have been slaughtered and with his "blood . . . bought persons for God out of every tribe and tongue and people and nation." His opening of the seals means his making known things that had previously been concealed, such as the things John was privileged to see, the fulfillment of which we now behold.—Rev. 5:6, 9; Isa. 29:11.

We also see in this vision four living creatures, each in his turn commanding John to come and see what is to take place. These also are brought to our attention in the context: "And in the midst of the throne and around the throne there are four living creatures that are full of eyes in front and behind. And the first living creature is like a lion, and the second living creature is like a young bull, and the third living creature has a face like a man's, and the fourth living creature is like a flying eagle." These four living creatures fittingly picture God's organization of living creatures that manifest the four cardinal attributes of Jehovah God, namely, justice (the lion), power (the young bull), love (man), and wisdom (the eagle).* Each of these four living creatures is shown in his turn taking part in this drama by calling to John to come and witness what follows.—Rev. 4:6, 7.

HORSE IN SCRIPTURAL SYMBOLISM

Having identified the Lamb, the seals and the four living creatures, we now come to the five horses and their riders. "Five?" someone may well ask. "Do we not always hear of just the 'four horsemen of the Apocalypse'?" Yes, that is the common conception, but actually there are five horsemen. How so? In that, after describing the fourth horse and its rider Death,

the account says that "Hades was closely following him." But could not Death and Hades be the same? No, Hades is grave-dom, the abode of the dead, whereas Death is a death-dealing agency such as a plague or something else widespread. They are not the same. So there were five horsemen? Even if Death and Hades were riding the same horse, that would still make five horsemen, but only four horses. Yet if Death and Hades were seated on the same horse, we should expect that fact to be explicitly stated, since the rest of the horses each had but one rider. However, the fact that Hades is said to be "closely following" Death clearly indicates that he was on a separate steed though not described. (Compare Revelation 19:11, 14.) So we do have five horsemen riding five mounts in the Apocalyptic vision.

What is represented or pictured by these horses? Throughout the Scriptures horses are associated with war and therefore are fitting symbols of war. "The horse is something prepared for the day of battle, but salvation belongs to Jehovah." In harmony with this, Jehovah warned the Israelites that when they had set a king over themselves "he should not increase horses for himself." They were not to trust in war equipment, but in their God.—Prov. 21:31; Deut. 17:15, 16.

Making the same point are the following scriptures: "Some concerning chariots and others concerning horses, but, as for us, concerning the name of Jehovah *our* God we shall make mention." "The horse is a deception for salvation, and by the abundance of its vital energy it does not afford escape." "Woe to those going down to Egypt for assistance, those who rely on mere horses, and who put their trust in war chariots, because they are numerous, and in steeds, because they are very mighty, but who have not looked to the Holy One of Israel and have not searched

* For details see the book "*Your Will Be Done on Earth*," pages 20-23.

for Jehovah himself. The Egyptians, though, are earthling men, and not God; and their horses are flesh, and not spirit."—Ps. 20:7; 33:17; Isa. 31:1, 3.

THE FIRST HORSEMAN

The first rider is shown as wearing a crown, having a bow in his hand and riding a white mount. Who is he? Jesus Christ. He is the one that has been given a crown by his Father and is commanded to go forth in a righteous war, pictured by the white horse. This picture calls to mind the words of the psalmist: "Gird your sword upon your thigh, O mighty one, with your dignity and your splendor. And in your splendor go on to success; ride in the cause of truth and humility and righteousness, and your right hand will instruct you in fear-inspiring things. Your arrows are sharp—under you peoples keep falling."—Ps. 45:3-5.

Even more explicitly identifying the first horseman are John's own words recorded at Revelation 19:11, 13, 14: "Look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness . . . and the name he is called is The Word of God. Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen."

When did this rider go forth to conquer? According to fulfilled Bible prophecy, in the year 1914. Then it was that Jehovah said to his Son, "Go subduing in the midst of your enemies." (Ps. 110:2) That marked the time when the dragon and his demons warred against Michael and his angels, right after the birth of God's kingdom, pictured by the birth of a male child; all of which began to take place in heaven when "the nations became wrathful" on earth in 1914.—Rev. 11:18; 12:1-9.

THE OTHER HORSEMEN

The second horseman rode a fiery-colored or red mount. The horseman had a large sword and it was granted to him to take peace from the earth, resulting in a large slaughter among men. Red is associated with war because war means bloodshed and blood is red. Thus the ancients made the planet Mars a symbol of war because of its reddish hue. This horseman's work finds mention in Jesus' great prophecy: "Nation will rise against nation and kingdom against kingdom." Certainly World War I, beginning in 1914, took peace from the earth and resulted in much slaughter.—Mark 13:8.

The third horse was black and its rider carried a pair of scales. He was accompanied by an announcement of high prices: a quart of wheat and three quarts of barley, each for a denarius, a day's wages. (Barley was held to be so far inferior to wheat that Roman soldiers at times were punished by being given barley instead of wheat rations.) This horseman pictures famine due to war. Fittingly the horse itself was black, for blackness is a symbol of famine: "Their aspect has become darker than blackness itself. They have not been recognized in the streets. Their skin has shriveled upon their bones." Jesus, in his great prophecy, likewise associated world war with famine: "Nation will rise against nation and . . . there will be food shortages."—Lam. 4:8; Mark 13:8.

The rider's having a pair of scales in his hand is also indicative of famine conditions. Thus Ezekiel was told: "Son of man, . . . they will have to eat bread by weight and in anxious care, and it will be by measure and in horror that they will drink water itself, to the intent that they may be lacking bread and water."—Ezek. 4: 16, 17.

As to the meaning of the peculiar instruction given to this third horseman,

"Do not harm the olive oil and the wine," God's Word itself gives a clue, for at Proverbs 21:17 we are told that "he that is loving wine and oil will not gain riches." Wine and oil are symbols of luxuries and their not being harmed would indicate that, in spite of famine conditions that affected the common people, the rich still had their luxuries, and so it proved to be.

The fourth horseman that John saw, sitting upon a pale or pallid-looking horse, is a fitting symbol of pestilence, and so we again find the prophecy of Revelation paralleling Jesus' great prophecy:

"And there will be . . . in one place after another pestilences." (Luke 21:11) This fourth horseman and his mount did indeed picture pestilences or plagues and other far-reaching means of destruction of life, particularly in the postwar period. "And authority was given them [Death and Hades] over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth."

What about the "wild beasts" mentioned in this verse (8)? In the days of Israel wild beasts represented another threat to life. In modern times, however, such is the case mainly in places left desolate. The wild beasts in modern times would therefore refer to beastly ways in which life was taken by governments or organizations due to the conditions brought about

by World War I. As for the expression "the fourth part of the earth," this may well be a symbolic way of saying that the effects would reach the four corners of the earth, but not necessarily cover the entire earth.

The fifth horseman is shown to be Hades, fittingly the last rider. The three that immediately preceded him represented the various means by which death was caused

—war, famine and pestilence and wild beasts. This last rider, Hades, aptly represents the destiny of all those victims of the previous three riders, name-

ly, Hades or gravedom.

Jesus Christ himself gave both the great prophecy concerning his second presence as recorded by Matthew, Mark and Luke in their Gospels and the one concerning the horsemen as recorded by John at Revelation, chapter six. And even as in the Gospel accounts Jesus associates his return with war, famine and pestilence, so in the Revelation prophecy, Christ's presence, as indicated by the first horseman going forth, is associated with the following horsemen, picturing war, famine and pestilence, to fill the common grave of mankind. As we note how beautifully these prophecies harmonize and have been fulfilled our faith is strengthened, and more than ever we say, "Let God be found true!" —Rom. 3:4.

Age of Fear

"This is a different world. People today are frightened by the memory of concentration camps, by the possibility of atomic war, by the breakdown of old empires and old ways of living and believing. Each person shares the hopes and terrors peculiar to this age, not an age of reason or of enlightenment, but an age of fear and trembling." —*The Atlantic*, July, 1961.

Why the SHORTAGE of MINISTERS?

SHORTLY after World War II there was a booming revival of religion in America. New churches were going up everywhere and so were clergy salaries. But now that optimistic spirit has given way to some serious, somber reevaluations.

In fact, some ministers now confess that the loud cry of a "resurgence of religion" was without substance, fictitious. They say the whole thing was a statistical subterfuge and not a spiritual fact; that membership figures were present, but spiritual workers were absent.

In proof of this they point to one of the strangest and most serious paradoxes in modern-day religion, namely, a rising membership roll and a declining seminary enrollment existing parallel to each other. Ministers emphasize that right now, when church attendance is at its highest in history, there is a dire need for first-rate manpower in religion. Just how serious this problem is, the following reports show.

Time magazine for April 28, 1961, reported: "The number of new recruits to the priesthood has been falling off in Italy at an alarming rate." In Italy the ratio of priests to laymen is the smallest in the country's history: 1 to 1,008, as compared with Ireland's 1 to 75. In Bologna 81 parishes are vacant; in Salerno, out of 160 parishes, 60 are vacant. Southern Italy, excluding Sicily, had more than 80,000 priests a century ago; today it has fewer than 10,000.

Roman Catholic priest Roger E. Veke-

mans said that there is a need for "200,000 more priests in Latin America." On a world scale, Cardinal Pizzardo, prefect of the Sacred Congregation of Seminaries and Universities, stated that in order for the Catholic church to keep up with the demand it must ordain at least 10,000 new priests every year. But in 1959 there were only 5,475 new ordinations, about half the desired number.

Another problem facing the Roman Catholic Church has to do with priests leaving the priesthood. A Vatican official has reportedly said that a "disturbing" number of Italian and French priests have left the church. While no figures are released by Catholic authorities, one Protestant source suggests that 5,000 Italian priests and more than 1,000 French priests have left the Roman Catholic Church in the past fifteen years, that is, more than were ordained in 1959.

In Genoa, Italy, the seminary attendance dropped 40 percent in the past twenty years, and 80 percent of the seminarians drop out before completing the twelve-year course. Seminaries in Turin are said to be two thirds empty. There are also nun shortages. These statistics by no means represent the whole problem, but merely serve to show that a serious shortage of manpower does exist in Catholicism.

SHORTAGES IN PROTESTANTISM

Shortages and desertions are equally as great in Protestantism. In April, 1961, New

York Times readers were told that a survey of theological schools in the United States showed a 5.3-percent drop in enrollment in 1960. There were 1,125 fewer students for the ministry than the 1959 total of 20,365. The United Church of Canada is faced with a similar problem. Dr. A. C. Forrest, editor of the *United Church Observer*, said: "We know we have an emergency, a crisis. We need at least 200 more men in the ministry every year." But the question is, From where are they going to come? In Winnipeg there are fewer ministers now than there were thirty years ago. Leading seminarians predict that by 1975 the Protestant churches of North America will have a shortage of 50,000 ministers. It is obvious that soon millions of people in Christendom will find themselves without clergy guidance.

BEHIND THE SHORTAGE

What is behind the shortage in ministers? Why are not more young men and women entering the ministry? And why are so many clergymen leaving their pastorates to find work outside the church in fields of social service, government or business? Why are they willing to abandon their flocks to inept help? Associate professor of pastoral theology at Yale Divinity School, Wesley Shrader, is of the opinion that too many clergymen today are being overworked and underpaid. Dr. Samuel H. Miller, dean of the Harvard Divinity School, called the overworked and underpaid minister "one of the tragedies of our time." The increase in the number of emotional breakdowns among clergymen, no doubt, has had its effects.

However, other religious authorities are more inclined to think that materialism is to blame for the shortage. Many young people refer to the ministry as "a grind," and if they must become a part of a grind, they say, they would just as soon choose

better-paying and more prestigious "rat races" than the ministry. Some complain that some salesmen and janitors work less than half the hours that most ministers do and make more than twice as much in wages. "The bitter truth," says one report, is "that ministers are worse off today [financially] than they were a generation ago." Especially is this true in some rural areas.

There are observers who blame the decline in the priesthood in Italy not on the poverty-stricken conditions among priests but on Italy's prosperity. Don Luigi Noli, who is in charge of vocations for the Genoa diocese, said: "Young people today think they know how to live. Before they're 18 they expect to earn 10,000 lire a month. How can you persuade them to become priests?" Priest Bernard P. Donachie seems to agree with him. Speaking at a morning mass in St. Patrick's Cathedral, New York city, Donachie said that the spirit of sacrifice is lacking among Catholics and it is this that is contributing to the "frightening shortage of priests, brothers and sisters."

However, Protestant authorities say "fuzzy thinking" and the "downgrading of the local pastor" are equally responsible for their shortage. Being "just a pastor" holds out about as much glory and promise to a young man entering the ministry as playing a part as "just a housewife" to a Hollywood beauty queen. The "big men" in religion today are not the pastors—those men who preach and teach—but those who deal with the general theory of religion, those who can invent new phraseology or head a new religious movement or fascinate young people with scintillating lectures—these are the hero-clergy of the hour. And, too, in some denominations two thirds of the ministers specialize; the remaining third do the mundane pastoral work. This revelation has

had a demoralizing effect on those who had planned on the ministry as a career.

THE REAL CAUSE

Yet all these complaints, legitimate though they may be, are but a shadow of the true cause. Dr. John Bright, the guest preacher at the First Presbyterian Church in New York city, said: "The plain truth is that we do not have it in us to follow Christ." Theodore M. Greene, a distinguished philosopher, in a widely discussed article remarked that the one greatest trouble with this age was the absence of spirituality among the spiritual leaders. Danish clergyman Poul Ulsdal confessed: "It has terrified me to discover that many clergymen are actually rather uninterested in religion." Former Methodist clergyman James B. Moore writes: "Some ministers plainly hate their jobs. I have known ministers who despise people in general and their congregations in particular." Moderator of the United Church of Canada, Angus J. MacQueen, said too many ministers have "lost the sense of who and what they are," that they are plagued with a sense of personal insecurity. In Ohio a minister reports: "I feel that there are a good many ministers who feel rather lost. I'm among them. We simply cannot see where we are going in the church. . . . We can't see that we are making much of a difference in our communities or in the lives of the individual members of our communities. This disturbs me."

How can the faithless inspire faith? How can the blind lead? How can the lost save? How can the hopeless create hope? Is it any wonder that there is a turning away from religion with such leadership?—Matt. 6:22, 23; 15:14.

FRUSTRATED AND CONFUSED

Other ministers speak of themselves as being frustrated and having thought con-

flicts. Many clergymen are said to be divided between what the people expect them to be, do and say and what they themselves would rather be, do and say. Former Methodist clergyman Moore says: "Almost every clergyman must be two men: what he really is, and what he thinks the church and society expect a clergyman to be." All this adds up to one big problem of frustration.

There are thought conflicts too. Young ministers today fresh out of seminaries often find that their understanding of "Christian truths" conflicts with what the laity and some of the older ministers of their churches believe. Moore states: "Those churches which demand a literal subscription to such dogmas as the Virgin Birth, the Physical Resurrection of Jesus, the Deity (rather than the divinity) of Jesus, the Bible as the *actual words* of God, and so forth, are in for trouble in the coming years. Any young minister like myself who got out of seminary in the last ten or fifteen years knows this. It makes no difference whether he is a Methodist or a Baptist, a Presbyterian, an Episcopalian, or a Lutheran. A very large number of the ministers of my generation, regardless of denomination, have arrived at personal convictions about the Christian faith—through long wrestling and struggle—which are far more liberal and unorthodox than they would dare to admit in public. . . . To put it bluntly, they no longer believe in the Gospel as *they are expected to preach it*, and no longer believe in the denomination they are expected to support."

We are told that "there are thousands of ministers in America like that today. And most of them are playing a role, but they are not really happy in it." Little wonder, then, that young men and women are not responding to the ministry. "For truly, if the trumpet sounds an indistinct

call, who will get ready for battle?" Who will be attracted to a divided house? How can the unhappy be an encouragement to others to follow Christ?—1 Cor. 14:8.

POLITICS AND THE REAL NEED

What is, perhaps, even more exasperating to the conscientious young man is the extensive use of politics in religion. Moore writes: "The outright bootlicking, back-slapping, and 'apple-polishing' which go on in the aggressive fight for position, place, and prestige are appalling to any sensitive young minister. The pity is that this is about what is expected. The leading laymen expect it and foster it. The rule in the church is very often 'whom you know'—not 'who you are' and what you have genuinely to offer in preaching, personal example, creativity, intellectual clarity, honesty, and sincerity. It is well known that many bishops in the Methodist Church, for example, actively campaign for office. The same goes for college presidents, board secretaries, and the pastors of many of the larger churches. . . . The means of achieving these offices—often by men of third- and fourth-rate talent—is sometimes enough to make a big city ward-heeler blush."

What are the conscientious young men and women to think when they see those who throw parties, those who wine and dine and hobnob with the respected senior ministers, laugh at their boring jokes and say "yes" to their every whim, as the ones who are moved ahead? The *Christian Her-*

ald reports their reaction: "Many students leave seminaries less able and willing to preach than when they came three years before." Their zeal is damped. Their spirit for the ministry leaves them. They die spiritually. The will to live for Christ is gone. And who is to blame?

When discipleship displaces church membership, when building faith, hope and love overshadows the building of church edifices, when the saving of human lives becomes more important than saving traditions and conventionality, when serving God becomes more important than satisfying self, then men want to be ministers, but not ministers of religious organizations that fail to teach God's Word. They want to be ministers of God. And during the years 1957 through 1960, rather than there being a decline in the ministry, in the New World society of Jehovah's witnesses 277,866 persons became such ordained ministers, dedicated public teachers of God's Word.

Jesus himself said: "The harvest is great, but the workers are few." Sincere worker ministers are in demand, not because there has been a decline of interest in religion; rather, because the urgency is greater. Mankind stands face to face with God's Armageddon! God's established kingdom must be preached as a witness to all nations before Armageddon strikes. That is what makes the demand most urgent at this time. Will you minister for God?—Matt. 9:37, 38; John 4:23, 24; Zeph. 2:3; Rev. 16:16; Matt. 24:14; 1 Tim. 4:16.

CHRISTIANS SHOULD PREACH

The Scriptural obligation for Christians to preach was noted by clergyman P. H. Jørgensen of Kongerslev, Denmark. The priest is, he said, "as are all others in the congregation, apostle, emissary, missionary, but in no way or manner more or less than everyone else in the congregation." He went on to say that the priest can help, and his theological help "should be such that the congregation becomes much better equipped to go out into the world with its testimony." In how many churches is that actually done?—*Kristeligt Dagblad*, September 27, 1960.

Prophesying with God's Loyal Organization

THE psalmist David was at all times loyal to his God Jehovah. Well could he pray: "O do guard my soul, for I am loyal. Save your servant—you are my God—that is trusting in you. I laud you, O Jehovah my God, with all my heart, and I will glorify your name to time indefinite."—Ps. 86:2, 12.*

Surely all dedicated Christians want to be minded even as David was, loyal to Jehovah. However, we may not forget that loyalty to God also means being loyal to his organization. Does God have an organization? Yes, even as he had one in the days of ancient Israel and in apostolic times, so it is reasonable to conclude that he would have a visible organization on earth today. In fact, many religious organizations claim to be God's church or organization. How, then, can we identify which one truly is?

In the same way that the Jews in the days of the apostles were able to identify God's loyal organization. How was that? By its having God's holy spirit poured out upon it and giving proof of it by all flesh in it prophesying—sons and daughters, men slaves and women slaves. One and all, Luke tells, were speaking about the magnificent things of God as the result of the outpouring of God's spirit at Pentecost.—Acts 2:1-18.

Of all that claim to be God's organization today, which one meets this requirement? There is only one possible answer: the New World society of Jehovah's witnesses. As their 1962 *Yearbook* shows, they count as their numbers only those who prophesy and that about the "magnificent things of God." During 1961 there were 884,587 ministers throughout the world in 185 different lands and islands of the sea that shared in prophesying each month, and a peak for the year of 965,169.

Loyalty to God's organization requires that we prophesy all we can, as effectively as possible and where we can do the most good. We may not hold back in any of these respects. We must take the quality of our prophesying seriously, ever seeking to become more able ministers. Nor may we content ourselves with but one hour a month if we can devote ten hours to prophesying. Ten hours a month is only one hour every three days, and surely we

can find that much time for prophesying. And if we can do more, loyalty requires that we do more, even going to places where there is a greater need for witnesses if we are able to do so.

The *Yearbook* contains many interesting experiences had by Christian ministers as they engaged in prophesying from house to house and on return visits. It also tells of how effective incidental witnessing can be, that is, prophesying as opportunity affords, as at one's place of business, while in a hospital or when at school. Are we always alert to opportunities, or better, to make opportunities to prophesy about the "magnificent things of God"?

If we appreciate the great privilege it is to prophesy with God's loyal organization, we will find ways to do so regardless of what obstacles may face us. Are we bedfast because of illness? Still, we can write letters or, if unable to write, dictate them for someone else to write down and send out as does one arthritic victim in the southern United States who can move nothing but her head. One invalid in Germany who is almost completely paralyzed kept writing letters as her form of prophesying and one day was rewarded by having the pleasure of meeting a stranger who, as the result of her letters, is now a witness of Jehovah. No question about it, all who feel like David, who said, "I will glorify your name to time indefinite," can find opportunities to do so.—Ps. 86:12.

As we thus make use of our opportunities to prophesy about the "magnificent things of God" let us remember that loyalty also requires us to make known God's judgments. We must announce the doom of Christendom regardless of how unpopular it may make us; even though we be called "apostles of hate." And as the prophet Zechariah foretold, we must make known these judgments even against a member of our own family or a close friend if we find that such a one has erred from the faith and is becoming an apostate.—Zech. 13:1-6.

Truly many and varied are the ways in which dedicated Christians can, may, should and must show their loyalty to God by prophesying with his loyal organization. During the month of March readers of *The Watchtower* are urged to share in this prophesying by offering this magazine to others on a subscription basis.

* For details see *The Watchtower*, October 1, 1961.

PERSEVERANCE REWARDED

I AM serving as a special pioneer in our congregation at Coatepeque, Quezaltenango, Guatemala. On visiting for the first time a neighboring village, Flores Costa Cuca, I tried to present the sermon and offer the literature to a young man who was just leaving the post office. He seemed to be in a hurry. As he was mounting his horse he told me that if they were religious books he was not interested. But he did think it strange that I offered the books on such a reasonable contribution.

Two weeks passed and I returned to this small village, finding him working in a field a mile or so from town. We went up to his porch to talk. Although he was polite and kind, it seemed I could not make any headway in explaining the purpose of my visit. The only thing we agreed to was that I should call again the next time I visited this village.

From that day on I visited him regularly. More than once we studied right where he was working, laying cement and making walks. For chairs we used two big stones; our shade came from the trees. One of the things he appreciated was my holding the study to one hour. He always knew just how much time would be used. Our regular studies continued for two years.

My greatest difficulty regarding him was his marked indifference. It did not seem to mean anything to him whether there is a burning hell or a trinity of gods or not. Then one day a Protestant organization invited him to a special meeting and presented him with some literature condemning the Watch Tower

Society and our work. Immediately he reacted! Now the questions came. Now there was detailed investigation on his part. Now he wanted to know the *truth!*

He not only studied but shared his findings. Some months later, during the visit of our circuit servant, my friend was baptized in symbol of his dedication to Jehovah God. Patiently he explained the whys and wherefores of the truth to his family, but his parents did not even believe that he was studying the real Bible! Quickly he brought home the Nacar-Colunga (Catholic) version and convinced them.

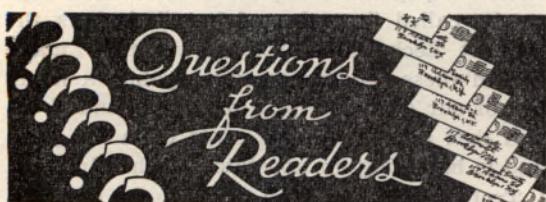
About a week later, things began to happen. His family suddenly discarded all their wooden images and pictures of saints. Even his helper, a very sincere Catholic, began to study.

My new brother in the faith began studying with others. Today there is a congregation service center in his home with five dedicated brothers attending. Three of them have been vacation pioneers, including the one with whom I studied, in spite of the fact that he is a polio cripple.

A short time ago our brother said to me, "By the undeserved kindness of Jehovah and because of the perseverance of his servants, now I know, not only that he exists, above all things, but I understand why I am here, alive, and what he requires of me. I have faith and, what is more, I can give a reason for my faith. I know the *truth!*"

Certainly Jehovah blesses our perseverance when we serve him in love.

After both name David, the two genealogies do not agree in the names of descendants, and Luke's genealogy has fifteen more names than Matthew's does. Plainly they are not the same genealogies, although both finally include Joseph the husband of Mary. But Matthew's genealogy begins at the opposite end from that of Luke. Luke begins with Jesus and runs back to Abraham and on back to Adam. Matthew begins with Abraham and runs down to Jesus, and he leaves out the names of a number of men in between. Matthew therefore concerns himself with tracing the genealogy



- On what basis can it be shown that the genealogy recorded in Matthew, chapter 1, applies to Jesus' ancestry through Joseph, his foster father, while that recorded by Luke, in chapter 3, applies to the genealogy through Mary, his mother?

man by man, or male by male, and he does not include women indirectly. He does not wish them to be understood as really necessary but unmentioned links in the genealogy. This is shown by the fact that, where he does have a woman in mind, he directly names the woman, saying: "Judah became father to Perez and to Zerah by Tamar," and, "Salmon became father to Boaz by Rahab," and, "Boaz became father to Obed by Ruth." Neither Tamar, Rahab nor Ruth were descendants of Abraham. Hence it had to be through their husbands that the line of descent was carried along unbroken from Abraham.

Unlike Matthew, Luke mentions no women directly. This suggests that women may be understood in the line of descent, in which case their husbands would be merely the sons-in-law and not the direct sons of the previous man in the line of descent. Jewish genealogies were always traced through the males in the marriage union. Hence in such cases the son-in-law would be called the son of his father-in-law. That something unmentioned is to be understood is indicated at the very start of Luke's genealogy, for it begins by saying: "Jesus himself . . . being the son, as the opinion was, of Joseph." Joseph was merely the foster or adoptive father of Jesus, whereas God was the Father of Jesus and Mary his earthly mother. Matthew says regarding Joseph, "Jacob became father to Joseph the husband of Mary." (Matt. 1:16) But Luke 3:23 says that Joseph was "the son of Heli." Hence it must be understood that Joseph, the son of Jacob, was merely the son-in-law of Heli, because his wife Mary was the daughter of Heli.

By being the son of Mary Jesus was the direct natural descendant of David. By being the foster or adoptive son of Joseph Jesus was the legal descendant and heir of David. It was not enough for Jesus to be a legal heir of King David and to be merely adopted into the line of descent from David. Jesus had to be a direct, flesh-and-blood descendant of David. Hence it was necessary for the descent of Jesus' natural mother Mary to be direct from David. Luke proves this point about Mary and in that way shows that Jesus was a direct descendant of David and thus had a natural claim upon David's throne. Matthew's genealogy shows that Jesus had only a legal claim to it.

● On page 53 of the book "*Let Your Name Be Sanctified*" appears the statement: "While Enoch was in a trance he had a vision of the coming new world in which 'death will be no more,' and during this vision God cut short Enoch's life and took his dead body where religious enemies could not find it." What is the Scriptural basis for this statement?—M. Y., U.S.A.

Enoch was a bold proclaimer of Jehovah's judgments against the ungodly men of his day. "Yes, the seventh man in line from Adam, Enoch, prophesied also regarding them, when he said: 'Look! Jehovah came with his holy myriads, to execute judgment against all, and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way, and concerning all the shocking things that ungodly sinners spoke against him.'" (Jude 14, 15) Those who speak against God also hate his servants and persecute them. Since these ungodly persons stand condemned by the proclamation of Jehovah's judgments, they try to get their hands on the ones who proclaim these judgments to do away with them. Such persecution was not something that came into existence only in a later day. According to Jesus, it began in the days of Abel, the son of Adam. (Matt. 23:34, 35) But in the case of Enoch, Jehovah God did not allow his religious enemies to do away with him. As stated at Genesis 5:24: "Enoch kept walking with the true God. Then he was no more, for God took him." Apparently even his body was nowhere to be found; it was not left to be abused by his religious enemies. "God took him." It seems that in his case God disposed of his body just as he did the body of Moses, regarding which body Michael had a dispute with Satan.—Deut. 34:5, 6; Jude 9.

As for Enoch's life being cut short while he had a vision, this is based on Paul's remarks at Hebrews 11:5, which reads: "By faith Enoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before his transference he had the witness that he had pleased God well." That these words do not mean that Enoch was taken to heaven, as is generally held in Christendom, is apparent from the following Scriptural testimony:

At Matthew 11:11 are recorded Jesus' words that there had not risen one greater than

John the Baptist, yet a lesser one in the kingdom of heaven would be greater than John, indicating that John would not be in heaven. If not John, then certainly not Enoch. Further, we have Jesus' plain words at John 3:13, that up to his day it was true that 'no man had ascended into heaven,' not even Enoch. Only by means of Jesus' death was a new and living way to get to heaven opened up. Jesus has become "the one who is first in all things," including entrance into heaven.—Col. 1:18; Heb. 10:20.

More than that, the apostle Paul, in Hebrews, chapter 11, discusses such faithful ones as Enoch, Noah and Abraham. In verses thirty-nine and forty of this chapter, Paul contrasts the men of faith before the Christian congregation with those who, like himself, were a part of it: "And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise, as God foresaw something better for us, in order that they might not be made perfect apart from us." In other words, only after the members of the Christian congregation receive their reward will these faithful men of old receive theirs.

Therefore, since we cannot conclude that by Enoch's being transferred is meant his being taken to heaven, to what does it have reference? Evidently in Enoch's case death came differently than to the rest of mankind, for which reason it is written that he "was transferred so as not to see death."

The Greek word at Hebrews 11:5 rendered "transferred" in the *New World Translation* has the meaning of "transfer," "transport," or "change the place of." It seems that the experience of the apostle Paul throws light on this matter, since he was transferred or caught up to the third heaven; whether in the body or out of the body, he was not able to say. In this state he caught a vision of the future spiritual paradise of the Christian congregation. (2 Cor. 12:1-4) Apparently it was in a similar state of spiritual rapture or ecstasy, while having a vision of the earthly paradise (Enoch not knowing anything about a spiritual one), that God took Enoch away or put him to sleep. He did not see death in that he did not see his own death approaching, and therefore Enoch did not experience any pangs of death. In his instance the resurrection will mean a transition from his vision to the reality of the New World life he was privileged to see.

ANNOUNCEMENTS

FIELD MINISTRY

During March Jehovah's witnesses, in loyalty to God and his kingdom, will continue to preach the good news of God's kingdom. (Ps. 86:2, 12) As an aid to Bible study they will offer a year's subscription for *The Watchtower* for only \$1. All new subscribers will receive free three booklets containing timely Bible lectures.

WHY BE IN DOUBT?

Why be in doubt as to the future? Why continue to be concerned over the outcome of the present world crisis? You can have absolute assurance of security in the days ahead by acquainting yourself with God's purpose to bring peace in our time. Learn what you must do to survive. Read both *The Watchtower* and *Awake!* regularly. Send today and receive six booklets free. Both, one year for \$2.

DISTRICT ASSEMBLIES

Have you given careful consideration to the information on Courageous Ministers District Assemblies in the February 15 issue of *The Watchtower*? If not, do so now and start making arrangements so you will be present. For the benefit of those in the British Isles, we are now able to provide the following list of assembly cities:

- June 22-24: Belfast, Northern Ireland; Plymouth.
- June 29—July 1: Liverpool; Portsmouth.
- July 6-8: Leeds; Southend.
- July 13-15: Edinburgh, Scotland; Coventry.

"WATCHTOWER" STUDIES FOR THE WEEKS

- April 8: Two Pictures of Deliverance, and A Close and Precious Relationship, ¶1-4. Page 136.
- April 15: A Close and Precious Relationship, ¶5-28. Page 141.