



The WATCHTOWER

Announcing
**JEOHVAH'S
KINGDOM**

JULY 1, 1959

Semimonthly

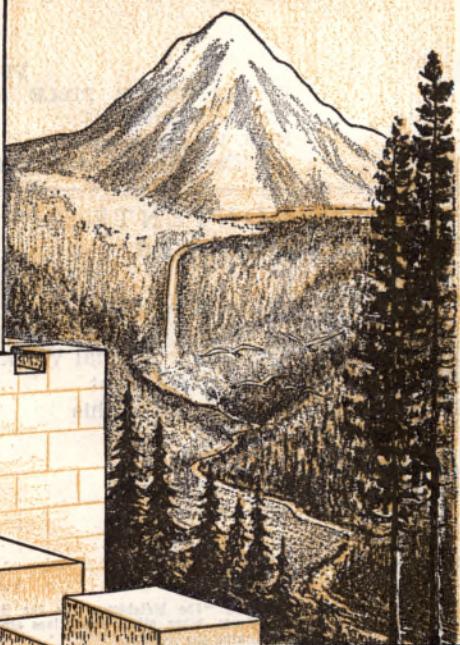
**KEEPING KINGDOM
INTERESTS FIRST**

RESISTING ENTANGLEMENT WITH THIS
WORLD'S INTERESTS

HOW CAN THE FUTURE BE KNOWN?

OTHER "SAYINGS" OF JESUS

©WTB&TS



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

AS — American Standard Version
AT — An American Translation
AV — Authorized Version (1611)
Da — J. N. Darby's version
Dy — Catholic Douay version
ED — The Emphatic Diaglott

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

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The WATCHTOWER

*Announcing
JEHOVAH'S
KINGDOM*

Vol. LXXX

July 1, 1959

Number 13

**Walk
IN THE LIGHT FROM GOD**



"**L**OOK! darkness itself will cover the earth, and thick gloom the national groups." These words of the prophet Isaiah well describe this world in which the national groups are enshrouded in thick gloom. Despite innumerable religions, spiritual darkness afflicts most of mankind. In such a bedarkened world we need a light in our life, a light from the proper source, a light that will give us true spiritual illumination. That light is God's Word, the Holy Bible: "Your word is a lamp to my foot, and a light to my roadway."—Isa. 60:2; Ps. 119:105.

True Christians make the sacred Scriptures the light in their life, letting them serve as a burning lamp lighting up the way for their feet to go. To walk without stumbling spiritually in this world of thick gloom we must walk in the light that comes from God. We need this light that the Holy Bible provides all the time. It is not just a part-time light. It must be the Christian's constant light. And how does the Bible serve as a light?

God's Word is a light in respect to mor-

als. It shows what is right morally and what is wrong morally. For example, Galatians 5:19-21 shows what is morally wrong: "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom."

So the Holy Scriptures enable true Christians to avoid the sins that are so common to this world, sins that have become so prevalent that they hardly cause a ripple of indignation. Discussing the moral condition in Christendom, *Pageant* magazine of August, 1957, asked: "Have We Repealed the 7th Commandment?" It answered: "Probably one of the most widely discussed of the sins we commit is adultery.

. . . It was prohibited in the commandments given to Moses over 3,000 years ago. And yet adultery seems to be as widely practiced as it must have been in the orgiastic days before the Flood. Certainly, in America today it is an open secret that adultery is prevalent. . . . Yet the church cannot curb it, the law seldom seeks to prevent it."

Christendom, though claiming to be guided by the light of the Bible, has in reality preferred to stumble along in the darkness. Those who walk in the light from God have their roadway illuminated so they may avoid the sins so rampant in this ungodly world. By walking in the light from God Christians are able to avoid falling into the sink of corruption into which this world has plunged.

God's Word is really a prophetic light. Said the apostle Peter: "We have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts." We do well to pay attention to this prophetic light shining in this dark world. We do well to walk in its light because it shows us where we are on the stream of time. It lights up the brilliant fact that we are in the "time of the end" of this old, wicked world. It shows that the universal war of Armageddon will break out within this generation. It lights up the only way to escape God's coming wrath upon an ungodly world: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—2 Pet. 1:19; Zeph. 2:3, AS.

In lighting up the fact that we are living in the "last days," God's Word shows the Christian how to view the distressing happenings in the world. War, crime, juvenile delinquency, food shortages, pestilences and similar woes make many persons despondent, but those walking in the light from God have the positive mental attitude that the Lord Jesus Christ said we should have: "As these things start to

occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) Despite the woes that have come upon our generation, those who walk in the light from God can be happy. Deliverance is at hand.

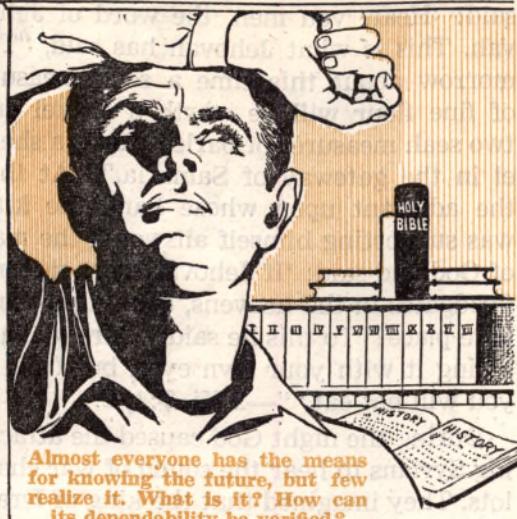
Those who walk in the light from God are also able to know what stand Christians should take regarding all kinds of theories, philosophies, traditions and doctrines. Much falsehood masquerades as truth today. "The learned fool," once said Benjamin Franklin, "writes his nonsense in better language than the unlearned; but still 'tis nonsense." God's Word is a light because it helps us recognize nonsense for what it is, despite its being clothed in the wraps of respectability and popularity. Warns the Bible: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." The illuminating principles contained in the Bible enable even inexperienced ones to detect false wisdom. The psalmist said of Jehovah's words: "The very disclosure of your words gives light, making the inexperienced ones understand."—Col. 2:8; Ps. 119:130.

What good reason there is, then, for walking in the light from God! Without the light from God no person can gain everlasting life. So walk by this light that God has provided. Let it be your light constantly. Then help others in this dark world light up the way for their feet to go. Help others walk in the light from God and get on the right roadway to reach the destination of everlasting life in God's new world.

CREEDAL JUNGLE

 "Creeds," once said American poet Lizett Woodworth Reese, "grow so thick along the way their boughs hide God."

How can the FUTURE be known?



Almost everyone has the means for knowing the future, but few realize it. What is it? How can its dependability be verified?

THE past is an open book to anyone who wants to read it, but that cannot be said of the future. The future consists of blank pages in the book of history. Nothing can be learned from them unless there is some means of foreknowing what will be written on them.

It has been an age-old desire to have that foreknowledge. The ancients tried to gain it by studying the position of the stars, the flight of birds, the condition of an animal's liver, the appearance of water when poured into a vessel, the position of objects that are dropped on water, and by consulting the dead. The king of Babylon employed some of these devices before attacking Jerusalem. Regarding this the Bible says: "The king of Babylon stands at the parting of the ways, at the fork of the two roads, practicing divination; he shakes the arrows, he consults the teraphim, he inspects the liver."—Ezek. 21:21, AT.

The passing of the centuries since the days of Babylon has not caused the desire to know the future to fade away. It is

as strong as it ever was. Fortunetellers abound in almost every country of the world. One authority on the subject estimated that Americans alone pay some 125 million dollars annually to people who profess to have the ability to foretell the future.

No matter what some people may imagine, the future cannot be seen in crystal balls, cards, tea leaves or in a person's palm. Neither can the future be learned from mediums who claim they are in contact with the dead. The people who make claims of having the power of foreknowledge are false prophets. The future is a blank page to them, just as it is to everyone else. As long as people are willing to pay them they are willing to make a pretense of being able to look into the future.

Some persons may appear to have knowledge of future events because they occasionally make accurate predictions. But such predictions can be made by almost anyone who is a shrewd judge of personality or a watcher of world trends. Knowledge of how a person thinks makes it possible to predict what he will do under certain circumstances.

FUTURE IS KNOWN TO GOD

The future is not a blank to the supreme Sovereign. He can know what will be written on those pages whenever he pleases. He has stated: "Remember the first things of a long time ago, that I am the Divine One and there is no other God, nor anyone like me; the One telling from the beginning the finale, and from long ago the things that have not been done." (Isa. 46:9, 10) In times past he inspired men to write about the future, and what they wrote can be read in the Bible.

Not all persons who have claimed to be Jehovah's prophets were actually inspired by him. Regarding such false prophets in Israel Ezekiel said: "Thus says the Lord God, Woe to the foolish prophets who follow their own spirit, and have seen nothing! They have spoken falsehood and divined a lie; they say, 'Says the LORD,' when the LORD has not sent them, and yet they expect him to fulfil their word." (Ezek. 13:3, 6, RS) Jeremiah spoke similar condemnation against the false prophets who said Jerusalem would not fall. He said: "Do not listen to your prophets and to your practicers of divination and to your dreamers and to your practicers of magic and to your sorcerers, who are saying to you: 'You men will not serve the king of Babylon.' For falsehood is what they are prophesying to you."—Jer. 27:9, 10.

As there were false prophets then, so there are today. They will not hesitate to delude people into believing that they have knowledge of the future. An accurate knowledge of the future cannot be gained from such people.

WINDOWS TO THE FUTURE

The prophecies recorded in the Bible are true and dependable. They are windows to the future. The fact that many of the Bible's prophecies have been fulfilled gives us basis for having faith in those that are yet to be fulfilled.

What prognosticator today could accurately foresee that a famine-stricken city would have food in abundance the next day or that a scoffer at this prophecy would see this abundance but would not be able to eat a mouthful? The prophet Elisha was able to do this because God gave him knowledge of what had not yet taken place. This happened in the ninth century before Christ when the armies of

Syria were besieging Samaria. "Elisha now said: 'Hear, you men, the word of Jehovah. This is what Jehovah has said, "Tomorrow about this time a seah measure of fine flour will be worth a shekel and two seah measures of barley worth a shekel in the gateway of Samaria.'" At that the adjutant upon whose hand the king was supporting himself answered the man of God and said: 'If Jehovah were making floodgates in the heavens, could this thing take place?' To this he said: 'Here you are seeing it with your own eyes, but from it you will not eat.'"—2 Ki. 7:1, 2.

During the night God caused the attacking Syrians to hear the sound of war chariots. They imagined that the king of Israel had hired the help of the Egyptians and the Hittites. In great fear they fled toward their own borders, leaving all their possessions behind. The people of Samaria now had more than enough to supply their needs. "And the people proceeded to go out and plunder the camp of the Syrians, and so a seah measure of fine flour came to be worth a shekel and two seah measures of barley worth a shekel, according to the word of Jehovah. And the king himself had appointed the adjutant upon whose hand he was supporting himself to have charge of the gateway, and the people kept trampling him in the gateway, so that he died, just as the man of God had spoken."—2 Ki. 7:16, 17.

Elisha did not look in an animal's liver; he did not throw arrows on the ground; he did not look for signs in the stars or in flights of birds and he did not consult with the dead. His power to tell future events came from God, not from divination.

An example of knowing the future hundreds of years in advance is found in what Joshua said at the time the city of Jericho was destroyed. God caused him to utter

this prophecy: "Cursed may the man be before Jehovah who gets up and does build this city, even Jericho. At the forfeit of his first-born let him lay the foundation of it and at the forfeit of his youngest let him put up its doors." (Josh. 6:26) This prophecy was fulfilled about five hundred years later in the days of King Ahab. "In his days Hiel the Bethelite built Jericho. At the forfeit of Abiram his first-born he laid the foundation of it, and at the forfeit of Segub his youngest he put up its doors, according to Jehovah's word that he spoke by means of Joshua the son of Nun." (1 Ki. 16:34) No human, by his own power or by divination, could have foretold this.

In the days of Ahab, the prophet Elijah told that wicked king of Israel: "This is what Jehovah has said: 'In the place where the dogs licked up the blood of Naboth the dogs will lick up your blood, even yours.' And also as regards Jezebel Jehovah has spoken, saying, 'The very dogs will eat up Jezebel in the plot of land of Jezreel.'" (1 Ki. 21:19, 23) What Elijah foretold proved to be as true as if he had been relating something that already had happened. It was history in advance.

Ahab was killed in a war chariot and "they began to wash off the war chariot by the pool of Samaria and the dogs went licking up his blood." (1 Ki. 22:38) Elijah's prophecy became history. Queen Jezebel met a frightful death by being thrown from an upper-story window and then trampled beneath the hoofs of Jehu's chariot horses. "After that he came on in and ate and drank and then said: 'You men, please, take care of this accursed one and bury her, for she is the daughter of a king.' When they went to bury her, they did not find anything of her but the skull and the feet and palms of the hands." (2 Ki. 9:34, 35) She had been eaten by the dogs, as Elijah had foretold.

Another example proving the accuracy of Bible prophecy is found in Daniel's prophecy about the time when the Anointed One, Jesus Christ, would come. "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and three-score and two weeks." (Dan. 9:25, AS) These sixty-nine weeks of years are equivalent to 483 years. Counting from 455 B.C., when the command to rebuild Jerusalem went forth, 483 years brings us to A.D. 29. It was at this time that Jesus was baptized in the Jordan River and was anointed by God's spirit. That was when he became the Messiah, or Anointed One. Thus the Anointed One, the Prince, had come. Three and a half years later, or in the middle of the seventieth week of years, he was cut off from human life, as Daniel foretold: "And after the threescore and two weeks shall the anointed one be cut off . . . and in the midst of the week he shall cause the sacrifice and the oblation to cease." (Dan. 9:26, 27, AS) His sacrificial death in the middle of that seventieth week of years brought to an end the Mosaic Law with its oblations or offerings. Thus what Daniel spoke was accurate knowledge of what would happen more than 500 years later.

These are only a few of many Bible prophecies that could be mentioned as having been fulfilled. By means of those that are still due to be fulfilled we are able to know what will be put on some of history's blank pages of the future. It should be kept in mind that God does not grant a view of the future so that people might satisfy selfish desires. He does not give information that people imagine fortunetellers are able to give. What the Bible makes known to us about the future is always in connection with God's purposes.

WHAT IS AHEAD

The Bible clearly reveals the future of this world. By the word "world" we do not mean the earth but the nations upon it, under the system that controls them. What is its future? The prophetic answer is not prosperity and glory, but destruction. When the apostle Peter was inspired to speak about it he referred to the present system of things as the "heavens and the earth that are now." He said: "The world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:6, 7) In another place the Bible says God will assemble the nations to pour upon them his indignation.—Zeph. 3:8.

The wicked invisible ruler of this world will be restrained from interfering with human affairs. This was seen by the apostle John in a prophetic vision of the future: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended."

—Rev. 20:1-3.

At Revelation 20:4, we are told that Christ and a body of associates will rule for a thousand years. This will be the same thousand years during which Satan is bound. Since this will necessarily follow the destruction of the present world, over which Satan has been the invisible ruler, we can look forward to the earth's having one thousand years of peace with no disturbance from Satan and his seed. Verses seven to nine inform us that Satan will be

released for a short time at the end of that period and will then be destroyed.

Prophecy reveals that during this period of one thousand years when Christ rules over the earth as King the curse of death that we inherited from Adam will be destroyed. It will have no further power over Adam's descendants because Christ's ransom sacrifice will have brought release from it. "He must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed." (1 Cor. 15:25, 26) This means mankind will have been brought to a state of human perfection as was enjoyed by Adam before he sinned.

Our look into the future also reveals that multitudes who have died will be brought back to life by resurrection. Regarding this Jesus Christ said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) On another occasion he revealed the future by not only mentioning this resurrection but also saying that resurrected persons who exercise faith will never die again. "He that exercises faith in me, even though he dies, will come to life, and everyone that comes to life and exercises faith in me will never die at all." (John 11:26, footnote) Eternal life will be granted to earth's inhabitants at God's appointed time.

These marvelous events and changes are yet to come. They are some of the things that will be written on history's blank pages of the future. We can know for certainty that they will take place because God has caused them to be written in his Word as history in advance. This inspired Book that sits on almost everyone's bookshelf is the means by which you can know the future.

Other "Sayings" OF JESUS

IT IS not surprising to hear of early papyri discoveries containing sayings of Jesus that are not recorded in the same detail as in the canonical Greek Scriptures. Did not John write, A.D. 98: "There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written"? (John 21:25) Luke likewise admits this in his introduction where he writes: "Whereas many have tried their hand at compiling a statement of the facts which are given full credence among us, . . . I resolved also, because I have traced all things from the start with accuracy, to write them in logical order."—Luke 1:1-3.

In 1897 papyrologists Grenfell and Hunt unearthed from a rubbish mound at Oxyrhynchus, Egypt, a single imperfect papyrus leaf. It proved to be from a Greek codex of the third century containing reputed sayings of Jesus. The fragment is generally referred to as "Oxyrhynchus Papyrus." An English translation reads:

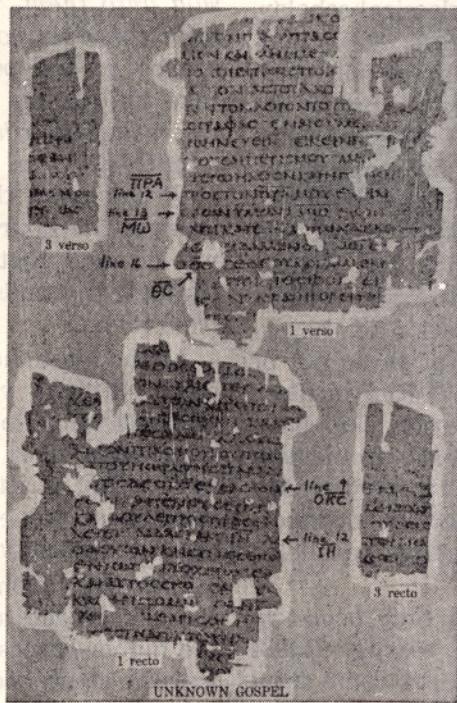
"Jesus saith, 'Except ye fast to the world, ye shall in no wise find the kingdom of God; and except you make the sabbath a real sabbath, ye shall not see the Father.' Jesus saith, 'I stood in the midst of the world, and in the flesh was I

seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart, and see not.' Jesus saith, 'A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.' Jesus saith, 'A city built upon the top of a high hill and established, can neither fall nor be hid.' "^a

Note that the first two sayings contain extra-Scriptural information. They are claimed to be some of the "many other things" to which John refers that are not recorded in the Bible. The part of the third saying, which says: "A prophet is not acceptable in his own country," is similar to Matthew 13:57, but the rest is "new." The fourth saying is very much like Matthew 5:14.

Another discovery of "sayings" came to light in 1934 when the British Museum, London, acquired a number of papyri fragments from a dealer. Among these were

some fragments of an 'unknown life of Jesus,' written in a hand that could not be put later than the middle of the second century, that is, about A.D. 150. The next year Bell and Skeat, keepers of manuscripts in the British Museum, published the photostats of the three leaves found. The pages proved to be part of an old Greek codex originating in Egypt. These fragmentary pages are now called "Egerton Papyrus 2." The photostat of fragments 1 and 3 is printed along with this article.^b



Here this Greek text indicates the scribal custom in this period of using contractions for sacred names and words (*nomina sacra*). This custom follows the Jewish practice of representing the tetragrammaton or sacred name יהוה in Greek by the words *kyrios* ("Lord") without the definite article and *theos* ("God") with only the first and last letters written and a stroke above them. Thus the name Jehovah could be indicated in the Greek as KC or OC.^c The Christian scribes expanded the list of abbreviations to include the following: OKC (*ho kyrios*, with a definite article, this thus applying to Jesus and not Jehovah), IH (*Iesous*, Jesus), ΠPA (*patera*, father) and MΩ (*Moyses*, Moses).^d Take a look at "1 verso" and note ΠPA in line 12, MΩ in line 13 and OC in line 16. Next look at "1 recto" and note OKC in line 9 and IH in line 12. *Kyrios* without the definite article as applying to Jehovah does not occur in these fragments.

Sir Frederic Kenyon, a classical scholar, comments on these fragments. "They contain four episodes in the life of our Lord, told quite simply, and therefore unlike the exaggerated and fanciful style of later apocryphal gospels, and in language showing strong affinities, sometimes with the Synoptic Gospels (Matthew, Mark and Luke) and sometimes with the Fourth Gospel (John). The exact wording is often left doubtful by the mutilation of the papyrus, but the main drift of three out of the four episodes is clear."^e Kenyon then offers the following translation. (We have added the italicized portions to indicate those sections which are supposedly "new." The superior numbers are our footnotes indicating those portions paralleled in the Biblical accounts.)

"... coming unto him they began to tempt him with questions, saying, 'Rabbi Jesus, we know that thou art come from God; ^f for the things that thou doest give

witness above all the prophets.^g Tell us therefore: Is it lawful to give unto kings that which pertains to their rule? Shall we give to them or not?"^h But Jesus knowing their thoughts,ⁱ was moved with indignation and spake unto them: 'Why call ye me Rabbi with your mouth but hear not what I say?' Well did Isaiah prophesy concerning you, saying, "This people honor me with their lips, but their heart is far from me. In vain do they worship me, [teaching as their doctrines] the precepts [of men]."^k

"And turning to the rulers of the people, he spake this word: 'Ye search the scriptures, in which ye think that ye have life; these are they which bear witness of me.'^l Think not that I came to accuse you to my Father; there is one that accuseth you, even Moses, in whom ye hope."^m And when they said, 'We know well that God spake unto Moses, but of thee we know not whence thou art,'ⁿ Jesus answered and said unto them, 'Now doth your want of faith condemn you . . .' [And the priests spake] to the people [that they should take up] stones to stone him.^o And the rulers laid their hands upon him that they might take him and deliver him to the multitude; and they could not take him, because the hour of his betrayal was not yet come.^p But the Lord went forth through the midst of them and departed from them."^q

At the most these "added" sayings have mere curiosity value. Since these "new" portions were not preserved for us under inspiration when the canonical Scriptures were being written, they could be of no ministerial value now binding upon the dedicated Christian.

However, from the manuscript view these fragments aid once again in exposing the higher critics to be wrong. These critics have stoutly contended that John's Gospel was not written until A.D. 150, and

then by one other than the apostle John. Since these fragments have so many parallel expressions found in John's account, it strongly indicates that the writer was using John's writing as a basis. Therefore John's record must have been written long before A.D. 150 to be found circulating in Egypt where these fragments were written about that same time. So these fragments, supported by the discovery in 1935 of the fragment of John's Gospel (Papyrus Rylands Gk 457) also dated at the middle of

the second century and found in Egypt, confirm the date of the writing of John's account to be the generally accepted date A.D. 96.

a *Light from the Ancient Past*, 1946, by J. Finegan, pp. 322, 323.

b *Fragments of an Unknown Gospel*, 1935, by H. I. Bell and T. C. Skeat, p. 65, Plate I.

c *Nomina Sacra*, by Traube, III, i, p. 32.

d *Fragments of an Unknown Gospel*, by Bell and Skeat, p. 2.

e *The Bible and Archaeology*, 1940, by Sir Frederic Kenyon, pp. 216, 217.

f John 3:2; Matt. 22:16. g John 10:25. h Matt. 22:17. i Matt. 9:4. j Luke 6:46. k Matt. 15:7-9. l John 5:39. m John 5:45. n John 9:29. o John 8:59; 10:31. p John 7:30. q Luke 4:30.

GIVING WARNING OF GOD'S UNUSUAL WORK

IN THE days of King David Jehovah performed two strange deeds and unusual works. He gave two stinging rebukes to David's Philistine enemies. Testifying to their prophetic import, Isaiah says: "For Jehovah will rise up just as at Mount Perazim, he will be agitated just as in the low plain near Gibeon, that he may do his deed—his deed is strange—and that he may work his work—his work is unusual. And now do not show yourselves scoffers."—Isa. 28:21, 22.*

Today Christendom manifests a Philistinelike malicious opposition to the Greater David, Jesus Christ, whom Jehovah has set upon His throne. It has filled itself with the symbolic wine of the spirit of this world, a wine of independence of God's kingdom, even as did the drunkards of Ephraim. Intoxicated, its priests and prophets have become dull of hearing and feelingless toward the dangers confronting them and toward the interests of God's kingdom.—Isa. 28:14.

This wine has excited them to compromise with the world and to delight in what this world offers them. Ignoring the warning given them by Jehovah's witnesses, they have taken refuge in political lies, chief of which is the United Nations as man's only hope. Because our Scripturally plain message is not couched in the phrase of creedal sectarianism, higher criticism and worldly-wise philosophy, they scoff and mock and belittle it. They consider it as just so much baby talk or as the talk of the foreigner.—Isa. 28:9, 10.

What is important is not how much worldly wisdom we may have but whether we have been taught of Jehovah or not. Confident that we have been taught of God, we know we have the truth and that our message is of the greatest importance. We therefore refuse to let them silence us, whether by threats or by mockery and ridicule.—Isa. 54:13.

So let us warn the bragging, scoffing and spiritually drunk leaders of Christendom that God will not forever tolerate their drunken mockery and their God-dishonoring course. By a strong and vigorous One, his Son, Jesus Christ, Jehovah will make an end to all such scoffers. Like a storm of hail Christ will sweep away their refuge of a lie. Their covenant with Death and the vision they have effected with Sheol will prove vain. At the same time, let us point all men of good will to the only place of rest and security, God's kingdom.—Isa. 28:17, 18.

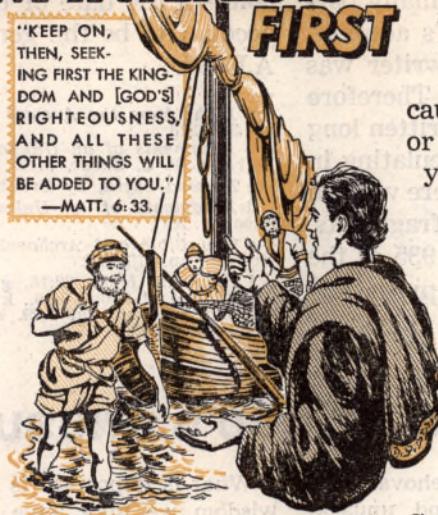
By sounding this warning we will be proving ourselves Christians and Jehovah himself will be for us a crown of decoration and a garland of beauty. Not in our own strength but in the strength of God let us do this work, for he has promised to be "as mightiness to those turning away the battle from the gate." When Armageddon strikes, Jehovah will not only prove our words to have been true but will also bring us safely into his new world. Until then let us make use of every opportunity to give the warning of God's unusual work.—Isa. 28:5, 6.

* For details see *The Watchtower*, March 1, 1959.

Keeping KINGDOM INTERESTS FIRST

MOST people find little place in their lives for God's kingdom under Christ. More particularly, those who shape the thinking of this world have no interest in that kingdom. Furthermore, they are determined to prevent as many others as possible from becoming interested. To keep men in subjection, those responsible for world affairs have obtained a strangle hold on man's interests. The way of life they have arranged for him forces him into certain channels that he feels he must follow if he is to survive. As a result, and often as a defense measure, he becomes blinded to any other possibility and continues to follow the course laid out for him as the way of least resistance.

² Over and above all these is the god of this world, whose main interest is to turn all peoples away from the Kingdom, which God now holds out as the way of salvation. If, therefore, anyone is to move in the same cycle of activity as this world without being sucked into the whirlpool of demon-controlled thinking, he must keep the interests of God's kingdom foremost in his life. That is the course Jesus outlined for Christians when he said: "Stop being anxious about your souls as to what



"KEEP ON,
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—MATT. 6:33.

you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing? Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them.

Are you not worth more than they are? Who of you by being anxious can add one cubit to his life span? Also on the matter of clothing, why are you anxious? Take a lesson from the lilies of the field, how they are growing; they do not toil nor do they spin, but I say to you that not even Solomon in all his glory was arrayed as one of these. If, now, God thus clothes the vegetation of the field which is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith? So never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."

—Matt. 6:25-33.

³ This commandment from Jehovah's chief representative of his kingdom contains the promise that God will deliver from this world's clutches and provide for the needs of all those who obey His law and put the interests of His government first in their lives. (Ps. 18:20; Prov. 13:13; Heb. 11:6) Jesus was not here speaking just to those who were already Jehovah's servants. The words of this commandment are a part of his "sermon on the mount"

3. To whom did Jesus give this counsel, and on what does following it depend?

1. What is the general attitude toward God's kingdom, and in what position do most men find themselves?
2. What course must men follow to remain free from demon-controlled thinking, and what assurance did Jesus give of the wisdom of that course?

and he was speaking down through the centuries to men of all nations who are seeking a better life in God's way. For that reason all professed followers of Christ Jesus today would do well to consider these words seriously as measured against their own interests and position in this world. Jehovah's ability to provide is beyond question, as Jesus here points out; so no one need feel any dependency on this world. The Christian's course, then, becomes entirely a matter of faith and of his willingness to make his own interests secondary to those of God's kingdom.

⁴ Taking this view, every interest the Christian has becomes a Kingdom interest. As Paul put it: "Whatever you are doing, work at it whole-souled as to Jehovah." (Col. 3:23) Food is acquired not just for self-gratification, but that the Christian might be physically strengthened for his assigned work in the ministry. The Christian's interest in secular employment will be only to the extent necessary to clothe and house himself and his family for his continued service to God. Business advancement will not be his main interest. Even his social activities will be strictly guarded and brought under complete control so that his thinking on Kingdom activity will be stimulated and properly directed. Devotion to Kingdom interests brings a life that is sustaining. Greed and selfishness bring many sorrows. As Paul admonishes: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency."—1 Tim. 6:6.

⁵ Proper balance becomes a matter of faith, and if we have faith like that of Noah we can live in the midst of a world whose God-given interests have been diverted to personal and selfish ends and we can still maintain our balance and our in-

4. What relationship should exist between the Kingdom interests and one's own personal interests?
5. How did Noah furnish an example of the proper balance of interests?

terests in our God-given responsibilities. Noah did. Noah was a married man and so were his sons. Yet his family interests, his need to provide food and drink for his family, did not interfere with his God-given assignment of building an ark. He kept his mind on his work and it prospered and Noah survived the end of a world. Because of his putting Kingdom interests first Noah is called a preacher of righteousness, and Paul says of him: "By faith Noah . . . condemned the world, and he became an heir of the righteousness which is according to faith." (2 Pet. 2:5; Heb. 11:7) Not only was Noah an example to the world in which he lived, but the testimony of Christ Jesus marks him as an example to this present system of things. (Matt. 24:37-39) Those who put the interests of God's kingdom first, therefore, need feel no fear of insecurity.

⁶ Because Jehovah's witnesses have made the interests of God's kingdom first in their lives, some uninformed persons view with suspicion their relationship and attitude toward the governments of this world. If these nations were self-sufficient and able to provide the needs of the people, then God's kingdom would not be necessary. Yet Jesus taught his followers to pray for God's kingdom to come so that God's will might be done upon earth. (Matt. 6:10) Certainly Christians cannot be condemned for relying upon and working toward the hope expressed in this prayer. Those looking to the governments of this world would do well to ask themselves, If Jesus were here today, which nation's flag would he salute? Which country would he fight for? Which political party would he vote for? There is no point in the argument that it is different with Jesus Christ. Jesus himself said: "A pupil is not above his teacher, but everyone that

6. Why do Jehovah's witnesses take the attitude they do toward governments of this world, yet how do some persons view their attitude?

is perfectly instructed will be like his teacher." (Luke 6:40) The sincere follower of Jesus Christ will be interested in His view of matters and endeavor to take exactly the course that Jesus himself would take. Many professed Christians would not bow before or salute a picture of Christ Jesus as representing God's government. To them it would be an act of idolatry. Yet they will perform similar acts before an emblem of a nation of this world. For those who put the interests of God's kingdom first all of such acts are inconsistent with the Lord's prayer and with the principles of God's Word and mean a subverting of God's interests to another sovereign. This the Christian cannot do in true conscience to God's kingdom.

⁷ Such exclusive devotion to God and the interests of his kingdom does not constitute a security risk to any nation. Jesus Christ was not subversive though he was so accused by his religious opposers. (Luke 23:2) He refused to become politically active in this world's affairs because, as he said: "No one can be a slave to two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other." (Matt. 6:24) It is because of such admonition by Jesus that Jehovah's witnesses have refused to mix these interests in government. But this does not make them subversive. The refusal of Jehovah's witnesses in the past to fulfill such patriotic duties as voting, saluting a flag or participation in the armed forces, is an insurance to every country that Jehovah's witnesses will not endanger the security of that nation, because they have been refraining from the same activities in all other countries at the same time. Hence the threat of aggression on the part of any nation will not be the responsibility of Jehovah's witnesses. It is not Jehovah's

⁷ Why are Jehovah's witnesses no security risk to any nation in keeping first the interests of God's kingdom?

witnesses who pose the serious problem to a nation. Their stand of neutrality worldwide is a pledge of noninterference, of non-aggression more binding and dependable than all the treaties that could be signed by such "enemy" states, because it is based on exclusive devotion to God and to the interests of his kingdom. These bonds cannot be broken with impunity.

⁸ Those religions that are the most reprehensible are those that meddle in the politics of all nations and therefore help shape the thinking of those nations, even those opposing each other. Yet these are the most prominent religions, the ones most honored among men. Of course, they disclaim any responsibility if a country becomes an aggressor and they try to wash their hands clean. But the blood of the young men who follow them as "spiritual guides" rises up to heaven from both sides of the battle line, "Christian" brother killing "Christian" brother. (Isa. 1:15) Failure on the part of such "accepted" religions to keep the interests of God's kingdom first has kept the earth bathed in innocent blood. Progressive, practical-minded persons will give such matters serious consideration before condemning Jehovah's witnesses for putting the interests of God's government above those of every nation of the earth.

⁹ Many persons unacquainted with the purpose and work of Jehovah's witnesses believe that their own membership in some religious denomination is valid reason for refusing to consider the message of God's kingdom as presented by Jehovah's witnesses. When anyone says to the Witnesses that he is a member of some church organization, they always assume that that church member is sincere in his belief.

⁸ In what way are the false religions of this world different in their responsibility for the security of the nations?

⁹ What reason do some persons give for not listening to the Kingdom message, yet how do Jehovah's witnesses regard such reasons?

Nevertheless, since the Witness is dedicated to keep the interests of God's kingdom first, he will encourage that person to consider the scriptures he has for his attention.

¹⁰ Jesus set the example in his day. Himself a Jew, he spent the three and a half years of his ministry preaching the good news of God's kingdom to the Jews. To them this was a new doctrine. To them it was a change from the Law God had given them through Moses. To many Jews Jesus Christ and those who followed him were apostates and therefore to be shunned or put to death. But to those who refused to be turned aside by such bitterness, who listened and weighed his words carefully in the light of the Law of Moses and the rest of the Hebrew Scriptures, he established himself as truly God's representative and the one authorized to bear God's message to them. Even John the Baptist, Jesus' forerunner, who was not calling on the Jews to accept a new covenant, as Jesus did later, was rejected by the religious Pharisees and Sadducees because he called for honest-hearted Jews to forsake the traditions and practices that had been built up over the centuries by the religious leaders. Those too blind or engrossed in their own interests even to hear him lost the opportunity that had been uppermost as a hope for the Jewish nation since the days of Moses, that of meeting the Messiah on his arrival.

¹¹ Some of the Jews no doubt felt justified in such a course. Was not their nation established on God's own Law through Moses? Was not the very position occupied by their leaders ordained of God? Yet when Jesus presented himself as the long-awaited-for Messiah he did not turn to these men who claimed to sit in Moses' seat.

10. How were Jesus and John the Baptist viewed by many Jews, and what did these Jews lose out on as a result?

11. On the basis of what arguments might these Jews have felt justified in their course, yet how did Jesus demonstrate their lack of appreciation?

He could not make Kingdom heirs out of those whose interests were opposed to God's government. Instead, he gathered to himself fishermen, despised tax collectors and others of low reputation among the people. By this choice of his apostles he demonstrated that acceptance by God is an individual matter based upon faith and upon works consistent with that faith, not upon position or upon a false "pedigree" of religious ancestors.

¹² But God did not overlook or excuse the Jews' refusal to investigate the works of his Messiah. Jesus had urged them: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works, in order that you may grasp the fact and may continue knowing that the Father is in union with me and I am in union with the Father." (John 10:37, 38) Today all Christians claim to recognize the value of the work Jesus did among the Jews. That is because today we have the advantage in perspective of centuries of time. But we might well ask ourselves, If we had lived in Jesus' day would our decision have been as simple? The answer to that question might be found in our attitude today toward the interests of God's kingdom. Can we truly say we are being honest with God, or with ourselves? Are we allowing ourselves to be blinded or turned aside by men whose divided interests disqualify them as spiritual advisers in the exclusive worship of God and devotion to his kingdom interests? If we are, then we are certain to lose the opportunity that has been uppermost as a hope for the Christian congregation since Jesus' first advent, that of welcoming him on his re-

12. (a) Why did the Jews have no excuse for not accepting Jesus as the Messiah, and how is their responsibility viewed by Christians today? (b) What questions should all professing Christians ask themselves today, and what are they in danger of losing out on?

turn and entering into the blessings of his kingdom rule.

¹³ Paul warned against the man "that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8) Such are like those Peter spoke of when he said: "For you know this first, that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.'" (2 Pet. 3:3, 4; Ezek. 13:8, 16) These completely discount the Kingdom message and refuse to give heed to all the evidences pointing to Christ's presence and continue ensnared to this system of things.

¹⁴ Others are stumbled by the view that Christ is not present now but will shortly come. They base their position on the evidence Jesus gave in pointing to his return, recognizing these conditions as being here now. However, such persons fail to realize that these evidences were given by Jesus to testify to the fact that he would already have returned, not that his return would follow such evidences. The disciples asked him: "What will be the sign of your presence and of the consummation of the system of things?" (Matt. 24:3) The fact that Christ cannot now be seen does not argue against his actual presence along with these evidences. For if he had intended to be visibly recognized by men at his return, why would he have needed a sign?

¹⁵ Some who argue for a visible return

13. How did Paul and Peter warn of the danger of losing out on this Christian hope?

14. What other view stumbles some as to Christ's presence, and on the basis of what misunderstanding do they take this position?

15. (a) How can Revelation 1:7 and John 14:19 be harmonized? (b) How do 1 Timothy 6:14-16 and Hebrews 1:3 shed light on Christ's return?

quote Revelation 1:7, which says: "Look! he is coming with the clouds, and every eye will see him." (Rev. 1:7) Yet Jesus clearly stated before his death: "A little longer and the world will behold me no more." (John 14:19) This being true, it becomes clear that the statement in Revelation speaks of seeing him with the eye of understanding. Otherwise, the words of Paul at 1 Timothy 6:14-16 would be meaningless when he speaks of Christ Jesus and describes him as the one "who dwells in unapproachable light, whom not one of men has seen or can see." That it is possible for Christ to visit mankind and still be unseen is clear from the record of Israel where it clearly states in many instances that God visited the nation, yet was unseen. (Gen. 50:24; Ruth 1:6) All students of the Bible will readily admit that no man can see God and live; yet Paul, when writing to the Hebrews, said of Jesus: "He is the reflection of his [that is, God's] glory and the exact representation of his very being." (Heb. 1:3) God's Son thus being transformed into this express likeness of God at his resurrection, it is clear why this "world will behold" him "no more." Such an inaccurate view of Christ's return, therefore, should not be allowed to blind one to the truths of God's Word and of his kingdom. Personal or private views that interfere with the clear vision of God's kingdom must be set aside in order to gain salvation.

¹⁶ Jehovah's witnesses appeal to sincere lovers of righteousness regardless of their religious background to consider the facts now available that point to this generation as the time for Christ's return and for the fulfillment of God's promises to mankind. (Matt. 24:1-51) Consider, for instance, the Lord's model prayer. Jesus pointed in the direction of the divine will when he taught

16. What appeal do Jehovah's witnesses make to all lovers of righteousness?

us to pray: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10) Is God's will being done on earth today, filled as this world is with the oppression of communism, hot and cold wars, delinquency on all social levels, and disease ravaging the peoples of all nations? Let sincere persons turn to 2 Timothy 3:1-5 and read these same conditions foretold by God as a warning to us to turn aside from this world and look away from it for the fulfilling of the divine will. Turning aside from empty promises of men, let such sincere persons lift up their hearts in response to God's promise of a new earth as pointed out to them from the Bible by Jehovah's witnesses. Let such read from their own Bibles God's assurance that righteousness will prevail throughout all the earth, that man will live in peace and prosperity without fear for all time to come.—2 Pet. 3:13; Isa. 66:22; Ps. 78:69; Rev. 21:1-4.

¹⁷ Now let such sincere members of the

17. How should the issue confronting the world today be met?

world's religions ask themselves, Is this not a worth-while hope? Is it not a worth-while effort to consider such promises of God? Would it not be short-sighted to ignore such hope of blessings and the organization that points the way to realization of these hopes? Truly can it be said that God's sheep have been scattered and are ravished by this world and, as Jesus' heart turned to them in pity, so today the Great Shepherd, Jehovah God, through his shepherd Son Jesus Christ, turns the attention of his witnesses to all corners of the world to proclaim the truth that will set them free. (John 8:32) How foolish is the irresponsible attitude of some who say: "I'll do the best I can now and take my chances when the time comes"! This is the course of least resistance, and all who follow it are certain to fall into the snare set by the god of this world. The issue that confronts the world today must be met with positive action on the part of all those who sincerely desire to keep God's kingdom interests first in their lives.

RESISTING ENTANGLEMENT WITH THIS WORLD'S INTERESTS

KEEPING Kingdom interests first requires not just positive acts of obedience. It requires also restraint from wrongdoing. It is clear from God's Word that friendship with the world is enmity with God. "Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) This means that the Christian who is interested in doing the divine will must learn to recognize the three main obstacles to friendship with God and avoid them. These are

1. What three obstacles are there to friendship with God?

Satan the Devil and his demons, man's own imperfection of flesh and the world of which Satan is the god.—2 Cor. 4:4; Eph. 6:12; Matt. 26:41.

² Jesus himself recognized that "everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." (1 John 2:16) His example in resisting these temptations is a model for us to follow. After spending

2. How did Jesus resist the desire of the flesh, the desire of the eyes and the showy display of one's means of life?

forty days and nights in the wilderness in the study of God's Word he was tempted by Satan to satisfy the desire of the flesh by performing a miracle in his own behalf, turning the stones in the wilderness to bread that he might eat. Jesus rebuffed Satan by turning to God's Word, from which he emphasized the superior quality of spiritual food above that food for the flesh. He was next tempted to make a spectacle of himself, thus yielding to the desire of the eyes, by hurling himself from the battlement of the temple. To Satan's subtle twisting of the Scriptures in suggesting that God's power would protect him he replied: "You must not put Jehovah your God to the test." Finally Jesus was offered great power and position as ruler of this world's governments in return for an act of worship to Satan. But he refused to become entangled and said: "It is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'"—Matt. 4:1-11.

³ Just as Satan withdrew temporarily from Jesus because of his faithful stand, so it is true of us. "Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you." (Jas. 4:7) Most persons have problems that are very serious to them, and the only way many know to solve them is by getting even more deeply entangled in this world's interests. If these barriers are to be overcome and an interest in the only real hope for mankind is to replace them, then the strangle hold that this world has on man's interests must be loosened.

⁴ This experience of Jesus and the counsel he gave illustrates how subtly even ordinary duties of life can encroach on opportunities for spiritual advancement and

entangle us in unnecessary details. "Now as they were journeying he entered into a certain village. Here a certain woman named Martha received him as guest into the house. This woman also had a sister called Mary, who, however, sat down at the feet of the Master and kept listening to his word. Martha, on the other hand, was distracted with attending to many duties. So, she came near and said: 'Master, does it not matter to you that my sister has left me alone to attend to things? Tell her, therefore, to join in helping me.' In answer the Master said to her: 'Martha, Martha, you are anxious and disturbed about many things. A few things, though, are needed, or just one. For her part, Mary chose the good portion, and it will not be taken away from her.'"—Luke 10:38-42.

⁵ According to the custom then, and even now in many homes, Martha's hospitality prompted her to prepare a very elaborate meal for her distinguished guest and to see to many other details designed to make his stay in her home more enjoyable and more comfortable. The result was, though, that because of her earnest attention to all these details she was losing out personally on the benefits to be derived from Jesus' visit. Jesus did not scold her for her hospitality. Neither was he telling Martha that she too should sit idle and do nothing at all to provide for their physical needs. Notice he did say: "A few things, though, are needed, or just one." His admonition to Martha was that, since this was her home and she had a guest, it was proper for her to prepare something for him and for her household to eat, but elaborate preparations were unnecessary on this occasion. Therefore Mary had chosen the better portion because she realized the value to be gained by Jesus' presence. Had

3. What counsel is given in James 4:7, and how are barriers to be overcome?

4. What was Martha's complaint to Jesus, and what were the circumstances that prompted it?

5. (a) In what regard did Martha show lack of appreciation, and in what way did Mary choose the better portion? (b) How can Mary's example be followed today?

Martha had this same appreciation she would have been content with preparing just those things essential, leaving unnecessary details for another occasion when she would not have this opportunity of hearing the words of Jesus. Mary's position in seeking Kingdom information is the example that people in this spiritually starved world would do well to follow. When a caller comes to the home with nourishing spiritual information, those of that household would do well to set aside, momentarily at least, those nonessential matters that can be done on another occasion and avail themselves of all the advantages to be had in the visit of this one representing God's theocratic government.

⁶ Failing to do so, one might become like seed sown among thorns. "This is the one hearing the word, but the anxiety of this system of things and the deceptive power of wealth choke the word, and he becomes unfruitful." (Matt. 13:22) On the other hand, Christians should not practice their religion simply for personal gain. Some who profess to be followers of Jesus Christ will join a particular church because of certain advantages to be gained. Others believe they can use their religion to gain power with God or for other personal advancements. Such an interest in religion is a selfish one and should be avoided, just as Jesus warned those whom he had miraculously fed with loaves and fishes when they came looking for him the next day. "Most truly I say to you, You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you, for upon this one the Father, even God, has put his seal of approval."

(John 6:26, 27) Personal interests are nec-

6. What selfish interests should be avoided in the practice of religion, how did Jesus warn of such, and when are personal interests proper?

essary and proper only when controlled and directed to advance the interests of God's kingdom.

⁷ A personal interest in health that is improperly directed can kill one's desire for true spiritual healing. If that interest so controls the thinking that one seeks it to the exclusion of truth from God's Word, then it does far more injury to the individual than his physical ailment. Because of this desire for health many persons today fail to heed Jesus' warning concerning those who make great claims of miraculous powers. "Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." (Matt. 7:22, 23) These words should give grounds for serious doubt about so-called faith healers and should cause the honest seeker of health to weigh his own personal interest in such claims against the truth of God's Word before he becomes hopelessly entangled in this subtle and deceptive "desire of the flesh."

⁸ A careful examination of God's Word reveals that acts of healing in former times were not performed on those already in the congregation. Although the apostle Paul possessed the gift of healing he told Timothy: "Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness." (1 Tim. 5:23) He did not perform an act of healing in his case. In another letter to Timothy he said: "I left Trophimus sick at Miletus." (2 Tim. 4:20) Here again was his testimony that he had not

7. How can an improperly directed interest in health cause serious harm, and into what situation can it lead the unwary?

8. How was the miraculous gift of healing used in Bible times, and in what way does this expose so-called faith healers in modern times?

performed a miraculous cure. Nor was this the case just in the Christian congregation. As evidence that such healings were performed as a sign to outsiders even before his day, note the following words of Jesus: "There were many lepers in Israel in the time of Elisha the prophet, yet none of them was cleansed, but only Naaman the man of Syria was." (Luke 4:27) Furthermore, contrary to the general practice among "healers" today, Christians were admonished to take no money for the exercise of their miraculous gifts. Jesus told his disciples as he sent them out: "Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free."—Matt. 10:8. See also the account at 2 Kings 5:15-27.

⁹ Having accomplished their purpose of demonstrating God's power on his representative, Jesus, and on his disciples as the first members of the Christian congregation, these miraculous gifts were no longer needed and were withdrawn. Paul then speaks of this when he says: "Love never fails. But whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with." (1 Cor. 13:8) The greatest gift of the spirit today is the gift of preaching, which God has seen fit to extend to all sincere persons regardless of age, nationality, race or station in life. (Acts 2: 17, 18) From this it can be seen that even such personal interests as health or physical training must be secondary to the Kingdom interests. Exercise and normal care of oneself are important, but as Paul points out: "Bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." (1 Tim. 4:8) This requires a balanced view on the

9. What did Paul reveal about miraculous gifts of the spirit, and what balanced view should the Christian take in the matter of health?

part of the Christian, not neglecting himself, yet certainly not neglecting the responsibilities attached to his Christian ministry because of that personal interest.

¹⁰ A wrong balance of interests throws one's view out of focus. "The lamp of the body is your eye. When your eye is sincere, your whole body is also bright; but when it is bad, your body is also dark. Be alert, therefore. Perhaps the light that is in you is darkness." (Luke 11:34, 35) Some persons look at the work Jehovah's witnesses are doing and for fear of bodily harm or criticism they conclude that they could not do that work themselves. Such "desire of the eyes" leads them directly into the entangling snare of the god of this world. (Prov. 29:25; Matt. 10:28) This emphasizes the need for maturity of knowledge and understanding of God's Word. It means one's faith must be strengthened through a regular spiritual diet. Someone without that faith might convince himself that there are more personal advantages to him in not submitting to baptism than in adhering strictly to God's will and being immersed in water. Such a person might believe that he could not be one of Jehovah's witnesses because he does not have faith enough to do this. He may fail to realize that faith is built on knowledge and he has made no effort to acquire such knowledge as to the meaning and reason for baptism. The foundation of knowledge must first be laid, and then in one's exercising that knowledge faith will result.

¹¹ The same is true of having a share in the witness work. Some persons will not resist the entanglements of this world even sufficiently to acquire the knowledge that must come as a necessary foundation. With such knowledge of God's Word comes

10. What immature view do some persons take of the work of Jehovah's witnesses, and what sometimes prompts such a position?

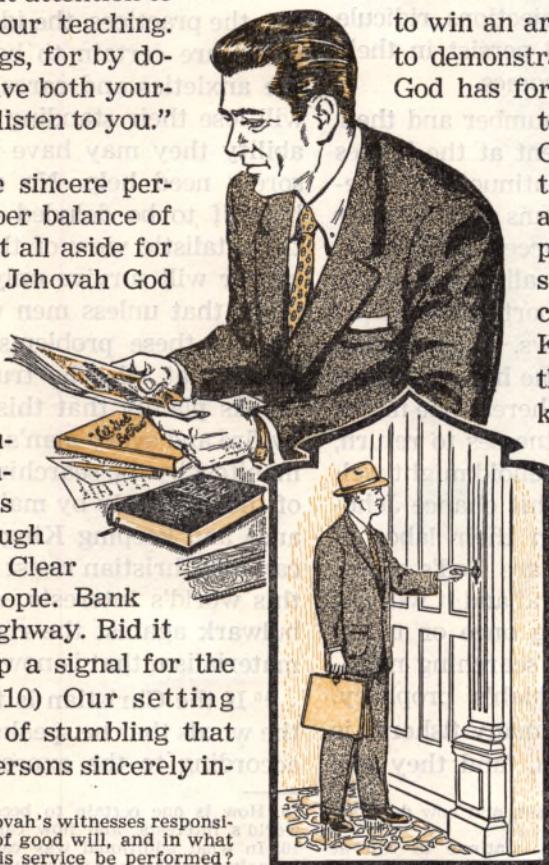
11. Why is knowledge a necessary foundation in resisting the entanglements of this world?

faith and with faith comes the ability and the desire to preach. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation. For the Scripture says: 'None that rests his faith on him will be disappointed.' . . . For 'anyone that calls upon the name of Jehovah will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth?" (Rom. 10:10-15) Strengthened by his newborn faith, such one will realize that his preaching has a twofold saving quality, as pointed out by Paul: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."

—1 Tim. 4:16.

¹² It is to enable sincere persons to gain a proper balance of interests and to put all aside for the Kingdom that Jehovah God sends his witnesses to the ends of the earth. Through Isaiah the prophet centuries ago he commands them: "Pass out, pass out through the gates, you men. Clear the way of the people. Bank up, bank up the highway. Rid it of stones. Raise up a signal for the peoples." (Isa. 62:10) Our setting aside these stones of stumbling that are in the way of persons sincerely in-

terested in God's service is not done to cause injury to such persons or to ridicule their beliefs. In order to recognize these stones that are in the way, the Kingdom minister must have an accurate knowledge of God's Word; and if he is to clear them out, he must have confidence in his position and must be tactful and poised as he goes about his work. The minister takes the position that his hearer has an honest desire for better things and a sincere love of righteousness. He will therefore appeal to his reason rather than attempt to frighten him. In this way he will not lose his spirit if the person he addresses does not immediately appreciate the real purpose in his call. It is not the purpose or intention of Jehovah's witnesses just to win an argument. Their interest is to demonstrate the sincere love that God has for his sheep. Their aim is to present the truth from God's Word in such a way that their hearers will accept it or at least be prompted to a further consideration of the heart-cheering good news of the Kingdom. This will give them a real vision of that kingdom and how important it is to serve its interests. This will help persons of good will to be drawn to the New World society of Jehovah's witnesses in order to learn more of the life-giving hope of God's new world, thereby equipping them to keep Kingdom interests first.



12. What service are Jehovah's witnesses responsible to render to persons of good will, and in what attitude of mind must this service be performed?

¹³ That is the course Jesus Christ set as our model to follow. Paul quotes him as saying: "Look! I am come (in the roll of the book it is written about me) to do your will, O God." (Heb. 10:7) Throughout his whole ministry Jesus made his own interests God's interests. Fully dedicated to his Father and baptized in water in symbol of it, he set the pattern for all who would keep the Kingdom interests first. A complete dedication to God followed by water baptism is a necessary beginning to their doing the divine will. As Jesus preached, they preach in fulfillment of Jesus' words: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14) Nor will they be turned aside by objections, ridicule or persecution. They will persist in their preaching until the end comes.

¹⁴ As they increase in number and their calls become more frequent at the homes of the people they will continue to call because they realize it means life to their hearers to recognize and accept God's kingdom as their hope. They realize that everyone must be given an opportunity to hear and accept that good news. They realize, too, that not all in the same household feel alike about their visits. Whereas one might object and forbid the Witnesses to return, another in that same household might welcome a return visit. On this chance Jehovah's witnesses persist in their labor of love for those who truly are God's sheep. All the sheep must be found and it will not be done simply by calling once or twice. The persistency of God's searching methods is written in Jeremiah's prophecy. "Here I am sending for many fishers," is the utterance of Jehovah, "and they will

certainly fish for them; and afterward I shall send for many hunters, and they will certainly hunt for them from upon every mountain and from upon every hill and out of the cleft of the crags.' " (Jer. 16:16) That the work must continue until all the sheep are out of this old world is clearly seen in the answer to a question by Isaiah centuries ago. "I said: 'How long, O Jehovah?' Then he said: 'Until the cities actually crash in ruins to be without an inhabitant, and the houses be without earthling man, and the ground itself is ruined into a desolation; and Jehovah actually removes earthling men far away, and the deserted condition does become very extensive in the midst of the land.' "—Isa. 6:11, 12.

¹⁵ Those that incline at all to the thinking, the practices, the ideals of this present world are certain to become engulfed by the anxieties and cares of this world and will lose their standing with God and any ability they may have to help those that sorely need help. No one should permit himself to be deluded or stampeded into the fatalistic view of this world that men can or will survive only by their own efforts, that unless men work out the solution to these problems there will be no solution at all. The truth of God's Word speaks plainly that this is a time of trial by fire and every man's works will be made manifest by the searching tests of this time of the end. Only by maintaining strict balance and keeping Kingdom interests first can the Christian resist entanglement with this world's interests and stand as a real bulwark against the rising tide of godless materialism that is now flooding the earth.

¹⁶ If the Christian is to be convincing in the words that he speaks, then he must live according to the expression of his belief.

13. What model course did Jesus set, and how do Jehovah's witnesses follow it?

14. Why do Jehovah's witnesses continue to call at many homes, and how long is the work to continue?

15. How is one certain to become entangled with this world's interests, and how can it be avoided?

16. In what additional way can efficiency in preaching be gained, and what view must always be maintained?

He must constantly apply in his life those principles learned from God's Word and then continually seek to expand that knowledge. He should try to make each day count for theocratic advancement, not leaving necessary work undone, not overlooking any opportunity to break down the wall of misunderstanding that the god of this system of things has built up around Jehovah's purposes. If he keeps Kingdom interests first he will not walk carelessly, just putting in time in his field ministry because he feels an obligation to do so. He will realize that the complete end of this system is near and those who

remain in it will perish. He will recognize that diligent effort and improved efficiency will be required to finish the job of warning persons of good will to come free of the entanglements of this world and flee to the place of refuge Jehovah has lovingly provided. Doing so, he will insure his own place in that righteous new world and he will have the unspeakable privilege and joy of being used by Jehovah to magnify his name and to hold out the only proper example to be followed by persons of good will, that of keeping the interests of Jehovah God's kingdom first in their lives.

READ THE NEXT ISSUE

- Do you know how to safeguard your spiritual health? Read how a knowledge of God's Word has sustained those confined in concentration camps and how it can sustain you. Read "How Is Your Spiritual Appetite?" and "Exert Yourselves Vigorously as God's Workmen."
- Israel's Tabernacle was built at the command of Jehovah God. Its rooms and furnishings and the services performed there were all prophetic and relate to true worship today and God's provision of salvation for mankind. Read about it in "Israel's Tabernacle Shadows."
- Did Jesus Christ really believe everything in the Bible? Do you? See whether you line up with Jesus Christ by reading "Do You Really Accept the Teachings of Christ?"

"Perfect Accuracy"

Q A. Rendle Short writes in *Modern Discovery and the Bible* about the book of Acts: "It was the Roman custom to govern the provinces of their far-flung empire by continuing as far as they safely could the local system of administration, and consequently the authorities in different districts went by many different names. No one, unless he were either an observant traveller or a painstaking student of records, could possibly give all these gentry their correct denomination. It is one of the most searching tests of Luke's historical sense that he always manages to achieve perfect accuracy. In several cases it is only the evidence of a coin, or an inscription, that has given us the necessary information to check him; the recognized Roman historians do not adventure themselves on such a difficult terrain. Thus Luke calls Herod and Lysanias tetrarchs; so does Josephus. Herod Agrippa, who slew James with the sword and cast Peter into prison, is called a king; Josephus tells us how he became friendly at Rome with Gaius Caesar (Caligula) and was re-

warded with a royal title when Caligula came to be emperor.

Q "The governor of Cyprus, Sergius Paulus, is called proconsul. . . . Not long before, Cyprus had been an imperial province, and governed by a propraetor or legatus, but in Paul's time, as is shown by Cyprian coins, both in Greek and Latin, the correct title was proconsul. A Greek inscription found at Soloi on the north coast of Cyprus is dated 'in the proconsulship of Paulus,' probably the same as Sergius Paulus. . . . At Thessalonica the city magnates took the quite unusual title of polarchs, a name unknown to classical literature. It would be quite unfamiliar to us, except from Luke's use of it, if it were not for the fact that it appears in inscriptions. . . . Achaia under Augustus was a senatorial province, under Tiberius it was directly under the emperor, but under Claudius, as Tacitus tells us, it reverted to the senate, and therefore Gallio's correct title [Acts 18:12] was proconsul. . . . Luke is equally happy, equally accurate, in his geography and his travel experiences."

"Your Will Be Done On Earth"



Serial Part 17

After Jesus was baptized in the Jordan River by John the Baptist, Jehovah God baptized him from heaven with holy spirit, thus appointing him to be the "King for enforcing the supreme will" in the new world of righteousness. He became the symbolic "rock-mass" upon which his congregation of followers was to be built. He began gathering followers who were to become "the holy ones who will govern" with him in his heavenly kingdom over the new world. On Thursday night, Passover night, the 14th day of Nisan, A.D. 33, he first celebrated the Jewish Passover with his faithful eleven apostles. Then he introduced what is called "the Lord's evening meal." He broke a loaf of unleavened bread and offered it to them to eat, saying that it represented his perfect human body that was to be sacrificed in behalf of human sinners. Then he offered them a cup of wine to drink, telling them that the wine stood for his blood in these words: "This means my 'blood of the covenant' which is to be poured out in behalf of many for forgiveness of sins."—Matt. 26:27, 28.

¹⁰ The covenant that Jesus here brought to the apostles' attention required this blood. But which covenant was this? Not the old Law covenant with God that had been mediated by the prophet Moses at Mount Sinai. By the time of the Lord's evening meal that Law covenant had been operating for over fifteen hundred years, for it had been put in force by the shedding of blood of animal victims. On this the apostle Paul says: "Neither was the former covenant inaugurated without blood. For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people, saying: 'This is the blood of the covenant which God has laid as a charge upon you.' And he sprinkled the tent and all the vessels of the public service likewise with the blood. Yes, nearly all things are cleansed with blood according to the Law, and un-

less blood is poured out no forgiveness takes place." (Heb. 9:18-22) Hence, Jesus in speaking of his own lifeblood as the "blood of the covenant" meant that a new and grander covenant resting upon his perfect human blood was immediately ahead. According to Luke 22:20, Jesus said: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf."

¹¹ In introducing this "new covenant" Jesus used the same form of words that Moses had used when inaugurating the old Law covenant with natural Israel, namely, "the blood of the covenant." At Jesus' mention of a new covenant the apostles must have remembered Jehovah's promise, in Jeremiah 31:31-34: "Look! There are days coming,' is the utterance of Jehovah, 'and I will conclude with the house of Israel and with the house of Judah a new covenant; . . . I will put my law into the midst of them, and in their heart I shall write it. And I will become their God, and they themselves will become my people.' 'And they will no more teach each one his companion and each one his brother, saying, "Know Jehovah!" for they will all of them know me, from the least one of them even to the greatest one of them,' is the utterance of Jehovah. 'For I shall

10. What was the covenant to which Jesus referred in connection with his blood, and what did he thus indicate was just ahead?

11. At Jesus' mention of the new covenant, of whose prophecy must his apostles have been reminded, and upon what basis must this covenant rest in order to provide for forgiving sins?

forgive their error, and their sin I shall remember no more.' " This new covenant could provide no basis for Jehovah God to forgive human sins and error and remember them no more unless it rested on the poured-out blood of a perfect human victim, equal to the perfect man Adam in the Edenic sanctuary. The perfect man Jesus, in letting his sinless blood be poured out in death, was acting as the mediator of this new covenant between God and man.

¹² The people who had been taken into the old Law covenant through Moses were Israelites, natural Jews according to the flesh. Those taken into the new covenant must be spiritual Israelites, Jews inwardly whose circumcision is that of the heart and not of the fleshly foreskin, being thus of the house of spiritual Israel and of the house of spiritual Judah. (Rom. 2:28, 29) Such Israelites or Jews according to the spirit make up the congregation that Jesus Christ said he would build upon himself as the "rock-mass" or *petra*. Being one congregation in the new covenant, such spiritual Israelites or Jews show their unity and their likeness of privilege by eating and drinking the same special things, just as the people of Jehovah under Moses "all ate the same spiritual food and all drank the same spiritual drink."—1 Cor. 10:3, 4.

¹³ Using this fact as an argument for the unity of spiritual Israelites with one another and with their God Jehovah, Paul goes on to say concerning the celebrating of the Lord's evening meal: "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

12. In contrast with those in the old Law covenant, who are those taken into the new covenant, and in what way are their unity and their likeness of privilege shown?

13. At celebrating the Lord's evening meal, how does the congregation, although made of many members, show its oneness, as stated by the apostle Paul?

all partaking of that one loaf." (1 Cor. 10:16, 17) Although the congregation of spiritual Israel is made up of many members, eventually 144,000 members, yet they are one integrated, unified body. This oneness as a body they display by partaking or eating of the one loaf of unleavened bread served at the yearly celebration of the Lord's evening meal. That one loaf is an emblem of the sacrificed body of Jesus Christ, upon which they feed in common participation by their active, fruitful faith every day of the year. That emblematic cup for which they bless God likewise stands for something they share in common, and that is the precious lifeblood of Jesus Christ. By faith in his blood they gain forgiveness of sins and justification or a righteous standing with Jehovah God. "While we were yet sinners, Christ died for us. Much more, therefore, since we have been declared righteous now by his blood, shall we be saved through him from wrath." (Rom. 5:8, 9) Race, color, earthly nationality, language, social position do not disunite this one congregation.—Gal. 3:28, 29.

¹⁴ The Lord's evening meal powerfully calls attention to the sacrifice of Jesus Christ, especially in behalf of his congregation of spiritual Israelites. Because of this perfect human sacrifice which was offered to Jehovah God and of which they partake by faith, they cannot engage in any idolatry but must render exclusive devotion to God. The table of the Lord's evening meal with its wine cup is symbolically the "table of Jehovah" with the "cup of Jehovah." Its cup pictured Jesus' blood of the covenant. His blood was foreshadowed by the blood of the animal victims with which Moses inaugurated the old Law cov-

14. To what do the loaf of bread and the cup really call attention, and with whom do the partakers really have communion, and why may they therefore not commit idolatry?

enant long previous. According to the account in Exodus 24:3-8, the blood that was used to put that old covenant in force included the blood of peace offerings or "communion offerings to Jehovah." Now when a peace or communion offering was presented, the blood, fat and vital organs of the victim were offered to Jehovah; the priest officiating at the altar got a prescribed portion, and the offerer and persons with him ate the remainder. (Lev. 3:1-17; 7:11-15, 28-34) In this way by their communion sacrifices the ancient Israelites ate in communion with Jehovah God at his altar table. In like manner the spiritual Israelites, when celebrating the Lord's evening meal, are holding communion not only with one another but, most importantly, with God. They cannot at the same time practice idolatry and so have communion with demons. Paul says:

¹⁵ "Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with the altar? What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons. 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. 10:18-21; Mal. 1:6-8, 12, AS.

¹⁶ The celebrating of the Lord's evening meal each year on the fourteenth day of Nisan, lunar calendar, should strengthen the partakers to refrain from every form of idolatry and to yield exclusive devotion to the only living and true God, Jehovah, who provided his Lamb Jesus Christ for

us. Jesus did not tell his followers to celebrate his birthday, the exact date of which is not given in the Bible, as human birthday celebrations were pagan. However, he did enjoin upon his faithful congregation of spiritual Israelites a celebration. This was the "Lord's evening meal" that he instituted in Jerusalem that Passover night. He "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.'" And the apostle Paul comments on this, saying: "For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (1 Cor. 11:23-26) In this way Jesus told us to celebrate his death, not his birth.

¹⁷ In obedience to this arrangement and command of the Lord Jesus Christ, Jehovah's dedicated, spirit-begotten people, whom he has brought into his new covenant, have celebrated the Lord's evening meal yearly on the anniversary of when Jesus introduced it, on Nisan 14, since the 1870's according to published reports.*

¹⁸ In the unleavened bread and the wine used on that occasion they have discerned the perfect human body and the blood of the Lord Jesus, with heartfelt gratitude. They have endeavored to show the proper respect and appreciation toward these precious provisions for salvation, that they might not partake of the emblems in a manner that undervalued these things.

* See Zion's Watch Tower, the issue of April, 1880, page 8, under the title "Christ Our Passover," paragraph 3.

17. When and how often have Jehovah's modern witnesses celebrated the Lord's evening meal, and since what date, according to reports?

18. How have they tried to partake of the emblems without bringing judgment upon themselves?

15. How does Paul point this out to celebrators of the Lord's evening meal?

16. What, therefore, should this yearly evening meal help the celebrators to refrain from, and in remembrance of what do they celebrate?

They have had in mind the apostle Paul's warning: "Consequently, whoever eats the loaf and drinks the cup of the Lord un-worthily will be guilty respecting the body and the blood of the Lord. First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the body. That is why many among you are weak and sickly and quite a few are sleeping in death. But if we would discern what we ourselves are, we would not be judged. However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world."—1 Cor. 11:27-32, 20, 21.

¹⁹ Particularly since celebrating the Lord's evening meal on Sunday, March 20, 1932, after sundown, multitudes of sheep-like persons, the "other sheep" of the Right Shepherd Jesus Christ, have been attending the yearly celebration, not to partake of the emblems, but to observe. For example, at the celebration on Thursday, April 3, 1958, after sundown, there was a reported attendance of 1,150,000 at meeting places of Jehovah's witnesses worldwide. Of this total number merely 15,000 partook of the loaf and cup. The "great crowd" of other sheep did not partake, for they appreciated that they are not of the congregation of spiritual Israelites in the new covenant that was validated by Jesus' blood. They know, too, that Jesus set up this evening meal with those who were to be taken into the covenant for the Kingdom. In his table discussion following the new evening meal, Jesus said to the eleven faithful apostles: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at

my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." (Luke 22:28-30) The observing "other sheep" have personal Scripture evidence that they are not in that Kingdom covenant.

²⁰ True, these eleven apostles did flee and leave Jesus when he was arrested later that night in the garden of Gethsemane. But after he was raised from the dead on the morning of Nisan 16, Jesus appeared to his fearful disciples, who were assembling underground. Forty days later he made his final appearance to them. He told them that God's kingdom would not be restored to the earthly nation of Israel and instructed them to remain in Jerusalem until God's holy spirit arrived upon them. Then, before their eyes, he ascended heavenward out of their sight. Two angels that then appeared said to them: "This Jesus who was received up from you into heaven will come thus in the same manner as you have beheld him going into heaven." (Acts 1:1-11) Ten days later, on the festival day of Pentecost at Jerusalem, Jesus Christ at his Father's right hand in heaven began baptizing with the holy spirit. With a miraculous demonstration he poured it upon the 120 gathered disciples. They were thus begotten by the spirit to be God's spiritual children and were brought into the newborn nation of spiritual Israel.

²¹ As spiritual Israelites they were taken into the new covenant through the poured-out blood of the Mediator Jesus Christ and were made the people for the name of Jehovah, His witnesses. They were anointed to be heirs of the Kingdom with Jesus Christ and were thus taken into the covenant for the Kingdom with him, the Heir and Lord of King David. By this anointing with the spirit they were also commis-

20. What did Jesus do to the eleven apostles who fled from him at his betrayal, and when were they brought into the nation of spiritual Israel?

21. Into what covenant were they taken through Jesus' blood, and for what purpose were they anointed and sanctified?

19. Since 1932 in particular, what great crowd has been attending the Lord's evening meal celebration, and why?

sioned or ordained to preach the good news of the Kingdom to all nations. By the sanctifying power of the holy spirit they were made "saints" or holy ones, "a holy nation."—Acts 2:1-38; Rom. 8:15-17; 1 John 2:20, 27; 1 Pet. 2:9.

ORGANIZING THE CONGREGATION ON THE ROCK-MASS

²² On that Pentecostal day of baptizing his followers on earth with holy spirit Jesus began building his congregation on himself as the rock-mass (*petra*). Long before then Jehovah had used the twelve sons of Jacob (Israel) to be the foundations of the nation of Israel, composed of twelve tribes. (Gen. 49:1, 2, 28) Copying that as a type, Jesus Christ used his twelve faithful apostles as secondary foundations

22. When did Jesus begin building his congregation upon the rock-mass, and whom did he use as secondary foundations?

built upon himself. He pictured his congregation as a city with twelve foundations: "The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb." (Rev. 21:14) But to show that the glorified Jesus in heaven is the all-supporting foundation, the apostle Paul said to the congregation: "You are fellow citizens of the holy ones and are members of the household of God, and you have been built up upon the foundation of the apostles and [Christian] prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit."—Eph. 2:19-22.

(To be continued)

The neighbors had been talking, and mother was curious. Some had laughed and made fun of the strange message, but mother listened intently and took a subscription for *The Watchtower*.

Mother's curiosity had paved the way, and regularly she read the magazine to me as I went off to sleep at night. About a year later, in 1935, I listened to a radio broadcast by J. F. Rutherford from Washington, D.C. How stimulating it was to hear of the earthly blessings in store for the "great multitude"! I began to see the need of making a dedication and getting baptized. After having symbolized my dedication by water immersion, I worked hard as a sixty-hour-a-month publisher.

When the circuit servant visited us he was accompanied by his pioneer family. They all lived and talked the pioneer service. It was just what I needed. With their example and encouragement, I decided to

Pursuing my Purpose in Life

As told by C. D. Leathco

IT WAS late in the summer of 1934. Near Ashland, Oregon, a slim, white-haired lady past seventy years of age descended from a big gray interurban bus. Her arm straightened under the weight of a square black book bag. As she called from house to house her course led to our home; but before she had time to reach the door mother swung it open and invited

make the pioneer work my purpose in life. It was in April of 1938, with my phonograph and book bag in the newspaper carrier of my bicycle, that I began to pioneer in the rural territory around home. When the circuit servant and his family came around again, I joined his son and another group of young pioneer brothers. Invigorating experiences followed as we placed enormous quantities of literature during the six-books-for-a-dollar campaign, worked isolated territory and helped to build up spiritually many new publishers in these isolated places.

Of course, things were not always as rosy as that. In Arizona placements were poor and we had to go to work part time picking cotton to have enough money for food. Then came strong persecution in the early forties. In Prescott, mobsters destroyed our Kingdom Hall. Months later when we returned, a mob formed and a bloody fight ensued. With things like that taking place, my parents became anxious about me; so, saying good-by to the others, I made a 1,140-mile bicycle trip that took seven days, to arrive home and continue in the pioneer service there.

After three years in the regular pioneer work the Society invited me to be a special pioneer in Pomona, California, where I had been raised. I found many old acquaintances, and that made it easier to work. Our group of five found much interest and soon formed a congregation.

Up to this time I had been interested in Bethel service and was hoping to be called to work there. Instead, I received an invitation to attend the first class of Gilead. What a mixed feeling! What is Gilead? Where will I be going? Will I like it and can I take it? It did not take long until I knew. Gilead is a blessing from Jehovah. I was sent to Brazil, and I immensely enjoy the missionary life. It has been filled with

good experiences and I have found many sincere friends.

When I graduated, the war was on and transportation was difficult. The Society tried hard for two years to get me permission for permanent residence in my assignment, but after all seemed to fail I came to Brazil to try. This period of time after graduation was filled with experiences of lasting value. Part of the time I was learning printing in the Society's factory and the rest of the time was spent in circuit work in the Middle West and in Pittsburgh, Pennsylvania.

The trip to Brazil had its ups and downs. On one occasion we had to help the captain get his plane out of the mud. He had run off the gravel runway and got stuck. With six of us tugging at the tail while he raced the motors, we got it back on the gravel and soon were away to Rio de Janeiro and the end of the four-day trip.

On arrival I went to work in the Branch factory, where I worked in various departments for nine years. While working on the printing press there was little time to converse with others, but I studied at night to learn the language. In the local congregation I was assigned first as school servant and later as congregation servant. How abundant Jehovah's spiritual blessing has been here! When I arrived here, Rio de Janeiro and São Paulo each had just one congregation. Today there are scores of units. In preparing for the district assembly in São Paulo I have before me a list of forty-four units that will be contacted in order to furnish rooms for our brothers from the interior. Certainly, here is evidence that I have seen with my own eyes of the fulfillment of Jehovah's promise, in Isaiah 60:22, to make the little one become a thousand!

Ever since my arrival I have had to put up a fight to stay in the country. Certain elements worked to have me removed from

the country, thinking that the phenomenal increase in the numbers of Jehovah's witnesses was due to the Branch manager. On several occasions the newspapers went so far as to announce my deportation. Despite the hate shown from some quarters, there were fair-minded officials who came to my rescue, and not a few accepted Bible studies as a result of written arguments and the witness given them by the Society's lawyer and me. It is often true that when one has to work hard to retain something, he appreciates it more, and that has been true of my assignment in Brazil.

Five years ago I married a missionary sister and went into the district work here in Brazil. There have been many fine experiences that have brought us contentment and real happiness as we have pursued our purpose in life here in our missionary assignment. For instance, while I was helping a publisher in the training program we placed a book. On the return call we found the family toting their images, rosaries and pictures of saints to the junk heap. They realized that they had found the truth. Within just a few months they dedicated themselves to Jehovah and started out in his service. That is typical of the experiences we enjoy here.

What a thrill it was, on visiting an area isolated from contact with modern civilization, to find sixty new brothers bubbling over with enthusiasm for the truth! Although they had been in the truth less than a year, they were already studying with dozens of other persons of good will. Their hearts overflowed with gratitude to Jehovah for having sent someone to give a baptism talk. Over a hundred people were present, and eighteen were immersed.

Surely you will agree that it would be a grand privilege for anyone to visit a sleepy old city of 14,000 inhabitants with the Kingdom message, wake them up with hundreds of invitations to the film "The

Happiness of the New World Society," and then have 2,600 of them present in the public square the first night! That was a privilege I had, and my joy was increased over and over again when two more showings of the Society's films there brought the total attendance up to 4,445.

Oh, yes, there is opposition here too. But the common people resent the long and oppressive clerical rule. The clergy still have strong influence in the official realm, but the common people welcome the relief from religious superstition that a knowledge of the Bible brings them.

This was very evident in the picturesque village of Three Stores, located in the hills near the Argentine border. One day a soldier who had come in contact with the truth came home on furlough. He put his Bible and study book to good use and talked about the Kingdom, and a congregation began to take shape. The local church began to lose its members, to the extent of diminishing from a hundred and fifty to ten. How did it happen? Well, just as Jehovah sent Peter to Caesarea to find Cornelius, so here he sent a foreign missionary to find another soldier like Cornelius and to help him in his service to God. Of course, the local clergy did not like it, and when I came they cut the electric light wires to interrupt our showing of the Society's film and they put the police on our trail. But the police liked the film so well that they got on the trail of those who cut the wires.

The joys and experiences of missionary service were crowned for me last summer when I was able to attend the Divine Will International Assembly in New York city. For eight years I had been unable to step out of the country for fear of not being allowed to return, but relief came, and I was present in New York to receive the sound Scriptural instruction given. It infused me with new life and greater de-

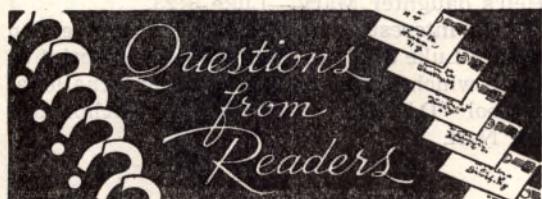
termination to stay on the job. The assembly made me realize more than ever before how much the New World society is doing to care for its members and to prepare them for the coming storm of Armageddon. It helped me to appreciate my assignment and to continue to pursue with vigor my purpose in life.

It was impressing to me to see what a good influence the assembly had on New Yorkers. One day I was stopped by a store manager who inquired what it is that makes Jehovah's witnesses so clean-cut, neat and polite. A little while later, right in the middle of the traffic, a priest from a local Catholic university brought his car next to mine and, leaning out the window, politely complimented Jehovah's witnesses on being such an orderly people and such

a good influence on the people of the city, and he invited us to return to New York. Whether we return before Armageddon or not, the assembly served the purpose of making me better equipped for New World living.

It was generous of the brothers to make it possible for the Society to give me the assistance to be there, and that generosity and the Society's spiritual and material provisions make it possible for me and others to continue working for the expansion of Jehovah's pure worship in this country. All the thanks I have to give can best be expressed in the form of an invitation for you to come and join me in a foreign assignment and have a joyful and theocratic purpose in life as a pioneer.

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in the name of Jehovah, which will



- When the book *From Paradise Lost to Paradise Regained* says, on page 229, that faithful servants of Jehovah who die now "will be brought back in the 'resurrection of life' to get the same blessings that the people who live through Armageddon will receive," does it mean that they will marry and share in fulfilling the procreation mandate?—F. B., U.S.A.

The statement referred to, which speaks of the prospects that await dedicated, baptized and faithful witnesses of Jehovah who have the hope for life on earth, means that they will get the blessings that the Scriptures say they are entitled to. There is nothing in the Scriptures to indicate that they will marry and participate in fulfilling the procreation mandate. Jesus said, as recorded at Luke 20:35: "Those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage." This applies also to those who died

before Christ appeared in the presence of God to present the value of his human sacrifice in behalf of his faithful followers here on earth; so it includes those faithful ones from Abel to John the Baptist.

Consequently a woman who has been made a widow by the death of her husband now before Armageddon is not obligated to wait for his resurrection from the dead after Armageddon. She is free to remarry whom she wants, only in the Lord, and to bring forth children by her new husband. Death dissolves the marriage tie, as Romans 7:1-3 shows.

- Is it all right for Christians to resort to sterilization to avoid childbirth?

We can be guided in this matter by the principle that is set down in the law of God given through Moses. We know that if any member of the priestly family of Aaron had broken testicles he could not serve as a priest; also, no person sexually mutilated could enter into the congregation of Jehovah. And God so cared for the procreative organs of the male that if any woman took part in a fight between her husband and another man and reached out and grabbed that man by his privates to disable him, she was to have her hand cut off. (Lev. 21:17-20; Deut. 23:1, 25:11, 12) So if God

was concerned about the procreative powers of his typical people of Israel, he must likewise be so about those of his spiritual Israelites, because he authorizes them to be parents and bring up offspring in the fear of God.

If anyone was sexually sterilized before coming to a knowledge of the truth and he survived Armageddon, it would require a miracle from God through Christ the King of mankind to enable such sterilized person to take part then in fulfilling the procreation mandate.

There are several other methods used today to avoid parenthood, and on these the Society remains silent, leaving each married couple to make their own decision. (See *The Watchtower*, March 1, 1951, page 159; April 1, 1953, page 222.) However, it is absolutely wrong for a person to think that in order to stay free for the Kingdom service and avoid family responsibilities in the way of children he is justified in getting himself sexually sterilized. If he is so desirous of avoiding family responsibilities, then let him stay single, and thus, as Jesus said, make himself a eunuch for the sake of God's kingdom. (Matt. 19:12) A person who has himself sterilized does an injustice to his marriage partner who may at some time want and be entitled to children. He may think he is thus making himself free from trials and temptation by the Devil in this respect, but he is exposing himself to other trials and tempta-

tions in this very same respect. It is best to live a normal life with all the powers and faculties God has given a creature physically.

If one was sterilized before understanding the truth, then let him draw comfort from Isaiah 56:3-7.

- Who was the father of Shealtiel? The Bible account at Matthew 1:12 says his father was Jechoniah, while Luke 3:27 says Neri. How can these two genealogies be harmonized?

—H. H., U.S.A.

On page 130 of the book "*Your Will Be Done on Earth*" it is correctly stated: "But before finally merging in King David, the ancestral lines of Joseph and Mary meet in Zerubbabel and his father Shealtiel." As Matthew says, Shealtiel was the direct son of King Jechoniah or Jehoiachin. How, then, was he the son of Neri? He was the son of Neri also because he married Neri's daughter and became in reality the son-in-law of Neri. The Hebrews, however, spoke of a son-in-law as a son, just as Joseph the direct son of Jacob is spoken of by Luke as a son of Heli because Joseph married Heli's daughter Mary.—Luke 3:23.

It is interesting to note in this connection that in Luke 3:27 the Cambridge manuscript of Beza, which is designated by the international symbol "D," reads: "the son of Jechoniah," not Neri.

ANNOUNCEMENTS

FIELD MINISTRY

The Bible-study aid "*Your Will Be Done on Earth*" and a booklet will be offered by Jehovah's witnesses in their ministry during July, on a contribution of 50c. Congregations throughout the world will endeavor to cover all their territory with this offer during the next three months, so people everywhere will have the opportunity to obtain the book.

JOIN THE THRONGS IN ASSEMBLY

THIS SUMMER!

"When God Speaks Peace to All Nations" is the title of the featured talk at the 1959 Awake Ministers District Assemblies. All together, four days of vital information have been arranged for by the Watch Tower Society that will be shared by thousands of active ministers and

those with whom they are studying the Bible, as well as other persons who are of good will toward Jehovah God and his new world of righteousness. You will want to join these thousands in attendance throughout the United States and Canada at the convention city nearest you. In spite of world conditions and a threatening future, there is real hope for those who put their trust in God's provision. Hear it discussed at any one of the assemblies scheduled. For details write WATCHTOWER CONVENTION, 117 Adams St., Brooklyn 1, N.Y.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 16: Keeping Kingdom Interests First.

Page 396.

August 23: Resisting Entanglement with This World's Interests. Page 401.