

March 1, 1985



The Watchtower

Announcing Jehovah's Kingdom



**Their Loved Ones
Were Massacred
—Why?**



The Watchtower®

Announcing Jehovah's Kingdom

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Vol. 106, No. 5

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

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Martyred for Their Faith!

IT WAS very early on a Sunday morning. A mob of some 500 people surrounded a house in the village of Pangi, in Kivu province, Zaire. Christians sleeping peacefully in the home were rudely awakened by the noisy crowd and loud banging on the door. The outcome? Seven Christian men were dragged outside, mercilessly beaten and forced to march seven kilometers (4 mi) to the village of Kilungulungu in the heart of the forest.

There these peace-loving Christian men had their throats cut and one was mutilated. Their bodies were buried under a riverbed after the water had been dammed up for the occasion. Later the dam was unstopped, and the river flowed over their common grave, leaving no trace of the horrible event!

Why This Massacre of Innocents?

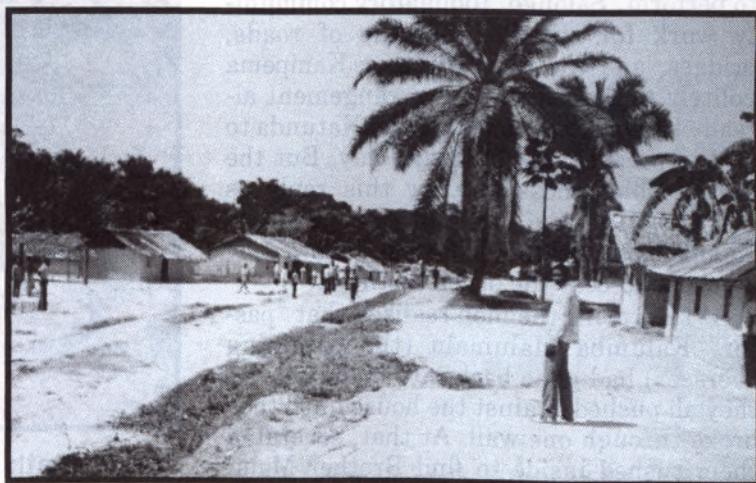
This massacre of faithful witnesses of Jehovah was the climax of a wave of persecution that began in 1978 throughout the part of Kivu region dominated by the Rega tribe. Why did the massacre take place? Because Jehovah's Witnesses refuse to comply with "Kimbilikiti." Leaders of this ancestral religion of

the Waregas believe that the Witnesses represent the greatest threat to their whole tribal structure and must therefore be eliminated.

From 1978 to 1983 several Kingdom Halls of Jehovah's Witnesses were burned down by fanatical members of this cult. They threatened many Witnesses, chased them away from their homes, and confiscated their belongings. Often efforts were made to liquidate the Witnesses by means of sorcery and spells. Since none of these measures proved successful, the persecutors resorted to brutal mass murder.—Compare Numbers 23:23.

The Horrifying Incident

Let us, however, take a closer look at those tragic events of Sunday, August 14, 1983. Looking at the *1983 Yearbook of Jehovah's Witnesses*, how appropriate are the text and comment for that day! The day before the murder of the seven faithful



Village of Pangi

Christian men, most members of the little congregation of Jehovah's Witnesses at Pangi had walked from surrounding villages to attend their usual Saturday meeting. They all stayed overnight so as to be on hand for their Sunday morning meeting for worship. Seven people stayed in the house of Kalumba Malumalu, a full-time minister and the presiding overseer of the congregation. That made a total of 11, including Brother Malumalu, his wife, and their 2 small children. Five others found lodging in the home of Brother Kikuni Mutege.

After the Saturday meeting, the Witnesses spent a pleasant evening around a fire, singing Kingdom songs and telling experiences. They noticed that small groups of people kept drifting by with unusual regularity, all of them heading in the direction of a village two kilometers (1.2 mi) from Pangi. How could the Witnesses know what that gathering of their enemies would mean?

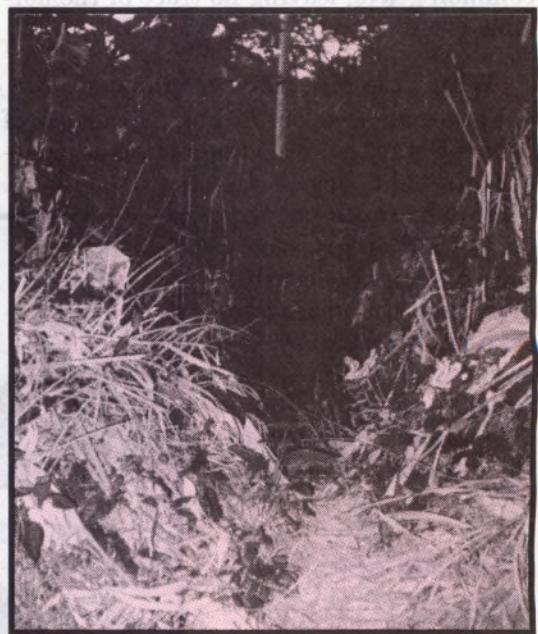
At about five o'clock the next morning the house of the presiding overseer was surrounded by a crowd headed by Group Chief Mulamba Musembe. It was demanded that Brothers Kampema Amuri and Waseka Tabu accompany them to the Chief of the Collectivity (Katunda Banangozi) in order to perform "Salongo" (obligatory community work for the maintenance of roads, bridges, and the like). Brother Kampema politely explained that an arrangement already had been made with Chief Katunda to do the work on the following day. But the Group Chief chose to view this reply as disrespectful and ordered that Brother Kampema be beaten. This was followed by an order to beat the other brothers.

At that point the mob realized that "pastor" Kalumba Malumalu (the presiding overseer) had gone back into his house. So they all pushed against the house until they broke through one wall. At that, several of them rushed inside to find Brother Malu-

malu. In the ensuing scuffle the sisters were manhandled, but they and their children managed to flee to the local police chief for protection.

Meanwhile, two brothers staying at the other house were able to escape. One of them (Hemedi Mwingilu) hid in an unfinished house and witnessed the incident. The other brother (Lulima Kazalwa) fled into the forest.

Finally, seven brothers were seized, beaten, and taken away with their hands bound. During the entire five-kilometer (3-mi) march to the forest near Kilungulungu, they were bullied and struck by their captors. Although the brothers were barely conscious upon arrival there, they were determined not to compromise their faith—and that even though their death was evidently imminent. They met death bravely and with dignity, as have so many other faithful Christians of ancient and modern times.—Matthew 24:9; Revelation 2:10.



Path to execution site

One other brother, Amisi Milende, was murdered shortly thereafter. He was away on a trip to Kama, but men sent there arrested him and brought him bound to Binyangi (15 kilometers [9 mi] from Pangi) to appear before Kibonge Kimpili, another Group Chief. While awaiting the Chief's arrival, this zealous Witness encouraged one of his cousins spiritually and told his persecutors that although he was about to die, he would only be waiting for Jehovah God to resurrect him on this earth that was to become a paradise. This faithful young man was put to death by several men. His own uncle was an accomplice in this; he was especially bitter because two of his sons had become Jehovah's Witnesses through Brother Milende's assistance. In fact, these two sons, Malala Ramazani and Akilimali Walugaba, were among the seven other Witnesses slaughtered!

What of the Survivors?

These terrible events resulted in the murder of eight men who left behind wid-

ows and orphans. The survivors and the other local Witnesses and interested people became objects of increased hatred. So they eventually fled to Kindu, the nearest large town, and were well cared for by members of the three congregations of Jehovah's Witnesses there. The Watch Tower Society's branch office in Kinshasa also helped these bereaved ones by sending them clothing, blankets, and money. This loving aid was greatly appreciated and resulted in a fine witness to unbelieving family members and other observers. (John 13:34, 35; James 1:27) Governmental authorities also intervened. The perpetrators were arrested and judicial measures were taken against them.

These shocking incidents raise many questions. What kind of religion is Kimbilikiti? Of what nature are beliefs and practices that could prompt this kind of persecution? And why should only Jehovah's Witnesses and no other religion be the object of such hatred?

Unraveling the Mystery of Kimbilikiti

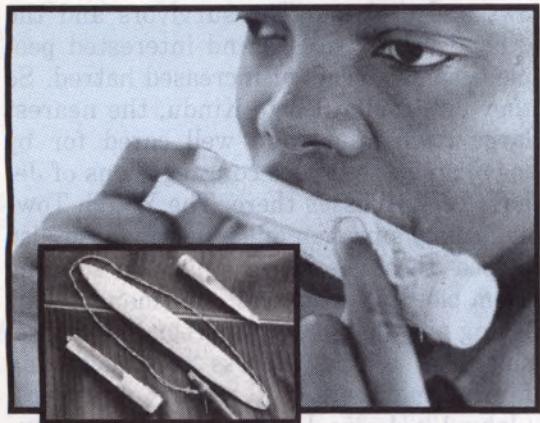
KIMBILIKITI is the ancestral religion of the Rega tribe in Kivu province, situated in east-central Zaire. Rega men hunt in the dense forests, the women fish in the rivers, and families cultivate the land. But the lives of all are completely dominated by Kimbilikiti, the great tribal spirit to whom they must show implicit obedience. And they must jealously guard all secrets associated with devotion to him, for divulging any of these is punish-

able by immediate death. In fact, any protest over the death of a family member at the hands of Kimbilikiti likewise results in immediate execution.

How did this powerful religion get its start? For an answer, we must look to the past.

A Mystery in the Making

According to legend, very far back in tribal history a certain man had three



Kimbilikiti "flutes"

sons. Katima Rega, the firstborn, was an ugly dwarf, so handicapped that he was unable to get married. Mentally, however, he was extremely bright and possessed a very fertile imagination. He enjoyed eating to the point of gluttony. To help him get food without working, he invented some simple flutelike bamboo instruments that produced weird sounds. He also fashioned a flat, boat-shaped piece of wood with a cord attached to one end. When this device was twirled rapidly above one's head, it produced a loud, eerie, whirring sound.

This legendary inventor first tried his devices on his two nephews, convincing them that the sounds came from a spirit and thus frightening them into stealing food and tobacco for him from his two brothers. Deciding to enlarge his field of activity, he hid in the bush and waited for the women to catch fish and put them in baskets. Then he manipulated his instruments, causing the women to return to the village in terror, leaving behind their catch.

At first, the reports of the panic-stricken women were doubted. But when the same situation kept recurring and the villagers no longer had fish to eat, the

men cautiously closed in on the "demon-animal," only to find that it was Katima Rega. Some wanted to kill him on the spot, but others concluded that what he had devised was very clever and voted to adopt "the voice" as their tribal spirit. It would be guarded as a secret and would be a mystery to all the uninitiated. Every member of the tribe would have to obey all orders, instructions, and decrees coming from "the voice," the spirit of the forest. But what should it be called? All agreed when a wise elder suggested "Kimbilikiti."

Thus the Rega tribal religion was born. An entire framework of rules, practices, and superstitions was built up around that simple beginning. In time, three other invisible "spirits" were added as associates of Kimbilikiti. Kabile, sometimes considered his sister and at other times his wife, was a very beautiful and extraordinary woman. All adolescent males are supposed to be miraculously circumcised through sex relations with her! Twamba, a younger brother of Kimbilikiti, is said to have such strength that he can produce storms, cause houses to collapse, and so forth. His "voice" is heard through the whirring of the boat-shaped piece of wood! The third spirit is Sabikangwa, or Mukungambulu. He is another younger brother of Kimbilikiti and appears to play the role of his messenger.

Secret Initiation Rites

In the visible realm, Kimbilikiti is represented by a hierarchy of high priests (the wise Bami). One of them, called Mukuli, presides over circumcision rites. Kitumpu, another high priest, acts as doctor and actually does the circumcising of adolescents. A third, Kilezi, takes care of the newly circumcised boys. The role of mediator between the initiation camp and the ordinary villagers is played by the Bikundi, a group of those already initiated.

The initiation rites (called Lutende) are held deep in the forest, the supposed dwelling of Kimbilikiti. Strict secrecy shrouds these rites, and any female (animal or human) venturing near the spot is strangled immediately! On initiation day, great festivities are held in the various villages, with nonstop games and dancing from early morning. This is designed to test the resistance of the young boys who will be initiated. Afterward, they listen to the history of Kimbilikiti, complete with all the myths built up over the years. The boys are made to believe that Kimbilikiti and his sister-wife Kabile are real persons. These youngsters are told to prepare themselves to struggle with Kabile, after which they will have sexual relations with her and be miraculously circumcised. If any of them fails these two tests, Kabile will angrily complain to Kimbilikiti, who will liquidate the offender!

Once in the forest, however, the boys see none of the things they were told. Instead, the three high priests (Mukuli, Kitumpu, and Kilezi) seize each one in turn and perform the circumcision. That, they say, is the struggle with Kabile! If a boy should not heal properly before the appointed time for him to return to the

village, he is strangled and disposed of, for such a condition would destroy the myth of miraculous circumcision following relations with beautiful, supernatural Kabile.

Despite such high esteem for Kabile, during the initiation ceremonies the boys are taught vile sex expressions to be pronounced against women, including their own mothers and sisters. When the initiates return to their villages, women are forced to appear almost naked and walk on their knees and dance before them and to be objects of their newly learned insults.

During the initiation periods, the Bikundi (those already initiated) go from village to village extorting food or possessions. Families are forced to give whatever is asked for Kimbilikiti and those away at the initiation camp. Roads are even blocked and passersby are obliged to pay what the devotees of Kimbilikiti demand. Perpetuated in this way is the original objective of "the voice"—getting food without working for it.

In reality, then, what is Kimbilikiti? A hoax built around some pieces of bamboo! To uphold it, however, a system of terror has been devised with fear of death as the basic instrument. (Hebrews 2:14, 15) The other tools are superstition, greed, and obscenity. And all of this is maintained by a hierarchy of high priests. But how could this have any bearing on persecution experienced by Jehovah's Witnesses?



**Integrity-keeping
Witnesses in the
Pangi area**

Persecuted for Telling the Truth

JEHOVAH'S WITNESSES do not support the beliefs and practices of Kimbilikiti, for these run counter to Scriptural principles. The Witnesses have been set free by the truth found in God's Word the Bible. (John 8:31, 32) Hence, they refuse to allow their sons to be circumcised according to the initiation rites of Kimbilikiti. The Witnesses also refuse to give food, money, or goods demanded during initiation periods, and their women do not participate in compulsory fishing sessions organized for the same purpose.

Interestingly, in connection with the slaughter of the Witnesses mentioned earlier, the state prosecuting attorney said this in his recommendation to the court: 'Certain Warenga who in the past participated in the rites of Kimbilikiti and know the secrets are now associated with Jehovah's Witnesses. They have revealed the secrets, particularly those that concern the nonexistence of the spirit called Kimbilikiti. Consequently, they have exposed the falsity of the offerings demanded by the said spirit who, according to Jehovah's Witnesses, is a vast deception organized by the old men that direct the ceremonies.'

As individuals of the Rega tribe accept genuine Bible teachings, superstition and fear of death are replaced by truth and the resurrection hope. (John 5:28, 29) Insults to mothers, wives,

and sisters yield to respect for women.—Ephesians 5:21-6:4; 1 Timothy 5:1, 2.

In striking contrast, the many churches and missions of Christendom allow their members to practice tribal religion under a thin veneer of so-called Christianity. In fact, many priests and high priests of Kimbilikiti are considered loyal, respected members of the various churches. How unlike the attitude of the apostle Paul! He wrote: "Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? . . . And what agreement does God's temple have with idols?"—2 Corinthians 6:14-16.

Very often, those with strong ties to both Kimbilikiti and the orthodox churches have stirred up trouble for Jehovah's Witnesses. These opposers have been much like the idol makers of ancient Ephesus. They saw their trade jeopardized by Paul, who proved that 'the ones made by hands are not gods.' (Acts 19:23-28) The same principle applies to the truth that the spirit Kimbilikiti does not exist.

Jehovah's Witnesses feel an obligation to make known such truths as these. Of course, because of speaking the truth, they have sometimes suffered persecution. But what can be learned from their faithful endurance?

Truth and Faith Prevail

JEHOVAH'S WITNESSES are determined to worship God "with spirit and truth." (John 4:23, 24) Yes, the Bible message they declare does expose error, but like the apostle Paul they ask: 'Have we become your enemies because we tell you the truth?' (Galatians 4:16)

Of course not! These Christians love their neighbors and want them to enjoy the spiritual freedom that only the truth makes possible.—John 8:32.

The Witnesses are also determined to maintain strong faith, even if they are persecuted

for speaking the truth. Indeed, the faith of the humble Christians in Pangi provides evidence that with Jehovah's help his servants can maintain integrity to him down to the end. That may be the final end of this wicked system of things or one's own death in faithfulness, perhaps in the face of cruel, religiously inspired persecution.—Matthew 24:13.

Faith in Action

Those lovers of truth massacred in Kivu province were not the only ones manifesting strong faith. For example, consider Bingimeza Bunene, an elderly sister. Two of her sons, Malala Ramazani and Akilimali Walugaba, were among those murdered at Pangi. Moreover, tribal elders persuaded her husband to join the killers of his nephew, Amisi Melende. When her two sons and her nephew were murdered, she was abandoned by her entire family, including her husband. However, she took comfort in the psalmist's words: "In case my own father and my own mother did leave me, even Jehovah himself would take me up." (Psalm 27:10) Her brothers and sisters in the faith welcomed and consoled her, with loving reminders of the wonderful resurrection hope.

This sister's husband, Ramazani Musombwa, was imprisoned for involvement in the death of his nephew, but eventually was released. Afterward, he admitted being impressed by his wife's courageous stand and the love that fellow Witnesses showed her and the bereaved daughters-in-law. Now he expresses great regret and is accompanying his wife to meetings of Jehovah's Witnesses. Because of his complete change, he has become the object of much criticism and mockery but is determined to serve Jehovah from now on.

All the other bereaved young widows were rejected by their families due to fear of death at the hands of Kimbilikiti. These young women all stood firm and refused to renounce their faith in Jehovah. They were taken in by their fellow believers and have experienced what Jesus foretold in saying: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers

and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life."—Mark 10: 29, 30.

Faith and Truth Have Prevailed

Today, the circumstances of Jehovah's Witnesses in the Pangi area are back to normal. All the bereaved ones and interested people obliged to flee to other villages and towns have returned to their homes. Once again the Witnesses are preaching the Kingdom message there, with renewed zeal and determination. Despite everything they have undergone, they are like 'the brothers who felt confidence by reason of Paul's prison bonds and were showing all the more courage to speak the word of God fearlessly.'—Philippians 1:14.

Of course, there is sadness over the massacre of all eight faithful Christian men of the Pangi Congregation. But another pioneer minister now serves as presiding overseer, and Jehovah's people there in the heart of Africa have confidence in God's love for them through Christ, as expressed in Paul's words: "Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? . . . To the contrary, in all these things we are coming off completely victorious through him that loved us."—Romans 8:35-39.

However, why would Jehovah permit the murder of these faithful witnesses? In today's violent world, there have been many cases where Jehovah obviously protected his people. In doing so, he demonstrates how he can bring them safely through the "great tribulation." (Matthew 24:21; Isaiah 26:20) But, just as Jesus stated at John 16:1-3, there may be occasions when he permits opposers to go to the extent of actually killing individuals among Jehovah's Witnesses. Their keeping integrity in such situations, as our faithful brothers did in Kivu province, serves as a witness and as proof that God's servants are determined to keep integrity even to the death.—Job 27:5; Proverbs 27:11.

We are reminded of the great witness that resulted after the death of the first-century martyr Stephen. (Acts 8:1-8) So it may be that

the dreadful massacre will cause many of the Rega tribe and others in Zaire and elsewhere to give Bible truth serious thought. How happy Jehovah's Witnesses will be to help such

honest-hearted people to break free from the fear and superstition attached to the religion of Kimbilikiti! And what freedom will be enjoyed by all who embrace God's wonderful truth!

Perpetrators Pay the Penalty

WHEN reports of the massacre reached Kinshasa, government authorities took steps to ensure that justice would be done. For this, the authorities are to be commended.

Trucks and military personnel were dispatched to the region. Eventually, the perpetrators were rounded up and brought to trial in the district court of Kindu, Kivu.

Judging the case was not easy, for the judges experienced constant threats and pressure to pervert justice. Huge bribes were offered to them. When the guilty verdict was handed down, they even received an anonymous letter saying that Kimbilikiti would avenge himself upon them.

Interestingly, even during the trial the defendants insisted that Kimbilikiti was a spirit and that this spirit pushed them to act. During the hearing, Judge Tumba wisely arranged for the Kimbilikiti instruments to be sounded within earshot of the courtroom. He reasoned that if Kimbilikiti was a spirit, the sound of the instruments would have no effect on the Rega people in the courtroom. The result? When the weird sounds were produced, there was an uproar in the courtroom. The women fled in terror, fearing that they might see Kimbilikiti and be put to death. The men hung their heads in shame and left the courtroom, leaving behind only the defendants, the court personnel, and some spectators not of the Rega tribe. So once again Kimbilikiti was exposed as a superstitious hoax holding the Rega people in captivity.

The Kindu court sentenced to death six of those directly responsible for the murders. A number of others received prison sentences and fines. Additionally, some compensation was ordered for the bereaved widows. (The sentences were appealed to a higher court at Bukavu, Kivu.)

The responsible action of the authorities calls to mind the apostle Paul's words: "Those ruling are an object of fear, not to the good deed, but to the bad. . . . [The authority] is God's minister, an avenger to express wrath upon the one practicing what is bad." (Romans 13:1-4) Thus Jehovah's Witnesses continue to make "supplications, prayers, intercessions, offerings of thanks . . . concerning all sorts of men, concerning kings and all those who are in high station; in order that we may go on leading a calm and quiet life with full godly devotion and seriousness." Paul added: "This is fine and acceptable in the sight of our Savior, God, whose will is that all sorts of men should be saved and come to an accurate knowledge of truth."—1 Timothy 2:1-4.

As a result of these events in Pangi, we are convinced that many sincere Rega people will "come to an accurate knowledge of truth" and will thus be freed from the bondage of superstitious deception. For these and other honest-hearted people around the earth, Jehovah's Witnesses will continue to search. We are delighted, indeed, to act in faith and share Kingdom truth with all lovers of righteousness, even to the remotest parts of Africa.

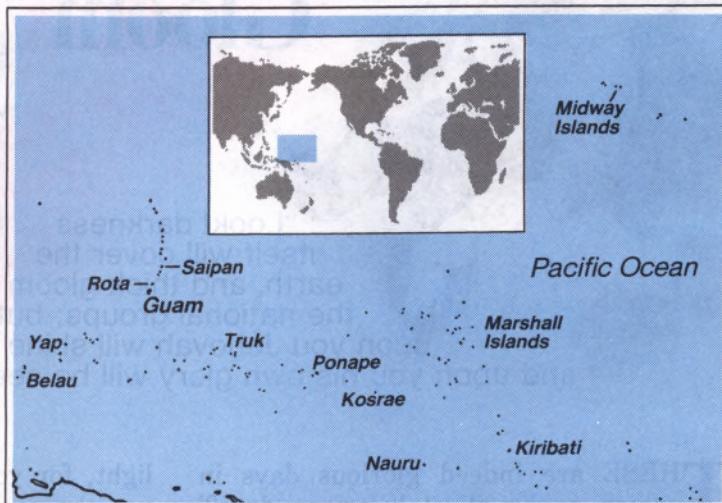
Kingdom Proclaimers Report

The Many Islands Rejoice

JESUS' declaration to his disciples was: "You will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) That commission would eventually take in the vast expanse of the Western Pacific, where the Kingdom work in all Micronesia is now under the supervision of the Guam branch of the Watch Tower Bible and Tract Society. Many of the inhabitants of these beautiful islands rejoice today. Why? Psalm 97:1 gives the reason: "Jehovah himself has become king! Let the earth be joyful. Let the many islands rejoice."

Many languages are spoken on the different islands in this part of the world, and this is a major problem in spreading the good news that "Jehovah himself has become king." Hence, one highlight of this service year was receiving the monthly edition of *The Watchtower* in five of the major languages, as well as *My Book of Bible Stories* and the brochure *Enjoy Life on Earth Forever* in a number of Micronesian languages. Having literature in the local languages for these isolated people is a real blessing and fulfills a great need. The local populace responds well, especially since the religions of Christendom as a rule do not bother to translate literature into their languages.

□ For example, on the lovely island of Moen in Truk the missionaries reported that *My Book of Bible Stories* in Trukese caused quite a stir as householders received it and showed it to their friends and relatives.



People stopped missionaries on the streets asking for the book, and some even went to the missionary home before 6:30 a.m. asking for it. Still others went to the Department of Education to get copies from one of Jehovah's Witnesses who works there.

One educator asked how it is that Jehovah's Witnesses can produce such a book in Trukese when the Catholics and the Protestants have been there for ages and produced nothing like it. Even some former opposers wanted the book.

□ One experience from the Marshall Islands shows how Bible truth can bring unity and happiness to a home. The husband was a drunkard and a heavy smoker, as well as a zealous, practicing Catholic. Two young Witnesses called on him

at his home and, over the objection of his wife, he accepted a Bible study. The wife opposed him for the next three years. But on observing how the truth changed him as he stopped smoking, no longer got drunk, and began doing things with his family, she finally listened to the good news and shared what she learned with others. The couple legalized their marriage and symbolized their dedication to Jehovah by baptism. The man now serves as an elder in the congregation, while his wife is looking forward to the pioneer service.

Happiness and peace have come to this home as they have to many such homes in the islands that the psalmist said would rejoice because Jehovah has become King.—Psalm 144:15.

Shedding Forth Light Amidst Earth's Gloom



THESE are indeed glorious days in which to be alive! 'Glorious days?' someone may ask. 'How can you say that, when the entire world flounders in political, economic, and religious disunity, amidst the nuclear-age gloom that envelops the nations?' But glorious days these are—because of the good news that is now being proclaimed in all the earth, enlightening truth-hungry humans concerning the meaning of our times and the happy prospect of even more glorious days that they may live to see!

² The Source of our marvelous hope is none other than the Sovereign Lord Jehovah, the grand Creator of heaven and earth. (Isaiah 45:12, 18) He it is who gives the command recorded at Isaiah chapter 60, verse 1: "Arise, O woman, shed forth

light, for your light has come and upon you the very glory of Jehovah has shone forth." Who is this "woman"? She is no lifeless Statue of Liberty; nor is she any fleshly female campaigning for women's liberation. Rather, she is the dynamic, forward-moving, heavenly organization of Jehovah God, his devoted helpmate made up of myriads of loyal angels and now including resurrected "holy ones"—those who have proved themselves faithful even to death as anointed Christians here upon earth.—Revelation 11:18; 2:10.

³ "Arise, O woman," commands Jehovah. Obediently, God's heavenly organization has arisen from a centuries-long barren, desolate condition to a state of fruitful productivity. In 1914 she gave birth to the Messianic Kingdom. (Revelation 12:1-5) Since 1919 she has brought the remaining ones of her anointed sons

3. How has God's woman (a) 'arisen,' and (b) 'shed forth light'?

1. What positive answer can be given to the questions here raised?

2. (a) What words of encouragement does Jehovah give in Isaiah chapters 45 and 60? (b) Who is God's "woman"?

on earth into a "land," or condition, of glorious spiritual prosperity. (Isaiah 66:8) Furthermore, God's heavenly organization has "shed forth light" on marvelous Kingdom prophecies. Her numerous sons are being "taught by Jehovah."—Isaiah 54:1, 13.

Light Amidst Thick Gloom

⁴ "Your light has come," declares Jehovah. Indeed, "the very glory of Jehovah has shone forth" upon his heavenly organization, and this has been reflected in a wonderful way by Jehovah's restored people on earth. However, Jehovah next draws a contrast, saying: "Look! darkness itself will cover the earth, and thick gloom the national groups." (Isaiah 60:2) Does that not well describe global conditions since 1914?

⁵ Christendom in particular has rejected the prophetic 'sign of Jesus' presence and of the conclusion of the system of things.' Therefore, she stumbles around in thickening spiritual darkness. Christendom's religions have shown themselves to be part and parcel of the world empire of false religion, Babylon the Great—far, far removed from the light of truth. (Matthew 24:3-14; Revelation 17:3-6) Worldly religion has supplied no solution for the problems of this nuclear age, nor can it dispel the heavy gloom, the sickening hopelessness, that has engulfed mankind. False religion's involvement in the affairs of the political nations will lead ultimately to her own devastation.—Revelation 17:16, 17.

⁶ In contrast, Jehovah goes on to say of his heavenly organization: "Upon you Jehovah will shine forth, and upon you his

4. Jehovah tells of what contrast between God's people and the nations of earth?

5. Why can false religion find no solution to nuclear-age problems?

6, 7. (a) How did Jehovah's glory "shine forth" during the years 1919-31? (b) What climax did this reach in 1931?

"Weapons of terrifying destructiveness are piled up at an increasing tempo. . . . The arms race today extends into the oceans of the world and into outer space. In fact it is ironic that the accumulation of arms is one of the few expanding industries in a period of economic depression and gloom."—UN Secretary-General, Mr. Javier Perez de Cuellar

"There, under the door at home the other day, was another familiar message in the form of a religious leaflet. 'Are we nearing Armageddon?' read the words superimposed over a lowering sky and a bolt of jagged lightning bearing down on us. There was a time when that sort of message would bring indulgent smiles. Suddenly, it no longer seems funny."—Haynes Johnson, *The Washington Post*

own glory will be seen." (Isaiah 60:2) This glory is reflected to anointed Christians here on earth, so that they in turn may 'let their light shine before men.' (Matthew 5:16) The years 1919 through 1931 were glorious years for the shining forth of Kingdom light, with God's people casting off completely the remaining shackles of Babylonish doctrine, thinking, and customs. During those years, the small remnant of true Christians began to give a positive answer to the question "WHO WILL HONOR JEHOVAH?"—this being the title of the study article in the January 1, 1926, issue of *The Watch Tower*.

⁷ Then, in 1931, Jehovah's glory came more fully to be seen upon his "servant," as they accepted the name that he himself had given them—JEHOVAH'S WITNESSES. (Isaiah 43:10, 12) During 12 fruitful, action-packed years up until 1931, Kingdom proclaimers increased from a handful to tens of thousands of zealous witnesses.

Further 'Shining Forth'

⁸ However, would Jehovah "shine forth" only in behalf of the anointed ones of the 'little flock of Kingdom heirs'? (Luke 12:32) No, for the years 1931 through 1938 proved to be a grand period of further enlightenment, as *The Watch Tower* began to focus clearly on another group. The study article in its issue of September 1, 1931, was entitled "MAN WITH THE WRITER'S INKHORN," this being based on Ezekiel 9:1-11. After identifying the 'writer' as the anointed remnant, *The Watch Tower* made this comment:

⁹ "The commandment is given to put a 'mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst' of Christendom. . . . The Lord tells of a class of persons whom he will 'deliver in a time of trouble and keep alive and bless upon the earth.' (Ps. 41:1, 2) This must be the class of persons that are often described as 'the millions now living that will never die.' Today, it is thrilling actually to see millions of these being marked for preservation, as they put on the true Christian personality, in a dedicated relationship to Jehovah through Christ Jesus.—Genesis 22:15-18; Zephaniah 2:1-3; Ephesians 4:24.

¹⁰ Especially noteworthy were study articles in the *Watchtower* issues of July 1 through August 1, 1932. Referring to Second Kings chapters 9 and 10, these showed how King Jehu foreshadowed Jehovah's Executioner, the King Jesus Christ, represented on earth by the anointed remnant, who warn others about Jehovah's coming execution of judgment.

8, 9. (a) In 1931, what other group did *The Watch Tower* bring into focus? (b) According to the Scriptures, how are these 'marked'?

10, 11. (a) How did Jehu foreshadow Jesus? (b) Identify the modern-day "Jehonadab."

But who was pictured by Jehu's companion, Jehonadab? *The Watchtower* answered:

¹¹ "Jehonadab represented or foreshadowed that class of people now on the earth during the time that the Jehu work is in progress who . . . are out of harmony with Satan's organization, who take their stand on the side of righteousness, and are the ones whom the Lord will preserve during the time of Armageddon, take them through that trouble, and give them everlasting life on the earth." *The Watchtower* next showed these to be the ones 'blessed by the Father' in Jesus' parable of 'the sheep and the goats.' (Matthew 25: 31-46) It said: "These constitute the 'sheep' class that favor God's anointed people, because they know that the anointed of the Lord are doing the Lord's work."

¹² These flashes of prophetic light prepared the ground for the historic discourse on "The Great Multitude," given May 31, 1935, by the president of the Watch Tower Society, J. F. Rutherford, at the Washington, D.C., convention of Jehovah's Witnesses. What a revelation of divine truth that was! Presented at that time was conclusive proof identifying the "great crowd" of Revelation 7:9 with the Lord's "other sheep" of John 10:16, with the Jehonadab class, with those marked in the forehead for survival, with the millions now living who will never die, and with "the sheep" that are separated from "the goats" and will inherit everlasting life in the earthly realm of God's Kingdom. All of this was covered in *The Watchtower*, August 1 and 15, 1935.

¹³ In the years that followed, God's or-

12. What thrilling revelation of divine truth was made in 1935?

13. What further suggestion was made in 1938?

ganization proceeded to give much attention to the "great crowd" and their grand hope of surviving into the restored Paradise on earth. During September 9-11, 1938, Jehovah's Witnesses met in convention in London, England, two principal talks being conveyed by direct telephone tie-ins to other conventions around the world. On the basis of previous mandates given to humans, one of these discourses, entitled "Fill the Earth," suggested that the "Jonadabs" surviving the great tribulation may, at least for a time, marry and bring forth children in the New Order after Armageddon.—Genesis 1:28; 9:1, 7; see *The Watchtower*, October 15 and November 1, 1938.

¹⁴ During those years, "the Master of the harvest," Jehovah God, proceeded to gather and send out more workers. Thus publishers in the field grew to about 50,000 in 1938.—Matthew 9:37, 38.

"Kings" and "Nations"

¹⁵ This gathering work is beautifully described in Isaiah chapter 60, verses 3 through 10. There Jehovah speaks of "kings" who appear in connection with Zion's "shining forth" and who minister to that wifely organization. When God's people of ancient times returned from Babylonian captivity, King Darius the Mede and King Cyrus of Persia took the lead in making provision for the restoration of Jehovah's worship at Jerusalem. (Daniel 5:30, 31; 9:1; Ezra 1:1-3) In this, they aptly pictured the Almighty King, Jehovah, and his associate King, Jesus,

14. How did Jehovah prosper his people during those years?

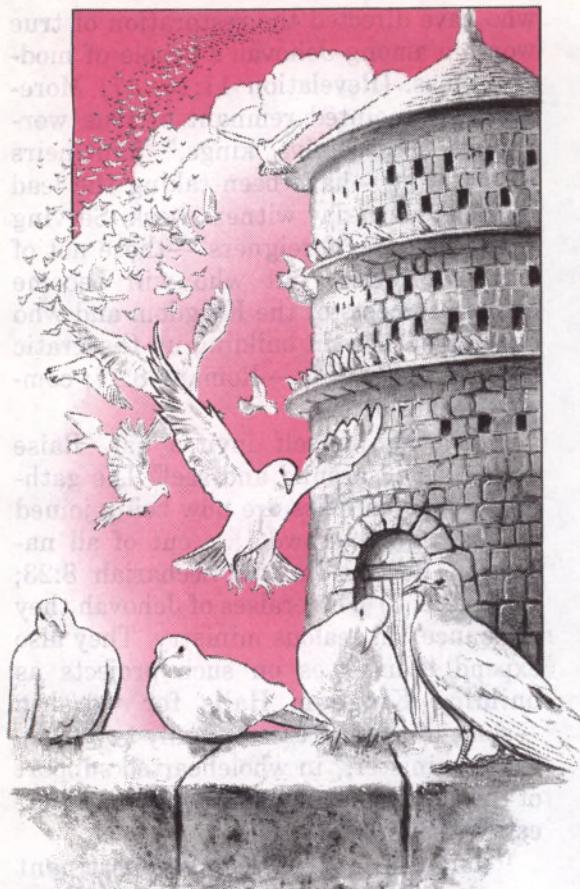
15, 16. How did "kings" share in the fulfillment of Isaiah 60:3-10 (a) in ancient times, and (b) in modern times? (c) How do "foreigners" now serve with the "kings"?

who have directed the restoration of true worship among Jehovah's people of modern times. (Revelation 11:15, 17) Moreover, an anointed remnant of true worshipers—prospective "kings," "joint heirs with Christ"—have been taking the lead in the modern-day witness work. Serving with them are "foreigners"—those not of spiritual Israel, but who will become earthly subjects of the Kingdom and who share even now in building up theocratic activity earth wide.—Romans 8:17; compare Isaiah 61:5, 6.

¹⁶ Jehovah himself invites us: "Raise your eyes all around and see!" The gathered Kingdom heirs are now being joined by that "great crowd . . . out of all nations"! (Revelation 7:9; Zechariah 8:23; Isaiah 2:2, 3) 'The praises of Jehovah they announce,' in zealous ministry. They also expend themselves on such projects as building Kingdom Halls for worship—some of these erected in only two days. They "minister," in wholehearted support of the global expansion of Kingdom interests.—Isaiah 60:4-7.

¹⁷ Jehovah next asks this pertinent question: "Who are these that come flying just like a cloud, and like doves to their birdhouse holes?" First to come to God's organization are her "sons from far away," separating completely from all Babylonish religion. These anointed ones bring precious things, dedicating their all "to the name of Jehovah," their God. As "the Holy One of Israel," he has put his name upon them and beautified them with the privilege of serving him as his witnesses. They take the lead in exalting the name of their Sovereign Lord, Jehovah, as the grandest, the most illustrious, the

17, 18. (a) Happily, what thrilling 'flight' is now taking place? (b) How does a seasonal event in Palestine appropriately illustrate this 'flight'?



most glorious name in all the universe.
—Isaiah 60:8, 9.

¹⁸ Happily, the anointed remnant have not been alone in this. It could be quite difficult if they were! This aging group grows smaller, as one by one they finish their earthly course in integrity. About 9,000 now remain. But others, numbering into the millions, are flocking like doves to their "birdhouse holes," or "dovecotes," finding refuge in God's organization. (*NW; The New English Bible*) They are like the flocks of doves seen in Palestine at certain seasons—flying just like a cloud, so numerous that they actually darken the sky.

'Wide-Open Gates'

¹⁹ Mercifully, Jehovah has opened wide the gates of his organization, which he now addresses in these words: "Your gates will actually be kept open constantly; they will not be closed even by day or by night, in order to bring to you the resources of the nations." It is that way now as the peace-loving "great crowd" ever increases in number. Joyfully, these "foreigners" contribute their resources of time, energy, and means in "sacred service day and night." They avail themselves of the "large door that leads to activity" and share with the prospective kings in bringing beautiful praise to Jehovah's name.—Isaiah 60:10, 11; Revelation 7:4, 9, 15; 1 Corinthians 16:9.

²⁰ Next, Jehovah addresses his organization, saying: "Any nation and any kingdom that will not serve you will perish; and the nations themselves will without fail come to devastation." All prideful worldly nations and other opposers will be humbled at Armageddon. In contrast, Jehovah beautifies his own sanctuary of worship. He 'glorifies the very place of his feet,' the earthly courtyards of his great spiritual temple of worship, as he gathers there the ever-increasing numbers of the great crowd. By means of another prophet, Jehovah declares: "I will rock all the nations, and the desirable things of all the nations must come in; and I will fill this house with glory." (Haggai 2:7) But persecutors, apostates, and other disrespectful opposers will be compelled to 'bow down'—acknowledging in chagrin that Jehovah's Witnesses do indeed represent God's organization—"the city of Jehovah, Zion of the Holy One of Israel."—Isaiah 60:12-14.

19. Why do the "gates" of Jehovah's organization remain open, and what response do "kings" and "foreigners" make?

20. (a) Who will "come to devastation"? (b) What happy contrast do we here note?

²¹ Jehovah will never abandon his wifely helper however much the opposers revile her ‘sons and daughters’ here on earth. Rather, he tells his loyal organization: “I will even set you as a thing of pride to time indefinite, an exultation for generation after generation. And you will actually suck the milk of nations.” In a figurative way the earthly representatives of God’s organization thus use all available resources in advancing true worship. They make practical use of modern facilities of communication, transport, and printing to get the good news preached. Jehovah’s watchcare and guidance have been with Jehovah’s Witnesses in this work. These, too, in serving on behalf of Jehovah’s heavenly organization, rejoice at the ful-

21, 22. (a) What reassurance does Jehovah here give? (b) How, representatively, do his people “suck the milk of nations”? (c) What further thrilling study awaits us?

Questions in Summary

- What contrast between light and gloom is apparent today?
- What progressive ‘shining forth’ was there during 1919-38?
- How is Isaiah 60:8 being fulfilled in modern times?
- How do “kings” and “foreigners” enter ‘wide-open gates’?

fillment of his promise: “You will be certain to know that I, Jehovah, am your Savior, and the Powerful One of Jacob is your Repurchaser.”—Isaiah 60:15, 16.

²² What further encouragement does Jehovah give us at Isaiah 60:17-22? That will be the thrilling subject of our next study.

Jehovah ‘Speeds It Up’

“I myself, Jehovah, shall speed it up in its own time.”—ISAIAH 60:22.

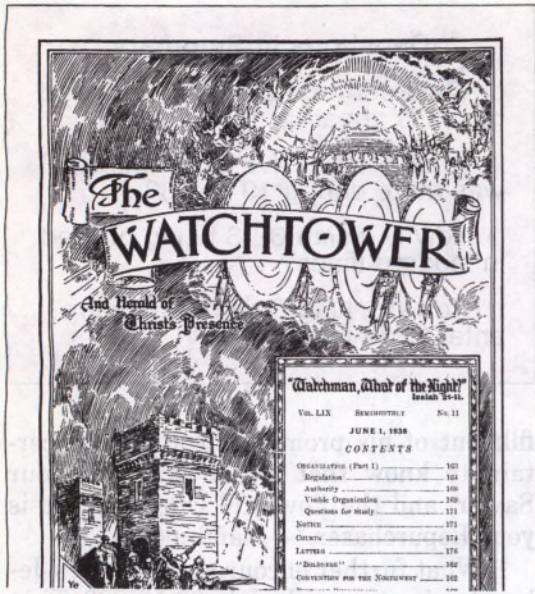
TODAY, rejoicing and exultation are to be found not only in Jehovah’s heavenly organization but also throughout the organization of Jehovah’s Witnesses here on earth. Our happiness stands out in sharp contrast to the gloom that has engulfed Satan’s world. (Psalm 144:15) We have spiritual food and drink in abundance, so that we “cry out joyfully because of the good condition of the heart.” (Isaiah 65:13-19) We are not ignorant as to the reason for the present world crisis. Our

hope for early deliverance by God’s Kingdom is fortified as we see Bible prophecies being fulfilled in the relentless countdown to Armageddon. We know that this “war of the great day of God the Almighty” will come exactly at “the appointed time,” for the vision “keeps panting on to the end, and it will not tell a lie.”—Revelation 16:14, 16; Habakkuk 2:3.

² As in heaven, so on earth there is permanency to Jehovah’s theocratic organization. Further, since Jehovah is the

2. What conditions abound in Jehovah’s organization, leading to what question?

1. How does the outlook of Jehovah’s people contrast with that of Satan’s world, and why?



Watchtower covers of the 1930's depicted Ezekiel's vision of Jehovah's dynamic organization

Source of dynamic energy, he makes 'full might abound in those who are hoping in him.' (Isaiah 40:29-31) His organization is alive with activity and is constantly on the move. (Compare Ezekiel 1:15-21.) The 47,-869 congregations of Jehovah's Witnesses in 203 lands throughout the earth are well organized to press forward zealously in the Kingdom work. (Matthew 24:14) How was this dynamic global organization brought forth?

³ "Organization" was the title of the study articles in *The Watchtower* of June 1 and 15, 1938. These discussed at length Isaiah 60:17, where Jehovah addresses his heavenly organization, saying: "Instead of the copper I shall bring in gold, and instead of the iron I shall bring in silver, and instead of the wood, copper,

3. (a) How has Isaiah 60:17 been fulfilled in modern times? (b) What similar arrangements brought prosperity in Bible times?

and instead of the stones, iron; and I will appoint peace as your overseers and righteousness as your task assigners." In reflecting this better condition, Jehovah's organization on earth was revitalized. Just as gold is more valuable than copper (and it is similar with the other materials here mentioned), so the theocratic arrangement that the Watch Tower Society explained to the congregations of God's people back in 1938—and which they wholeheartedly accepted—is much to be preferred over former democratic procedures. It is Scriptural. It makes for good organization in getting God's work done, just as similar arrangements brought prosperity in Moses' time and in the early days of the Christian congregation.—Exodus 18:25; Acts 6:3-7; Titus 1:5; 1 Peter 5:1-3.

⁴ Thus, in 1938, a year before the outbreak of World War II, the "overseers" and "task assigners" in all congregations became "peace" and "righteousness." A strong, unified organizational arrangement moved forward with fruitful increase. Jehovah blessed his united witnesses. Their numbers almost doubled, from 71,509 to 141,606 between 1939 and 1945, despite the pressures and persecutions of those war years.

'No More Violence'

⁵ However, what of the post-World War II period? There has been no peace among the nations of the earth. In fact, it has been reported that more than 30,000,-000 persons have perished in the "minor" wars that have been fought since 1945. As many as 40 "pocket-size wars" have been

4. (a) How were Jehovah's Witnesses fortified for the trials of 1939-45? (b) What proved that Jehovah's blessing was upon that theocratic arrangement?

5. As to "peace," how do Jehovah's people differ from the world?

raging around the globe at one time. How happy we are, therefore, to serve with an organization that has rejected violence! (Isaiah 2:4; Proverbs 20:22) Moreover, as a global organization, we enjoy peace within our ranks. By walking with "the God of peace," we have come to experience "the peace of God that excels all thought."—Philippians 4:7-9.

⁶ Since "peace" and "righteousness" prevail among Jehovah's people, we stand out as distinct from Satan's world. Taking note of this, some of our neighbors have said, 'We admire you people, but we don't like your religion.' However, is it not our religion that has made us the people that we are? We have no interest in the opposing ideologies and hatreds that divide the nations. Rather, our twofold interest is (1) to instruct meek persons in the way of salvation through Christ's Kingdom and (2) to praise Jehovah, keeping his name before all peoples as a witness. We are "no part of the world."—John 17:14, 16.

⁷ Thus, we have shared in the fulfillment of Jehovah's promise: "No more will violence be heard in your land, despoiling or breakdown within your boundaries. And you will certainly call your own walls Salvation and your gates Praise." (Isaiah 60:18) All praise to our God Jehovah! The religious leaders of Christendom (and all of their apostate bedfellows) dishonor that name—even to the point of hypocritically trying to purge it from translations of the Bible. "But we, for our part, shall walk in the name of Jehovah our God to time indefinite, even forever."—Micah 4:5.

⁸ Jehovah encourages us to walk in his

name. At Isaiah 60:19-21, he assures his heavenly organization that he will be to her "an indefinitely lasting light," even eclipsing the brightness of sun and moon. Spiritually, he becomes her beauty, fulfilling also his promise toward her people: "All of them will be righteous; to time indefinite they will hold possession of the land, the sprout of my planting, the work of my hands, for me to be beautified." Truly, Jehovah has prospered "the land," or domain of activity, of his witnesses. Increasingly, it 'sprouts' with fruitfulness as multitudes of new ones are gathered to the side of the Kingdom and helped to put on the Christian personality. (Colossians 3:10, 12-14) This 'beautifies' Jehovah, bringing honor to his precious name.

⁹ A recent example is Mexico. In the past two years, the peak of publishers in that land has increased from 113,823 to 151,807—a commendable 33 percent! (Their 1984 celebration of the Memorial of Jesus' death was attended by 695,369.) Our Mexican brothers are most zealous in their field activity. A Monterrey newspaper recently took note, also, of their integrity in meeting the neutrality issue, saying among other things: "What a profound respect their steadfastness and courage of conviction inspire in us. Even though their children are expelled from school they prefer to remain loyal to their faith, their belief. How would it be if all of us Christians were that way, without distinction of group and denomination? Mexico would be the branch office of heaven."

¹⁰ Jehovah's Witnesses continue to bring forth this fruitage of praise, even in lands where there is no letup in persecu-

6, 7. (a) What makes God's people stand out as distinct? (b) How has Isaiah 60:18 been fulfilled toward us? (c) In what outstanding way do we differ from false religionists?

8. (a) What encouragement does Jehovah give his people at Isaiah 60:19-21? (b) What 'sprouting' beautifies Jehovah, and how?

9. (a) How is Jehovah blessing his witnesses in Mexico, and why? (b) What did one newspaper say on noting their integrity?

10. (a) What shows Jehovah's Witnesses to be fruitful even under ban? (b) What question is here posed?

tion. How thrilling it was to note in the 1984 Service Year Report that in 28 countries where there are governmental bans or other restrictions the total number of publishers increased 3.1 percent, to well over a quarter of a million, and pioneers increased 23 percent! Can you imagine pioneering under those circumstances? An average of 6,905 of our brothers and sisters in these lands have been doing so each month! If you have comparative freedom where you live, could you reach out for regular pioneering, or at least part-time auxiliary pioneering?—Compare Luke 17:5, 6.

'Becoming a Thousand'

¹¹ Over his own precious name, Jehovah now makes a threefold promise. (Isaiah 60:22) First he tells us: "The little one himself will become a thousand." As you read each *Yearbook of Jehovah's Witnesses*, have you noticed how a start was made by just one Kingdom publisher, or a few, in some lands where there now are thousands? For example, the pioneer brother who was the first to witness in Chile rented an apartment and invited people to a Sunday meeting. At last one interested person came. This man asked the question, 'And the others, when will they come?' The pioneer assured him: "They will come." And come they did. After some 50 years, that little one has become 23,985.

¹² In Italy, Jehovah's Witnesses were bitterly persecuted by Mussolini's fascist regime. In the postwar year of 1946, only 120 of them were reporting service. But remember that only about 120 were present at Pentecost in the year 33 C.E. And

11, 12. (a) What is the first part of the promise that Jehovah himself now makes? (b) What are some examples of 'a little one becoming a thousand'? (c) Why has there been such rapid growth?

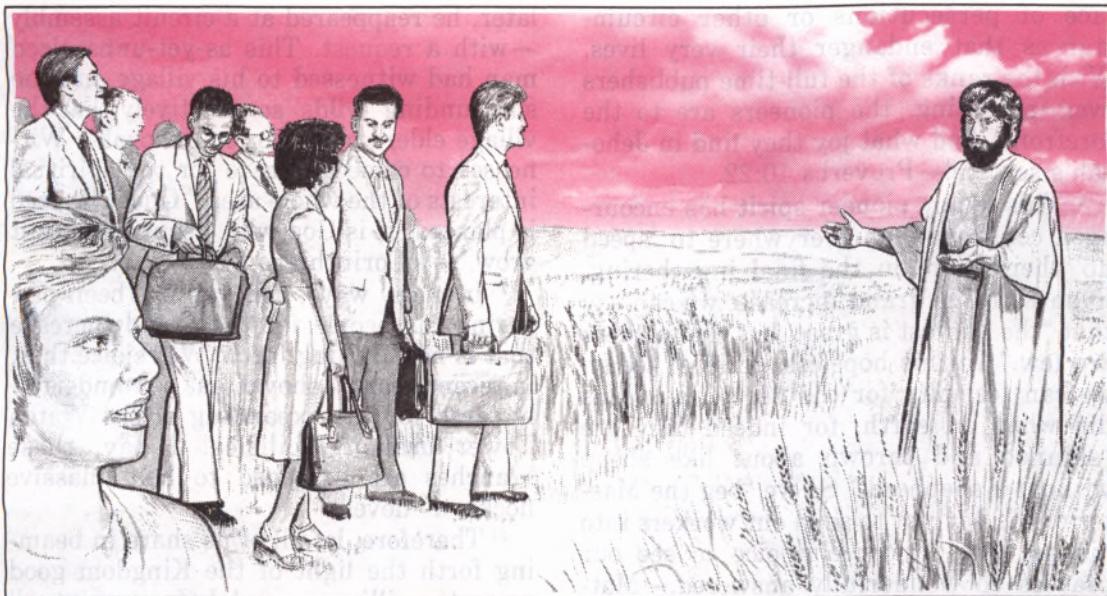
just think of what got started at that time! (Acts 1:15; 2:1-4, 41) Now, in another respect, Jehovah's spirit has been poured out in Italy. In 38 years publishers have grown to a peak of 119,408, at last report, very close to a thousandfold increase. As in so many Catholic countries around the earth, Jehovah's Witnesses in Italy are experiencing a phenomenal growth. —Compare Psalm 69:9; Isaiah 63:14.

"A Mighty Nation"

¹³ The second part of Jehovah's threefold promise is this: "The small one [will become] a mighty nation." It was indeed a "small one," a dispersed remnant of anointed ones, that was restored to Jehovah's "land" of favor in 1919. But it multiplied, until all spiritual Israel had come in—the full number of 144,000 Kingdom heirs. (Romans 11:25, 26) Truly, as part of God's "holy nation," the anointed remnant on earth has been called out of darkness into his wonderful light. They have rejoiced to declare abroad the excellencies of their God, Jehovah. (1 Peter 2:9) Though comparatively few in number, they have been mighty by God's spirit. "As for me, this is my covenant with them,' Jehovah has said. 'My spirit that is upon you and my words that I have put in your mouth—they will not be removed from your mouth or from the mouth of your offspring or from the mouth of the offspring of your offspring,' Jehovah has said, 'from now on even to time indefinite.'"—Isaiah 59:21.

¹⁴ By this statement Jehovah assures us that our proclaiming "good news of good things" must meet with sure success, and for this we pray fervently in this 'day of Jehovah.' Our preaching has gained mo-

13, 14. (a) How has the second part of Jehovah's promise been fulfilled? (b) In this connection, how do 1 Peter 2:9 and Isaiah 59:21 apply? (c) What has given our preaching greater momentum?



**A healthy pioneer spirit has helped toward
'speeding up' the harvest work**

mentum as the figurative "offspring" of the anointed remnant, the "great crowd," and also *their* "offspring" (new ones whom *they* have directed to God's organization) have taken this message of salvation into their mouths, making public declaration thereof. As a result, all congregations continue to grow in spirituality, as well as in numbers.—Romans 10:10, 15; Psalm 118:24, 25; 1 Thessalonians 3:12.

¹⁵ In recent times, how marvelously the Kingdom fruitage has increased! With the addition of large numbers of the "great crowd," God's figurative nation now totals 2,842,531 active Witnesses as a peak. This "nation" is more populous than some 92 nations and geopolitical divisions of the world. With joy we repeat the words of the sweet singer: "To time indefinite the very counsel of Jehovah will stand; the thoughts of his heart are to one genera-

tion after another generation. *Happy is the nation whose God is Jehovah*, the people whom he has chosen as his inheritance."—Psalm 33:11, 12.

'Speeding It Up'

¹⁶ Jehovah adds a third part to his promise: "I myself, Jehovah, shall *speed it up* in its own time." As we stand at the brink of the "great tribulation," the time for this is NOW! (Mark 13:10, 18, 19) The rapid acceleration of the Kingdom work during the past two years bears this out. This 'speeding up' is to be observed earth wide, even in lands where Jehovah's Witnesses must demonstrate their love for Jehovah God and Jesus Christ by preaching in the

16, 17. (a) What indicates that the third part of Jehovah's promise is now being fulfilled? (b) How has love for God and Christ been demonstrated? (c) What joyful activity and spirit has helped to "speed it up"? (d) How does Matthew 9:35-38 apply today?

15. How populous has God's figurative "nation" become, and why is it happy?

face of persecutions or other circumstances that endanger their very lives. With the ranks of the full-time publishers ever increasing, the pioneers are to the forefront. And what joy they find in Jehovah's service!—Proverbs 10:22.

¹⁷ This happy pioneer spirit has encouraged congregations everywhere to 'speed up' their share in the final ingathering. Even with the grand increase, we can say that "the harvest is great, but the workers are few." In this hopeless world of today, we can feel pity for the people, as Jesus did when on earth, for indeed they are "skinned and thrown about like sheep without a shepherd." So we "beg the Master of the harvest to send out workers into his harvest," and we rejoice to see our prayers so wonderfully answered.—Matthew 9:35-38.

¹⁸ To take just one of many stimulating examples: In April of 1984, Ecuador reported 1,048 auxiliary pioneers in the field, 106 percent more than the previous April. By June this land was reporting 12,238 home Bible studies, a 24-percent increase for the year, and 8,044 publishers, a 17-percent increase. Memorial attendance mushroomed to 40,728, a ratio of more than 5 for each publisher. From around our globe come similar reports, and the worldwide attendance of 7,416-974 at the Memorial celebration of April 15, 1984, shows that the fields are "white for harvesting" those who are being gathered "for everlasting life."—John 4:35, 36.

¹⁹ Often Jehovah 'speeds it up' in striking ways. A traveling overseer writes this from the jungles of northern Papua New Guinea: "A person who was contacted by a special pioneer returned to his isolated home in a mountain village. Several years

18, 19. What are some reports showing the world field to be "white for harvesting"?

later, he reappeared at a circuit assembly—with a request. This as-yet-unbaptized man had witnessed to his village and the surrounding 'wilds' so effectively that the village elders now wanted Jehovah's Witnesses to come and care for the spiritual interests of the whole area." Once the seed is planted, it is God who 'keeps making it grow.'—1 Corinthians 3:6.

²⁰ In many ways, Jehovah has been preparing his people for the grand increase that is now coming forth. We rejoice that, in recent years, Jehovah has so wonderfully cared for the expanding of the Watch Tower branch facilities. Today, these branches are equipped to help massive flocks of "doves."

²¹ Therefore, let all of us share in beaming forth the light of the Kingdom good news to millions more! Let us point all homing "doves" to the way of "salvation" behind the protective walls of Jehovah's organization and increase "praise" to him at its gates. Let it be our prayer that the Sovereign Lord Jehovah and the head of the Christian congregation, our beloved King Jesus Christ, will continue to "speed it up" as the Kingdom proclamation moves on toward its climax!

20. How have Watch Tower branches been expanded to handle the increase?
21. How can we continue to share in 'speeding it up'?

Reviewing This Study:

- What notable fulfillment of Isaiah 60:17 took place in 1938?
- In line with Isaiah 60:18, what interests do we have?
- How are reports from the field 'beautifying' Jehovah?
- How is the threefold promise of Isaiah 60:22 moving to a climax?

You Can Survive!

THE matter of survival is prominently on the minds of people worldwide. Although the Bible reveals that what faces mankind is far more awesome than the prospects that are envisioned by certain scientists, it also shows that there are dependable prospects for survival. It was most appropriate, therefore, that on the opening day of a recent international series of conventions held by Jehovah's Witnesses, the Watch Tower Society released for widespread distribution a book entitled *Survival Into a New Earth*. What does it contain?

The book offers a realistic consideration of the problems that face us in the 1980's. There are vital factors that people in general leave out of consideration, and as a result many see no way out of the escalating world crisis. These vital factors are brought into clear focus in the opening chapter, "What Will Become of Planet Earth?" Some people earnestly hope that election of new officials or resorting to mass protests or even violent revolution will bring them relief. But the facts show that they simply exchange one set of problems for another. The book analyzes the underlying reason for this and identifies the truly vital issues that will determine our future.

With God's Word as the authority, this new book answers the question "How Long Will the Present System Last?" And, after showing that people now living have the prospect of surviving this world's end, the book paints a vivid and well-founded picture of "The Kind of Life That Awaits Survivors." It is the kind of

prospect that makes any lover of righteousness want to be among the survivors. What is presented in this publication will doubtless be a source of great encouragement to millions of honest-hearted people.

Thrilling Prophetic Bible Dramas

At the time of releasing the book *Survival Into a New Earth*, the speakers at the various conventions explained that it gives special attention to many of the thrilling prophetic Bible dramas and other prophecies that relate particularly to those who will survive the coming "great tribulation" and live forever on a paradise earth. (Matthew 24:21; Revelation 7:14) Those Bible dramas provide real-life examples that demonstrated how Jehovah will deal with people now living. They show what is required in order to have his favor. However, instead of simply telling us what we must do in order to gain God's approval, these accounts make those divine requirements come to life for us. They stir our emotions and strengthen our desire to do what is right.

"In Jonah chapter 3, for example," the convention speakers explained, "is a drama that emphasizes the need for urgent action to avoid calamity. Jehovah had commissioned Jonah to go to Nineveh, to a people who made no profession of worshiping the God of Abraham, to proclaim that their great city would be overthrown in just 40 days. How did they react? Instead of scoffing, 'the men of Nineveh began to put faith in God.' They proclaimed a fast and put on sackcloth. In

response to the urging of their king, they called out earnestly to God and turned back from their bad ways. Because of their genuine repentance, Jehovah spared them. Jesus later showed that the events recorded by Jonah are not mere dead history. (Matthew 12:39-41) Does their prophetic significance reach down even to our day?

"Are there people today who are like those ancient Ninevites?" the speakers asked. "Yes. When Jehovah's Witnesses deliver the divine warning that the wicked world will soon be destroyed, many who pay heed are persons who never professed to worship the God of the Bible, people who did not at all know the difference between their right hand and their left, religiously speaking. [Jonah 4:11] But now they put faith in Jehovah, repent of their former ways, and become part of the 'great crowd,' with the prospect of surviving the 'great tribulation.'"—Revelation 7:9, 14.

Altogether, the book considers 21 different groups or individuals who are mentioned in the Bible and who foreshadowed people now living who will inherit the earthly realm of God's Kingdom without dying. It also treats 26 other prophetic descriptions of this favored group who

have the delightful prospect of perfect human life.

Foundation of the New Earth

Those who are spared by Jehovah God through the coming "great tribulation" will become the foundation of the foretold new earth, being the first members of a new society, one that will spread worship of the true God around the globe. (2 Peter 3:13) They will have the joy of sharing in the education of the billions who will later be raised from the dead. So, as the convention speakers pointed out, it is important that the foundation for the new earth be sound.

Right now the prospective members of that new earth are being instructed in Jehovah's ways. They are being helped to gain heartfelt appreciation of how the issue of universal sovereignty affects our daily lives. They are learning how vital it is to 'trust in Jehovah with all their heart and not to lean on their own understanding.' (Proverbs 3:5, 6) They are being afforded opportunities to prove that they are zealous and loyal supporters of God's Kingdom. They are gaining experience as part of a global society in which people out of all nations, languages, and races work together in loving brotherhood. Are you an active part of that group?

Rather than merely discussing the subject of survival, the new book released at the recent series of conventions held by Jehovah's Witnesses is directed to the reader, helping him to examine his own life in the light of the requirements of God's Word. Whether you are a new student of the Bible or one who has read it for many years, you will benefit by allowing the book *Survival Into a New Earth* to stimulate your thinking. If you have not yet read it, we urge you to do so now. Then share it with others so they, too, can embrace the marvelous prospect it presents.

In Our Next Issue

■ Jehovah—A Cruel or a Loving God?

■ Working With the Organizer of All the Universe

■ Parents, Protect Your Children

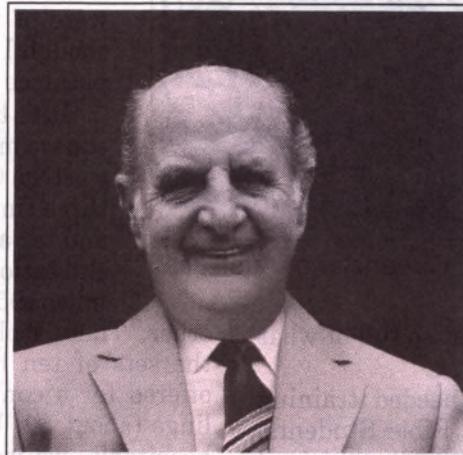
'Preaching in Favourable Season and in Troublesome Season'

THE Australian outback beckoned me when I was a lad of 19. The first world war had left England economically depressed. Millions, including me, could find no work. One morning my father showed me a newspaper notice of a government plan to help youths emigrate to Queensland, Australia. So 25 of us sailed from London in 1922.

My first job was in a vineyard. But after a few months I moved to a large property that was being cleared to grow wheat. There I learned many things: how to milk cows, to use an axe and a crosscut saw, to tell time by the sun to within ten minutes, to kill a poisonous snake safely, to plow with a team of horses, to build fences, to make a tree fall where you want it, and to do many other jobs that are part of life in outback Australia.

There I experienced a plague of grasshoppers too. They were so dense that truck drivers had to fix chains to the wheels to get up the hills. Another time there were thousands of mice doing enormous damage in the barn. Yet a week later they moved on just as suddenly as they came. And I lived through the heartrending horror of a drought, with sheep—thousands of them—lying dead everywhere.

In 1927 I leased virgin land near Gym-



As told by Harold E. Gill

pie, southern Queensland, cleared it, and planted bananas. My neighbours, Tom and Alec Dobson, were Bible Students, as Jehovah's Witnesses were called in those days. One day I mentioned that I was going to Brisbane, the state capital, for a short visit. They invited me to call on their parents. That I did, spending the whole day discussing the Bi-

ble with their father. What struck me was the simplicity of the Bible's great recurring theme—the Kingdom of God. I also liked the name "International Bible Students." It painted a picture of an international family, all students of the Bible, all worshipping God harmoniously. When I returned to the bananas, I had with me J. F. Rutherford's book *Creation*. Upon reading it, I at last found answers to many of my questions and therefore sent for more literature.

The more I read, the more I wanted to tell others about the Kingdom. As secretary of the social and cricket clubs for the area, I had many friends and felt sure that they, too, would be enthusiastic about the truths I was learning. So I bought an old motorbike to get around. To my great surprise, however, I found that what was thrilling to me left them cold. They thought I was crazy. I suppose I was a bit



Pioneering the outback, Queensland, Australia

too insistent, but I was just so full of what I was learning!

It was obvious that I needed training and instruction from the Bible Students. So I sold the banana plantation and joined a congregation in Brisbane. Six months later, on April 2, 1928, I was baptized. Then I took another farming job. But as the months rolled by I became increasingly restless. The outback life I had so much enjoyed no longer satisfied me. A desire to spend my time and energy in another kind of harvest was growing strongly within me. The apostle Paul's counsel to Timothy impressed me: "Preach the word, be at it urgently in favorable season, in troublesome season . . . Do the work of an evangelizer."—2 Timothy 4:2, 5.

Keen to get going, I wrote to the Watch Tower Society in Sydney requesting appointment to the spiritual harvest as a full-time minister, a pioneer. They accepted my application and in 1929 assigned me to Toowoomba, southern Queensland.

Preaching in the Outback

A few months later, I received a letter from the Society telling me of a motorized caravan (van) for sale and suggesting that

if I bought it, George Schuett could join me. And that is what happened. George was in his 60's and had been a lifelong student of the Bible. I was still in my 20's and very inexperienced. His help, counsel, and Bible knowledge were of inestimable value to me, though I am sure I sorely tried his patience many times.

Our territory was 100,000 square miles (260,000 sq km) of far western Queensland. We covered it three times. The towns were small and far apart. Even sheep and cattle stations (ranches) were 60 to 70 miles (95 to 115 km) from one another. These isolated people eagerly took the sets of ten hardbound books that we offered for a contribution of only 10 shillings (about \$2, U.S.). As they were most hospitable, we were never without a meal and a bunk for the night.

In the outback, roads were just tracks. All year round we carried wheel chains to cope with mud, wire netting for sand, and a winch to haul us out of trouble. On one occasion a flood marooned us for a week. Food and water ran very low, but we survived. Another time we were driving along a rough bush track in the vicinity of a bushfire. Suddenly we realized that the wind had changed and the fire was veering toward us. The track was so narrow we could not turn. All we could do was offer a prayer and step on the gas. We escaped by a whisker. I still shudder when I think of how close we came to disaster.

At the Australian Headquarters

In 1931 Alex MacGillivray, the branch overseer, invited me to join the Bethel family in Sydney. I was delighted, though a bit overawed. At that time the Society's Australian branch office was responsible for the preaching of the good news in

China, most lands of the Far East, and the isles of the South Pacific—a region spreading over a quarter of the globe. Brother J. F. Rutherford, then the Society's president, was eager that those areas be penetrated by the "good news." (Matthew 24: 14) Brother Mac, as we all called the branch overseer, was equally keen about this. When I entered Bethel, I never dreamed that I would soon be going to some of those very places myself.

Missionary work always involves putting up with hardships. But in those pre-World War II days there was no Gilead School for training missionaries, and there were no missionary homes. Communications were slow, emphasizing the isolation. Nor was there any financial support other than the meagre contributions for literature, which, through the generosity of the brothers, the Society provided at well below cost. Those who responded to the call for evangelizers had to be trailblazers, pioneers in the fullest sense. The work meant going, usually in pairs, to the teeming cities of the East or the isolated islands of the Pacific, there to plant seeds of Bible truth in virgin soil. We had to cope with totally different beliefs, languages, and ways of life, and this called for complete trust in and loyalty to Jehovah.

To New Zealand

My first overseas assignment was to New Zealand in 1932. I was to pay particular attention to the organizing of the preaching work, especially the pioneer service. So, in addition to visiting congregations, I worked in the field with the pioneers. Some of them had formed travelling groups, equipped with camping gear and vehicles, including the trusty old bike. I served for some time with such a group in the South Island.

On one occasion we hired the Civic Theatre in Christchurch to present a re-

corded lecture by Brother Rutherford. A young man, Jim Tait, came and manifested keen interest. I met him again the following evening and was so impressed with his enthusiasm that I suggested he consider joining us in the pioneer group. How premature such an invitation would be today, for he had not yet been baptized! But home he went, packed his few things on his bike, took leave of his parents, and joined our happy band. To this day he remains a stalwart Witness. Those were 'favourable seasons' indeed.

The Far East

In 1936 I returned to Australia to be briefed for a trip to Batavia (now Djakarta) and Singapore. I was to recommend which city was more suitable for an office to provide closer contact with our missionaries in the Far East. I chose Singapore as a better hub and stayed there to run the office and preach in the city. Jehovah blessed the work, and within 18 months the Singapore congregation was established.

Later the Society's 52-foot (16-m) ketch *Lightbearer* was based in Singapore. Its crew of ministers visited and preached in many ports of what are now Indonesia and Malaysia. One of my jobs was to keep them supplied with literature. I recall that in 1936 alone, they distributed 10,500 publications in ten languages.

Islands of the Pacific

In July 1937 I was recalled to Sydney and sent to Fiji. Since our literature was banned there, we concentrated on preaching by sound car, using a Fijian translation of Brother Rutherford's lectures made by Ted Heatley, a part Fijian. He accompanied me in order to do the talking over the loudspeaker. We went to every village on Viti Levu (Big Fiji), the main island, and were well received. Additionally, we helped



With crew of *Lightbearer*—Singapore

to strengthen the small group in Suva and to expand the house-to-house preaching work.

In 1938 Brother Rutherford visited Australia and New Zealand on a tremendous wave of publicity. Although much of it was hostile, it served only to arouse curiosity. I went to New Zealand to arrange his visit there. As I drove him to the Auckland Town Hall for the meeting, I drew his attention to a newspaper placard bearing a distortion of the title of a lecture he had given years earlier. The placard read, "Millions now living would rather die than listen to Judge Rutherford." He laughed heartily. It was all good publicity. The Town Hall was packed out.

Back to Fiji

One day in 1940 I was working in the Sydney office when Brother Mac asked me, "Is your passport all right?" I told him it was. "There is a boat sailing for Fiji in three days. I want you to go there and challenge the government in the courts over the banning of our literature." At that, I packed a carton of the offending literature and returned to Fiji. The recommended solicitor was fearful, so I dropped him and found another not quite so afraid.

He said he would prepare the case but would not present it in court. As a result, I found myself conducting the case with the Attorney General as my opponent. As it turned out, we lost on a timing technicality due to the dithering of the first solicitor.

After that setback, I requested an appointment with the Governor, Sir Harry Charles Luke, which he granted. Present with the Governor were the Chief of Police and

another official. I entreated Jehovah to be with me. In presenting our case, I provided evidence showing that the Roman Catholic Church was chiefly responsible for the ban. At the end of the discussion, the Governor came over to me, handed back the banned books I had produced in evidence, and quietly said: "You know, Mr. Gill, I am not quite so ignorant of the machinations of the Roman Catholic hierarchy as you think I am. My advice to you is to carry on your evangelical work." I thanked him and went off to cable Sydney for a shipment of literature.

American Samoa

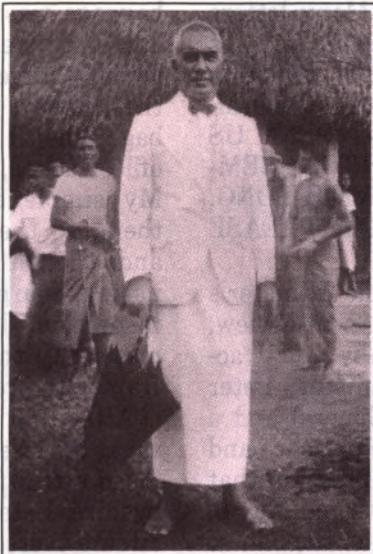
Next I was sent to American Samoa. During my three months there, I stayed with High Chief Taliu Taffa, chief government interpreter and a highly respected man. His niece, a Witness in Fiji, had sent word ahead. So his smiling face greeted me as the boat docked. Throughout my stay, he was most hospitable. Of course, his household lived on the native diet, mostly raw fish and yams. The Samoans thrived on it, but after a while it became too much for me. I broke out in a rash of boils and became ravenous for European food, but I just did not have the money to buy any.

Well, by then I was used to surviving 'troublesome seasons.'

My task in American Samoa was to distribute 3,500 copies of the newly translated booklet *Where Are the Dead?* On arrival, I paid a courtesy call on the Governor to acquaint him with the booklet and to give him a copy. He thought there was already enough religious representation on the island—the navy's padre, the London Missionary Society, the Seventh-Day Adventists, and the Roman Catholics. However, he suggested that I present a booklet to each of them and have them advise the Attorney General whether they thought it suitable for distribution. The padre was sarcastic but not hostile. The Adventists cared not what I did as long as I took none of their flock. The Missionary Society parson was affable once we got onto common ground—the papacy. I never did get to see the Catholic priest because a curious thing happened.

I had given a copy of the booklet to the Samoan policeman who had escorted me to the Governor. When I saw the policeman a few days later, I asked if he enjoyed it. He said: "My boss [the Attorney General] said to me, 'You go see your priest and ask him if this good book.' I get under tree and read book. I say, 'This very good book, but if I show priest, he say, "No good book." I say to my boss, 'Boss, my priest say, "Very good book.'"'"

Later, while I was witnessing along the harbour front, the Attorney General came over and invited me to his office. There I



My Samoan host,
High Chief Taliu Taffa

outlined the booklet's message as he looked through it. Then he picked up the phone and ordered its release. The season had become very 'favourable' indeed! I bought a bike and set about distributing the booklets. In three months I had distributed all but one carton of 350 booklets.

Western Samoa

These remaining booklets I took to Western Samoa, a few hours away by boat. Word must have gone ahead though, for on my arrival a police-

man told me that I was not allowed ashore. I produced my passport and read to him the rather glorious preamble that requests all concerned to allow His Britannic Majesty's subject "to pass freely without let or hindrance and to afford him every assistance and protection." That gained me an interview with the Governor, who allowed me to stay until the next boat sailed in five days. I hired a bike and toured the island, leaving the booklets far and wide.

Then it was back to American Samoa. The war was raging in the Pacific, with patriotic feelings running high. Since the authorities could not understand our strictly neutral stand, they banned us in many places. (John 15:19) However, they politely asked me to leave Samoa, and I returned to Australia.

Back to New Zealand

By that time a "troublesome season" had come the way of my brothers in New Zealand. That was my next assignment. But in October 1940, not long after I arrived, our

work was banned there too. Many letters and telegrams to the government brought no response. Included was this telegram that we sent to the Attorney General: "DOES YOUR GOVERNMENT DENY US THE RIGHT AS CHRISTIANS TO ASSEMBLE AND WORSHIP GOD WITH SONG, PRAYER, SCRIPTURE STUDY? PLEASE ANSWER YES OR NO."

The following day the Prime Minister's secretary phoned to offer us an interview, which Brother Robert Lazenby and I accepted. With the Prime Minister, Peter Fraser, were the Attorney General and a high police official. They were pleasant and courteous but gave us the impression that their hands were tied. However, on May 8, 1941, the government amended the ban so as to permit our meetings, although we had been holding them all along in small groups in private homes. We could also preach unhindered as long as we did not distribute our literature. Later, in March 1945, while the war in the Pacific was still hot, the ban was completely withdrawn.

Return to England

I returned to Sydney in 1941. By that time we were banned in Australia too. After some discussion, Brother Mac agreed that I should go to London to see if anything could be done there about the bans. I sailed on October 2, 1941. But due to the hazards of war, I did not reach Liverpool until December 22, nearly three months later.

In London I tried to get an interview with Lord Alexander, first Lord of the Admiralty and a friend of my father. But in the heat of war that was not possible. In fact, London viewed our problems as the sole business of the governments concerned.

After a trip to the Society's headquarters in New York, I returned to England and obtained passage for Australia. My

baggage was searched and sealed in London and I went to the ship. Brothers with whom I stayed gave me a few presents for the journey, which I put in my overnight bag. When I was going aboard, a customs officer asked, "Why are these not sealed?" My simple explanation did not satisfy them; so they arrested me, stripped me, and, though they found nothing incriminating, charged me with attempt to evade inspection. I spent a month in Walton prison. To this day I am quite sure I was framed to prevent my return to Australia.

After that it was impossible to get passage. So I settled in England. First I enjoyed a fruitful ministry in Alfreton, Derbyshire. Later I visited congregations as a circuit overseer. Then I went to Malta to serve where the need was very great. Now I am back in Sheffield, the city I left as a lad 62 years ago. It is my privilege to serve as secretary of the Ecclesall Congregation, one of 15 in the city. And during these later years, I have enjoyed the fine support of my wife, Joan, one of a family with whom I studied 35 years ago.

I can now look back over a half century of service as an evangelizer, both 'in favourable season and in troublesome season.' How I have prized the twin qualities of trust and loyalty! Yes, trust in Jehovah, whatever the circumstances. Trust that he and his vast army of angels are with us. Never do we stand alone.

And remain loyal. Maintain loyalty not only to Jehovah and Jesus Christ but also to God's earthly organization that nurtures and cherishes us. To be sure, our loyalty does get put to the test through adjustments within the organization, through trouble brought upon us, or through that which comes from our own foolishness. But the precious qualities of loyalty and trust will see us through —through 'favourable season and troublesome season' too.

Questions From Readers

■ When Abraham (and later Isaac) represented his wife as his sister, was this an example of the wife-sister relationship that once existed in the Middle East?

Modern scholarship has advanced that theory, but there seems to be more underlying Abraham's and Isaac's conduct.

Professor E. A. Speiser presented the wife-sister idea in *The Anchor Bible*. He noted discoveries about the ancient Hurrians who appear to have lived in northern Mesopotamia, including Haran where Abraham resided for a time, and where Rebekah may have lived. Speiser wrote:

"In Hurrian society the bonds of marriage were strongest and most solemn when the wife had simultaneously the juridical status of a sister, regardless of actual blood ties. This is why a man would sometimes marry a girl and adopt her at the same time as his sister, in two separate steps recorded in independent legal documents. Violations of such sistership arrangements were punished more severely than breaches of marriage contracts . . . The wife-sister relationship is attested primarily among the upper strata of Hurrian society . . . Not only was Rebekah a native of Hurrian-dominated Har(r)an, but she was actually given as wife to Isaac, through an intermediary, by her brother Laban . . . There are thus sufficient grounds for placing the two marriages, those of Abraham and Sarah and of Isaac and Rebekah, in the wife-sister category."

The Genesis history tells us that Abraham twice represented his wife Sarah (who actually was his half sister) as his sister, not as his wife. This happened when

they were in Egypt and again in Philistia. (Genesis 12:10-20; 20:1-7) Isaac followed a similar course with Rebekah. Since Isaac and Rebekah were related, he could call her his sister.—Genesis 26:6-11.

In these cases Abraham and Isaac wanted their wives thought of as a sister because of an apparent danger to the husbands if it became known that the beautiful women were married. (Genesis 12:12; 26:9) So it does not seem that the men were appealing to a supposed wife-sister status as a means of protection; the object was to hide the marital status of Sarah and Rebekah.

Abraham married his half sister prior to God's giving Israel laws against such close unions. Still, many have been critical of his (and Isaac's) representing his wife as his sister. Of course, we must not forget that the Bible sometimes relates events without approving of the conduct involved. (Genesis 9:20, 21; 19:30-38) Yet there are ways of viewing what Abraham/Sarah and Isaac/Rebekah did that are consistent with their exemplary standing with God.

Before these events took place, God told Abraham: "I shall make a great nation out of you and I shall bless you and I will make your name great; and prove yourself a blessing. And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you." (Genesis

12:2, 3) Jehovah also indicated that the blessing depended on Abraham's seed. (Genesis 12:7; compare Genesis 15:4, 5; 17:4-8; 22:15-18.) Hence, Abraham (and later Isaac) needed to stay alive to produce offspring.

This may well have moved Abraham and Isaac to represent their faithful wives as their sisters. If public knowledge that Abraham was the legal husband of desirable Sarah, and Isaac of lovely Rebekah, would endanger the line of the seed, these men of faith might have determined that it was prudent not to let such relationship be known while they were in dangerous territory.

Sarah is singled out as an example of faith and a woman who 'hoped in God.' (1 Peter 3:5, 6; Hebrews 11:11) She chose to accept the position taken by her family head and for a time did not publicize her married state. It would be kind to view this as being done out of selflessness, a subordinating of personal feelings and interests so that all mankind would have a blessing available. And, seeing that Jehovah protected her from Pharaoh and later from Abimelech, king of Gerar, it is not surprising that Rebekah confidently followed a similar course in cooperation with Isaac, who was also a man of noteworthy faith.—Hebrews 11:20.

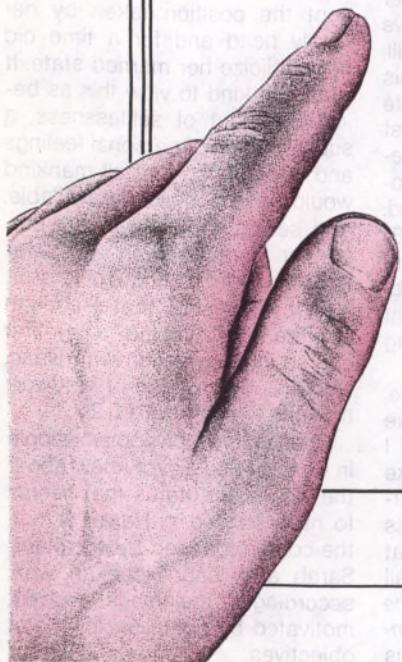
Consequently, whether people in Canaan and Egypt knew about the wife-sister status that seems to have existed in Haran or not, the course followed by Abraham/Sarah and Isaac/Rebekah was, according to the things involved, motivated by high principles and objectives.

"No Empty Pep Talk"

SURVIVAL

INTO A

NEW
EARTH



That is what one reader writes regarding the new book *Survival Into a New Earth*. "This is one publication that won't stay on the shelf. Once you've opened it you're obliged to continue reading how your future will unfold," he explains. "The faith-strengthening, confident choice of words can only move one to say, 'Amen! I already feel butterflies and am only on chapter eight!"