

The WATCHTOWER

APRIL 15, 1952

Semimonthly

Announcing
**JEHOVAH'S
KINGDOM**

THE FIELD OF BIBLE PROPHECY

AIDS FOR UNDERSTANDING PROPHECY

FRUITFULNESS A MANIFESTATION OF
HOLY SPIRIT

THE QURAN—CONFIRMATORY OF
PREVIOUS SCRIPTURE?

OPPOSED PURE WORSHIP FLOURISHES
IN EASTERN MEDITERRANEAN LANDS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street

Brooklyn 1, N. Y., U. S. A.

N. H. KNORE, President

GRANT SUITER, Secretary

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

CONTENTS

Waterless Clouds, Fruitless Trees	227
Fruitfulness a Manifestation of Holy Spirit	229
Devil Worshipers Accept Truth	232
The Quran—Confirmatory of Previous Scripture?	233
Opposed Pure Worship Flourishes in Eastern Mediterranean Lands	237
The Field of Bible Prophecy	241
Aids for Understanding Prophecy	249
Questions from Readers	254
Announcements	256

Abbreviations used in "The Watchtower" for the following Bible versions

AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Translation
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000

Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Monthly

Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Cibemba	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Cisbona	Siloz
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices

Yearly subscription rate

America U.S., 117 Adams St., Brooklyn 1, N.Y.

\$1

Australia, 11 Beresford Rd., Strathfield, N.S.W.

8s

British West Indies, 21 Taylor St., Port of Spain, Trinidad

\$1.72

Canada, 40 Irwin Ave., Toronto 5, Ontario

\$1

England, 34 Craven Terrace, London, W. 2

7s

Jamaica, 151 King St., Kingston

7s

New Zealand, G.P.O. Box 30, Wellington, C. 1

7s

South Africa, Private Bag, P.O. Elandsfontein, Transvaal

7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,

Act of March 3, 1879. Printed in U. S. A.



Announcing
Jehovah's
Kingdom

Vol. LXXXIII

April 15, 1952

Number 8

WATERLESS CLOUDS, FRUITLESS TREES

After quoting Luke's Gospel where it tells of Christ's sending out some of his followers to do door-to-door preaching, the article in the Catholic magazine *Information*, January 1952, breezily asserts: "Those so commissioned, so charged were Catholic laymen." The same commission is upon Catholic laymen today, the writer contends. But, "it appears that it is others who are going about two by two" preaching. He has in mind such ones as Jehovah's witnesses, and bemoans their zeal in spreading a "mass of error" while lamenting Catholic failure to preach the "eternal and dynamic truth".

In a short item following this article a Jesuit priest seems upset about the same situation. After fretting over the zeal of Jehovah's witnesses and administering a subtle smear by associating them with Communists, he settles down to chiding an apathetic flock:

"The Church today must look to Catholic laymen and laywomen to reach the vast number of nonchurchgoers in the U. S. now estimated as numbering from seventy to one hundred million. Many of these people are out of all contact with Catholic teaching, and it seems they would actually be in a better position to learn about the Catholic truth if they were in Africa, or some other missionary region, where the voice of the missionaries or the catechists could reach them. Many millions in the U. S. A., who are not really members

of any religious denomination, are more aloof from Catholic teaching than if they were in a well-served mission land. Catholic lay people are intimately associated with these nonreligious people in business and social life. They know that these people have received little or no religious teaching. The Catholic laity has many opportunities to help them in a tactful way, to the better knowledge of the Church's teaching and her claims. They can offer to give them Catholic reading matter, take them to a sermon or instruction, or even a retreat, and introduce them to a Catholic Information Center. Nevertheless it would seem, in many cases, that even our Catholic lay folk who have attended Catholic schools, never think of their duty and responsibility to help others learn the Faith, and bring them to the one true Church founded by Jesus Christ."

But it is not fair to nag at the Catholic population in the foregoing ways. There are large numbers of them who love the Lord and would serve him if they were equipped. The Catholic Church organization is at fault. It has given its people no gospel, no good news to preach. Devout Catholics could tell others about repetitiously praying with beads, or kneeling before images, or enduring rituals in a dead language, or sprinkling water supposedly holy, or buying absolution or Purgatorial releases, or indulging in gambling at Church functions. No good news in such

teaching. Nothing inspiring in it. Maybe many Catholics tried it at first, only to find that their hearers confronted them with Bible texts exposing such follies. So they retired in a shell of silence.

How can one perform spiritual works when famished for spiritual food? How can clouds without water pour down refreshing rain? How can barren trees yield nourishing fruit? Throughout the big orthodox religious systems the prophesied condition prevails: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD." (Amos 8:11) The masses of people dependent upon these systems for spiritual sustenance have no water of truth, no fruits of the spirit; only religious traditions, formalisms, ceremonies, rituals, and wordy philosophies of self-styled wise men. So they are like "waterless clouds carried this way and that by winds; trees in autumn time, but fruitless".—Jude 12, NW.

Mark 11:12-14 tells of a fig tree that had leaves but no fruit, and when Jesus went to it to get fruit and found none he cursed it and it withered and died. Again, Luke 13:6-9 tells of a fig tree that had been unproductive for three years, and when the owner ordered it uprooted the caretaker requested that he be allowed to give it special attention for another year, to see whether it would respond and produce fruit, and if not then he would cut it down.

These illustrations were stated with the Jewish nation in mind. When Messiah Christ came he was hungry to see godly fruitage produced by the Jewish nation in covenant to do God's will. But he found none, and so eventually that nation withered and died so far as being Jehovah's chosen people. That nation was like the fig tree that had the appearance of being fruitful but was not. As shown by the illustration in Luke, this nation was given special and exclusive attention for years

before it was cast off and the gospel went to the Gentiles. Yet it never became fruitful in godly works, as a nation.

When Jude 12 speaks of the waterless clouds and fruitless trees, it adds concerning the trees, "having died twice, having been uprooted." How twice destroyed? First, these trees were as good as dead because they did not produce fruit. Not only were they taking up space but they were also costing money, because in Palestine at that time fruit trees were taxed. So to use the space to good advantage and to avoid paying tax on a worthless tree, it was uprooted. That would mark a second and final death for it, no stump being left out of which new shoots might grow. So the tree once as good as dead due to its fruitlessness becomes actually dead when uprooted, or twice dead. It illustrates the end of men and organizations who claim to serve God but who do not.

If we are to be pleasing to God we must bear Kingdom fruit. John 15:1-8 shows this clearly. Branches that bear no fruit are cut off entirely from the theocratic organization and die. Branches that do bear fruit are pruned so that they can bear more. Just as excess twigs and suckers are trimmed from a branch so that the sap and strength they once used can now go to fruit production, so all useless pursuits are pruned out of the Christian's life to gain freedom for gospel-preaching.

True Christians will so use their time and energy. They do not have to be chided into it. A proper understanding of the good news of Christ's kingdom thrills and inspires them to serve God. So let the Catholic Church reconsider the dry husks comprising its spiritual menu, and it will see why those who feed at its table are listless and apathetic, without spiritual zest and zeal. And let honest Catholics examine the Bible to see the source of strength for Jehovah's witnesses.

Fruitfulness

A Manifestation of Holy Spirit



LAST year when two seeds sprouted and grew in a Washington, D. C., greenhouse it created a sensation in botanical circles. Millions of seeds sprout yearly, but these were special. They were lotus seeds from a Manchurian peat bog, and said by some to be 50,000 years old. When they germinated the importance of their age grew, and so other seeds from the same place were tested by the radiocarbon clock. This atomic clock showed they were around 1,000 years old.

For 1,000 years these seeds had lain idle, unproductive. Had they been properly planted shortly after their maturity by now the seeds descended from them would number many billions. But due to their idleness only the two original seeds existed last year. It is as Jesus said: "Most truly I say to you, Unless a kernel of wheat falls into the ground and dies, it remains just one kernel; but if it dies, it then bears much fruit."—John 12:24, NW.

So it is with the truths of God's Word, which truths are, in one of Jesus' illustrations, likened to seeds spread by a sower. (Luke 8:11) God's Word endures forever. (1 Pet. 1:25) But we cannot wait that long to sow the truths contained therein. We must not allow them to lie idle for 1,000 years, like the two lotus seeds. We are not sure of life tomorrow, much less 1,000 years hence. (Prov. 27:1) We must sow now, without delay, to produce Kingdom fruits. After sowing the seed of truth by such means as witnessing from door to door, we must return to water and cultivate by making calls back and conducting

home Bible studies, and then rely upon God to give the increase.

(1 Cor. 3:6) Thus we build on the foundation we laid in door-to-door sowing. Jesus did not build on another's foundation. He is our model. Paul did not build on another's foundation. We are told to imitate him. (Rom. 15:20; 1 Cor. 11:1; 1 Pet. 2:21) By engaging in all features of gospel-preaching we see the truth seeds we have sown sprout and grow and become rooted in the minds and hearts of others, who in turn become fruitful sowers of the seed elsewhere.

In Jesus' illustration the persons to whom we preach are likened to different types of soil; some not receiving the seed because of being too hard, or too rocky, or too thorny, but some being receptive to the seed and becoming productive. (Matt. 13:3-9, 18-23) When we leave the seed in the form of literature at the door, we cannot be sure just what type of soil pictures the obtainer. Even an experienced farmer cannot always accurately judge the soil merely by looking at it. Sometimes he must have it analyzed. Similarly, the minister cannot judge the results of placements at the door just by the appearance of the obtainer. Even the experienced publisher is often wrong. So we must call back to check on the seed, to see whether it has taken root, to see whether further care symbolized by watering and cultivating will stimulate its growth. We do not make the mistake Jesus warned against: "Stop judging from the outward appearance, but judge with righteous judgment." (John 7:24, NW) So we do not make snap judgments.

ments from the appearances of things at the time of literature placement, but to rightly judge whether the obtainer is symbolized by thorny ground, or rocky ground, or hard-packed ground alongside the road, or good soil we follow through with further calls. This is in the interest of fruitfulness.

"FRUITAGE OF THE SPIRIT"

The increasing number of ministers that comes in the wake of this sowing is an evidence of the backing of Jehovah's spirit: "Not by might, nor by power, but by my spirit, saith Jehovah of hosts." (Zech. 4:6, AS) But increase of numbers alone is not sufficient; many false religions can point to numerical increases in their congregations. To judge the tree we must examine the fruit: "Every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men."—Matt. 7:17-20, NW.

The fine fruit is of the spirit, the bad is works of the flesh: "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. On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:19-23, NW.

The big orthodox religious organizations of Christendom may be able to point to numerical strength, but can they show the fruitage of the spirit? The world generally is now in the throes of a moral breakdown,

laboring overtime in works of the flesh. Do the big religious organizations stand out as different from this materialistic world? Instead, are they not a part of it, submerged in its fleshly works? They are never cited as being outstandingly different from mankind in general—and certainly they would be if they were producing the fruitage of the spirit that is so rare in this delinquent world.

However, Jehovah's witnesses do stand out as different. Not only are they different because they preach from door to door, call back, conduct studies, train new ministers and show increases at a time when many religions lament waning interest and fading congregations; but they are also different because they produce the fruitage of the spirit. For example, worldlings come to our big assemblies and see there what they cannot do, what the United Nations cannot do, what no other human organization can do. They see persons of many different races, nationalities, languages and former religions all now united in peace and unity, having overcome the barriers that divide this world. Joy beams from all faces, and love and co-operation and kind consideration are manifested among the huge crowds, sometimes exceeding 100,000 persons. The visiting worldlings are amazed at the efficient organization of all the many activities, and readily admit it is absolutely unmatched by any worldly organization. Yet as they scratch their heads in puzzlement they acknowledge that we appear to be just ordinary, average people. Which, of course, is true.

When they ask for the explanation of this unity despite differences that split the world wide open, we tell them that God's spirit is the unifying force, that what they are seeing is the result of or the manifestation of holy spirit. We are joyful when they observe these things, for it is evidence that we are producing the fruits of the spirit,

setting us apart as different from those absorbed in the works of the flesh. But it puts these worldly observers in a critical position, a very responsible one, and a wrong decision could make them fit subjects for eternal destruction. How so? Because of the possibility of unforgivably sinning against the spirit.

SIN AGAINST HOLY SPIRIT

To clarify this, please get out your Bible and read Matthew 12:22-33. Jesus had just cured a demon-possessed man—a thing not possible through human power. The on-looking crowds knew this, and were ready to recognize Jesus as the son of David on the basis of the miracle. But the Pharisees rejected the miracle as a manifestation of God's spirit and countered that it was performed by Satan's power, thereby blaspheming and speaking injuriously against and sinning against the holy spirit. They knew that if they accepted this as God's spirit they must accept Jesus as Messiah. They must acknowledge themselves as false teachers, abandon their way of living and become followers of Jesus. This would remove them from their lofty position with its many selfish gains. They were unwilling to give up such things and so deliberately refused to accept this evident operation of Jehovah's miracle-working spirit.

Eventually they succeeded in putting Jesus to death, but just as he had said about the kernel of wheat having to die to become productive, his death only resulted in producing many more anointed ones who had gifts of the spirit by which they performed miraculous signs, such as the speaking in tongues, prophesying, gifts of knowledge, gifts of healing, and so forth. The performance of these miracles by the apostles and their associates was an open manifestation of the operation of God's holy spirit, and those who would not accept it were willfully resisting the spirit, sinning

and blaspheming against it and marking themselves for eternal destruction. Just as the religious clergy had once complained that the world was going after Jesus because of his miracles, they now lamented that his followers were by similar works turning the earth upside down, upsetting their religious order of things.—John 12:17-19; Acts 17:6; 1 Cor. 12:1-11.

However, these miraculous manifestations of the spirit were to cease: "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. For we have partial knowledge and we prophesy partially; but when that which is complete arrives, that which is partial will be done away with. When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe."—1 Cor. 13:8-11, NW.

The purpose of these miraculous gifts upon the infant church was to get it started and established, to show God's transfer of his spirit from the Jewish Mosaic Law organization to the new Christian system of things. After it had grown out of its infancy and maturely stood on its own feet, these miraculous gifts would no longer be practiced. They would not be needed. That is why the miraculous gifts are not with the Christian organization today. Without such aids the mature church, fortified with advanced Scriptural knowledge and fulfillments of many prophecies, can preach a convincing message and make progress with those having hearing ears. It still has the holy spirit upon it, but that spirit is manifested in a different way, primarily by love and all the other associated fruits mentioned in Galatians 5:22, 23 and 1 Corinthians 13:4-7.

It is this mature operation of the holy

spirit that worldly observers note at our assemblies. They acknowledge we are just average people, yet see the organization is unlike any other human organization because of the fruitage of the spirit. But this manifest operation of holy spirit does not make them become a part of the unified organization they marvel at. Pharisaical selfishness prevents them from giving up their way of life, their enjoyment of works of the flesh, their part in the world and its organizations. They resist being moved in the right direction by this manifestation of holy spirit, and are skeptical that it is due to God's spirit. Like the Pharisees, they look for other causes and assign other reasons for the joy and peace and unity that so amazes them. So in effect are they not sinning against the manifest operation of the holy spirit, and is it not possible that they are thereby condemning themselves to eternal death?

But in it all our role is to always mani-

fest our possession of Jehovah's spirit. It is not in our own strength that we unceasingly preach in all the earth, face up to persecution, endure mob violence, suffer imprisonment, maintain integrity to death, and yet continue to increase and overflow with the fruitage of the spirit. In private conduct and in public witnessing, as individuals and as an organization, we must always walk according to the spirit and not after the flesh. We must be "for signs and for wonders", be "a theatrical spectacle to the world"; and it is possible only if we make manifest God's spirit upon us.—Isa. 8:18; 1 Cor. 4:9, NW.

So do not allow the seeds of truth to lie idle and unproductive for 1,000 years, like the two lotus seeds. Rather, sow and water to the end that God may give the increase and make manifest his spirit upon the theocratic organization. It will divide the people during this judgment period soon to be climactically ended by Armageddon.

DEVIL WORSHIPERS ACCEPT TRUTH

¶ About a year ago a number of us were preaching the good news of God's kingdom from door to door in a certain village in the Calabar province of Nigeria. I was turned away from the first door with "I am not a Christian, I am for Ekpo". (Ekpo is a secret, devil-worshiping society.) After trying in vain to break through this shell I went to the next door, where I got the same response. Suddenly we heard a loud shout and almost immediately we were surrounded by about thirty young men, armed with machetes, who had jumped out of the bush. They were Ekpo members and tried to frighten us by menacing gestures. Seeing our complete lack of fear some went away, but others seized us and dragged us back to where we had left the other ministers. They mocked and jeered us as we went and expressed their determination that no further preaching would be done in the neighborhood. However, to their disappointment they found that preachers had already covered the rest of the village and had left literature with a number of the people. They then assembled in a compound belonging to an Apostolic Church member and took counsel on what to do next. But Bible questions were asked by this man, and we had the privilege of answering from the Bible in the presence of these devil worshipers. Today, more than a year later, the once-Apostolic Church member is going from house to house himself, as one of Jehovah's witnesses. More than eighty of the one-time mockers have turned up for the four public talks recently given in this same village. And now there are fourteen Christian ministers who are preaching regularly where a year ago there was only one. A new congregation has been formed. Truly "Jehovah knows those who belong to him".—From a circuit servant in Nigeria.

The Quran

— Confirmatory of Previous Scripture?

THE Quran is the holy book of Islam and by the 250 to 300 million Muslims throughout the world is regarded as inspired. It makes many references to persons and incidents mentioned in the Bible, such as Adam, Noah, Moses, Jesus and the Flood. Compiled in the middle of the seventh century A.D. by the associates of Muhammad who survived him, it claims to corroborate previously given divine revelation. "And we gave [Jesus] the Evangel with its guidance and light, confirmatory of the preceding Law; a guidance and warning to those who fear God . . . And to thee we have sent down the Book of the [Koran] with truth, confirmatory of previous Scriptures, and their safeguard."—Sura 5:50-52, Rodwell.

There can be no question about it. God is a God, not of confusion, but of reason and order. The revelations he gives to men must be consistent with each other if we are to prove God true but all men liars. (1 Cor. 14:33; Isa. 1:18; Rom. 3:4) And so we find it to be the case as regards the writings of the Hebrew Scriptures and the Christian Greek Scriptures. The 39 books of the Hebrew Scriptures are harmonious with each other though written by more than thirty different men over a period of many, many centuries. And the 27 books of the Christian Greek Scriptures are both harmonious with one another and con-

firmatory of the Hebrew Scriptures.

That is why Christ Jesus could tell the religious leaders in his day: "You are searching the Scriptures, because you think that by means of them you will have everlasting life; and these are the very ones that bear witness about me." (John 5:39, NW) And that is why the Bereans were commended for carefully examining the Scriptures to make sure that what Paul was telling them was indeed confirmatory of previous Scriptures; and why Paul counseled Timothy to be diligent in his studies of the Scriptures.—Acts 17:11; 2 Tim. 2:15; 3:15-17.

By thus confirming and harmonizing with each other, both the Hebrew and the Christian Greek Scriptures support each other's claim to authenticity. We should therefore expect to find the Quran, since it also claims divine inspiration, to be harmonious with and confirmatory of previous revelation. But do we? Let us see.

The name of Jehovah, peculiar to the God of the Bible, is given the place of first importance throughout the Hebrew Scriptures. (See Exodus 6:3; 2 Samuel 7:23; Psalm 83:18, etc.) Christ Jesus and his followers also highlighted the importance of that name. (John 17:4, 6; 18:37; Acts 15:14) And although that name is missing from most versions of the Christian Greek Scriptures, ancient manuscripts of the Greek Septuagint show that the early Christians used the name Jehovah.

But what about it in the Quran? Although the name of Jehovah appears 6,823 times in the Hebrew Scriptures alone, we fail to find a single reference to it in the Quran. Clearly the Quran is *not* confirmatory of previous Scriptures as regards the name of Jehovah. Its Allah is nameless.

Again, the Hebrew Scriptures teach that the penalty for sin is death: "For dust thou art, and unto dust shalt thou return." "For the living know that they shall die: but the dead know not any thing." "The soul that sinneth, it shall die." (Gen. 3:19; Eccl. 9:5, 10; Ezek. 18:4). The Christian Greek Scriptures confirm this by telling us that "the wages sin pays is death". (Rom. 6:23, NW) Such texts as seem to indicate otherwise are found to be illustrations given by Jesus in his parables or in the book of Revelation and are not to be taken literally, no more than the surrounding context is.—See Luke 16:19-31; Revelation 20:14.

But the Quran, far from confirming the foregoing, strikingly disagrees with it, warning of hell-fire, eternal torment and punishment after death in 75 per cent of its suras, literally hundreds of times. "Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, we shall change them for fresh skins, that they may taste the Penalty." And those in hell will plead for destruction but will not get it. (Sura 2:206; 4:56; 25:13, 14, *Ali*) Says a Muslim commentator (*Ali*): "Anything—total annihilation—would be better than the anguish they will suffer. But no annihilation will be granted them." Can such a god be properly described as "the Compassionate, the Merciful", as the Quran does in every sura's beginning (except the ninth)?

REGARDING CHRIST JESUS

The Hebrew Scriptures quote the true God as saying: "I said, Ye are gods, and all of you sons of the Most High. Nevertheless ye shall die like men." And again: "Thou art my son; this day have I begotten thee." And Isaiah foretold: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father,

Prince of Peace." (Ps. 82:6, 7; 2:7; Isa. 9:6, AS) Clearly these scriptures indicate that Jehovah God has sons who are called gods, and that among these there is one who occupies a preferred position.

And the Christian Greek Scriptures time and again confirm the foregoing both by direct quotations and by identifying this particular Son of God as the Messiah, Christ Jesus. "This is my Son, the beloved, whom I have approved."—Matt. 3:17; 17:5; John 10:34; Heb. 1:5, NW.

But in this again the Quran fails to confirm previous Scripture, for, while acknowledging that Jesus was born of a virgin, it repeatedly insists that God does not have offspring: "Sole maker of the Heavens and of the Earth! how, when He hath no consort, should He have a son? He that created everything, and He knoweth everything!" "It beseemeth not God to beget a son. Glory be to Him! when he decreeth a thing; He only saith to it, Be, and it Is."—Sura 2:110; 6:101; 19:19-22, 36, 91-93; 72:3; 112:3, *Rodwell*.

Evidently the difficulty here lies in making too literal a comparison of the Fatherhood of God with that of human creatures. A man cannot have a son without a spouse with whom he has sexual relationship; that is the only way in which he can bestow life upon another. But God is not so limited. The Bible speaks of Adam as being the son of God; yet it also tells us that he made Adam out of the dust of the ground.—Luke 3:38; Gen. 2:7.

God is a God of order and he has chosen to use an organization for the carrying out of his purposes in heaven just as he has used and does use organizations of men on earth to carry out his purposes. Time and again these organizations are referred to as God's spouse, which, of course, is in a figurative sense. By means of such an organization he brought forth spirit creatures, and since these received life from

God they are properly spoken of as "sons of God".—Isa. 54:5; Rev. 12:1; Gen. 6:4; Job 38:7.

The Hebrew Scriptures also foretold that the Messiah would come, would suffer, would be nailed to the torture stake and would die for the sins of others. "The assembly of the wicked have inclosed me: they pierced my hands and my feet." "Surely he hath borne our griefs, and carried our sorrows; . . . But he was wounded for our transgressions, . . . he was cut off out of the land of the living for the transgression of my people."—Ps. 22:1-21; Isaiah chapter 53, AS.

And the Christian Scriptures confirm all this also, from beginning to end, telling not only that Jesus suffered but that he also died on the stake and that for the sins of man. "For I handed on to you, among the first things, that which I also accepted, that Christ died for our sins according to the Scriptures, and that he was buried, yes, that he has been raised up the third day according to the Scriptures."—Matt. 27:31-36; John 1:29; 1 Cor. 15:3, 4; Gal. 3:13, NW.

But far from confirming previous Scripture in these matters the Quran states: "They said (in boast), 'We killed Christ Jesus' . . . But they killed him not, nor crucified him, but so it was made to appear to them . . . for of a surety they killed him not." (Sura 4:157, Ali) A footnote to the foregoing states (n. 663): "The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried. . . . This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam."

By rejecting the doctrine of the atonement for sin the Quran further denies its claim to be confirmatory of previous Scripture. From Genesis through Revelation

the Bible unequivocally states that the penalty for sin is death (as we have already seen) and that only a sacrifice can expunge the guilt. The need of a sacrifice for sins was emphasized in the many sin and trespass offerings and particularly by the offerings made on the day of atonement, all of which were a vital part of the Mosaic law arrangement. (Leviticus, chapters 4-7, 16) All of these established the principle that "unless blood is poured out no forgiveness takes place", and they had their fulfillment in the sacrifice of Christ Jesus.—Hebrews, chapters 9, 10, NW.

Then again, according to Genesis 7:13; 10:1 it is apparent that Noah and his sons, all of them, as well as their wives, were spared. This is confirmed by 2 Peter 2:5, which tells that Noah and seven others passed through the flood. But according to the Quran, one of Noah's sons was destroyed in the flood.—Sura 11:36-47, Ali.

And in considering the relative positions of angels and man the Christian Greek Scriptures confirm the Hebrew Scriptures that man was created a little lower than the angels; but according to the Quran, the angels are inferior to man.—Ps. 8:5; Heb. 2:7, 9; Sura 2:30-34, Ali.

More instances could be given but the foregoing should suffice to show that the Quran does not live up to its claim to be confirmatory of preceding Scriptures.

THE BIBLE CORRUPTED?

In endeavoring to explain such discrepancies as have been noted in the foregoing, Muslim writers contend that the Quran does confirm previous Scriptures as they were originally given, but that it could not be expected to confirm the corrupted versions extant today. But since when? Surely, in view of the many ancient manuscripts at hand today it cannot be argued that the Scriptures were corrupted since Muhammad's day. If they were corrupted at all

such must have been done *before* his time. But this poses another problem: Why hold out the Quran as confirmatory of previous Scriptures when there were no particular Scriptures extant at the time by which this claim could be proved?

The fact is that not even the Quran teaches that the Hebrew and Christian Scriptures had been corrupted in Muhammad's day. It implies just the opposite, for it accuses Jews and Christians of being false to their Scriptures, either by misquoting them, 'displacing words' or by failing to quote them completely, 'throwing them behind their backs,' as it were.

"And some truly are there among them who torture the Scriptures with their tongues, in order that you may suppose it to be from Scripture, yet it is not from the Scripture." "O children of Israel, . . . clothe not the truth with falsehood, and hide not the truth when ye know it." How could they be accused of torturing the Scriptures with their tongues, if what they had were not indeed the Scriptures? And how could they be accused of knowingly clothing the truth with falsehood and of hiding it, if their Scriptures were already corrupted?—See Sura 2:38, 39, 70-73; 3:63, 64, 72; 4:50, 135; 5:16, 47, 50-52, 70, 72; 10:94, *Rodwell*.

In view of all the foregoing it is not at all surprising to learn that Muslim commentators themselves fail to agree that the Hebrew and Christian Scriptures are corrupted. Arguing against such corruption is none other than Râzî himself, one of their foremost *Imams*, or religious leaders. According to him: 'tampering with the *Tourat* [the Law, Pentateuch or Book of Moses] and the *Evangel* [the gospel of Christ Jesus] was impossible, as both were handed down in an unbroken and widespread succession.'

Yes, in spite of the contentions of Muslim scribes and modern "Christian" higher

critics to the contrary, the facts of history all argue against the Bible's having been corrupted. Wherever contemporary historians touch on incidents recorded in the Bible they corroborate them, such as the anti-Christian writers of the first and second centuries A.D.; even as countless archaeological discoveries and geological findings have done. According to one Albright, foremost American archaeologist, 'nothing has been discovered by archaeology to shake the faith of the Christian in the Bible in the slightest.'

In this connection note also the words of the noted scholar, Sir Frederic G. Kenyon, of England: "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may now be regarded as firmly established. General integrity, however, is one thing, and certainty as to details is another."

—*The Bible and Archaeology* (published 1940), pp. 288, 289.

And the evidence is piling up that the same is true regarding the Hebrew Scriptures. A striking case in point being the recently discovered Dead Sea scroll of Isaiah, which though some seven centuries older than any other copy of Isaiah, revealed no striking changes so as to indicate a corruption of text.

The facts are clear. The Christian Greek Scriptures do confirm the previous revelation, the Hebrew Scriptures; but the Quran, although claiming to do so, does not, confirming neither. And the blame for its not being "confirmatory of previous scripture" cannot be shifted to a supposed corruption of the Biblical text, but lies with the Quran itself.

Opposed Pure Worship Flourishes in Eastern Mediterranean Lands



A report received from N. H. Knorr, president of the Watch Tower Bible and Tract Society, while on a lecture tour of southern Europe, the Middle East and India.

WE SPENT a few days in Rome after the assembly. I was able to talk over many problems with the missionaries and circuit servants and check matters in the branch office of the Society, as well as to give instructions for the work that is still to be done in Italy. The visit at the Bethel home in Rome was very pleasant, and I was glad to see how nicely the home and surrounding gardens are kept.

Thursday, December 13, came much too soon. We rose at 4:15 a.m. and all of the members of the family and missionaries living at the home got up to say good-by. They all wanted to go to the airport with us, but there was no way at that hour in the morning to get to the airport. It would be so much more practical for all of them to go back to bed and get a little more rest for the coming day's work. So off we went in a taxi with the branch servant to the airlines office.

When we arrived at the airport at day-break we were surprised to find two Dutch sisters there. They had come to the assembly from the Netherlands, but we did not expect to see them at the airport. They had come to say good-by to us. We wondered how they got out there, and they said they had come out the night before and stayed at the waiting room all night.

At 7:20 we were on our way to Athens,

Greece. As we flew along the western coast of Italy we saw the beaches made famous by World War II and the little harbors and villages of ancient origin. It was not long until we flew over Naples. There was Mount Vesuvius and near the base the ruins of Pompeii. Beyond were ranges of mountains whose peaks were covered with snow. It was clear and we could see hills and valleys below as we crossed the "toe" of boot-shaped Italy, not far from Catanzaro, and passed over the Ionian sea. It looked warm with the bright sun shining on the waters and scattered clouds. But once we approached Greece we could see a heavy blanket of snow covered all the land to the north and south of the Gulf of Corinth, and we knew it was cold down there.

ATHENS, GREECE

We arrived at the Athens airport at 11:50 Athens time, there to be met by many happy brothers and sisters who there began their showing of warm hospitality. A car awaited us and took us along the seaside drive toward the city of Athens. Across the bay we saw Piraeus and to our right the snow-covered hills beyond Athens. The ruins of the Parthenon shone in the bright sunlight there on the Acropolis in the center of the city area. We were told that snow was a rare occurrence, because snow seldom falls in Athens. The day before our arrival had been a bad one, but now the sun shone brightly and all felt glad.

The branch servant, Brother Idreos, gave us a schedule for activities from the time of our arrival until we were to leave.

Every minute was used profitably. We first checked in at our hotel and then went on to the Bethel home, where we had lunch with the family. It was a joy to be with them again. This time the quarters in the building were a little larger, because certain adjustments had been made during the years to get more space in the building. While the brothers have a nice apartment there, still it is not sufficiently large to accommodate all the family, and it is necessary for a number to find quarters outside.

The printing of the Greek *Watchtower* and books and booklets is managed by the branch in Athens for local use. That afternoon we visited the two locations where publication is done because it is impossible to find one place large enough to accommodate the whole printing department. All the publications are set up first in hand type and then the chases are carried to the printing factory. Some typesetting is done by a commercial firm on the linotype, but the greater amount of the work is done by hand-type composition. After the sheets are printed they are bundled and brought to the first location. We saw where the type is set, and there folding and stitching takes place. This adds a lot of extra work, but there is no way to change it unless a building can be obtained to house all the equipment or something is constructed by the Society. This presents a big problem.

We went back to the branch office to discuss the many questions that have arisen in Greece. The work in this country cannot be carried on as freely as in other democratic lands. The Greek authorities are powerfully influenced by the Greek Orthodox Church, which is the state church, and for years no permission has been given for public assembling of Jehovah's witnesses. It is impossible to obtain Kingdom Halls and there gather the brothers for pure worship. So all of the Christians who desire to serve God must do so with the pos-

sibility of being arrested and put into jail. Many small meetings are broken up from time to time by the police, the accusation being made that Jehovah's witnesses are proselyting others, which is contrary to the Constitution. But when it is found that all present are Jehovah's witnesses and have the same faith they are usually allowed to go free after spending a night in the prison. The brothers and sisters are not fearful of this inconvenience to their daily work or routine, because they know that worshiping God according to his commandments is more important than possibly losing a job.

INCREASE DESPITE PERSECUTIONS

The zeal and determination to carry forward the preaching of the gospel found in the Greek brothers are something to be admired. In 1947 when I made the previous visit to the branch office and talked to some of the company servants there were 1,891 publishers on the average. Despite the persecutions and opposition against the work, the "other sheep" are being gathered together and in the year 1951 there were 3,368 regularly preaching the good news in all parts of Greece. They reached a new peak of 4,163. It really takes courage on the part of these publishers to press on in the work. In 1947 there were only five pioneers and now there are 27. They have some books and magazines, but even these cannot be distributed to the publishers through the mails. They must be taken about the country by other means. Jehovah is blessing them in their efforts to overcome their problems.

The first evening we were there we attended the service meeting and theocratic ministry school of the Bethel family, all of which was in Greek, but interesting to observe, for it showed how even in small gatherings they carried on with demon-

strations and gave very instructive information to those present concerning how to conduct themselves in the field. After this meeting I spoke to the family for a while and then Brother Henschel made some remarks, all of which were greatly appreciated by them.

The next day found us discussing with the Society's legal counsel many of the legal issues and we prepared some material to present to the American Embassy to see what could be done in the way of claiming constitutional rights for Jehovah's witnesses in Greece. An arbitrary ruling has been set forth by one department of the Greek government saying that all publications of the Watch Tower Society and Jehovah's witnesses must be marked "Heresy of Jehovah's witnesses". At the present time they are marked in accordance with the law as "Publications of Jehovah's witnesses". The Protestant organizations can distribute their literature when it is stamped with merely the name of the organization or marked as "belief" or "dogma" of an organization. But for Jehovah's witnesses they insist on using the word "heresy". There is no law which requires the use of this word, but the post office will not accept our publications without it. This makes a great expense for the Society in the distribution of the publications, especially the subscriptions, so we will try to see what can be done. There is certainly no objection to stamping the publications with the words "Beliefs of Jehovah's witnesses" because we are proud of what we believe, which is based on God's Word of truth.

That afternoon the big event of the visit to Greece was to take place. An effort had been made by the branch servant to obtain permission for a special meeting of Jehovah's witnesses in a theater in the city and application was filed with the police. The branch servant was not able to get a satisfactory answer and when he went to

the police headquarters on the day of our arrival he was told that the "opinion" of the archbishop was being awaited and that he must be patient. So it was not possible to hold a regular convention.

MEETING WITH THE BROTHERS

The alternative was to visit many of the brothers throughout the district of Athens. The schedule was made whereby I would be taken from one home to another by taxi to talk to the brothers for approximately twenty minutes. There were groups of forty to more than a hundred that met at certain hours of the afternoon in different homes. Sometimes there were considerable distances to cover between homes. All this was scheduled from 1 o'clock until 7:15 at night. Brother Henschel followed me at every one of these homes and he too talked about twenty minutes through an interpreter. By this means all of the brothers possible were given attention, spiritual admonition and encouragement.

It was one of the most blessed experiences of our lives, and in this way we spoke to 905 of our Greek brothers for a period of more than six hours. It was a pleasure to see the joy on the faces of all these faithful servants of the Lord. It was not like speaking from a platform, with the audience some distance from you, but you were in the midst of a group of eager people with eyes sharp and ears hanging on every word that was spoken and everything done. We did not have time to shake hands or give special greetings to individuals. It was just moving into the home, usually not taking off the coat, and starting in talking. The publishers appreciated the love and greetings from the brothers world-wide and were delighted to receive information direct from headquarters and to be told how their zeal was helping their brothers in other lands and their brothers were shoulder to shoulder with them in

this great fight for freedom and proclaiming the message of the Kingdom. Words will never describe the joy they had nor ours.

Anything to happen in Greece after this experience would be mild as far as excitement and pleasure are concerned. These groups had all risked arrest by coming together, but they had no fear. They wanted to take in more life-giving knowledge. Their only complaint was it was too short. The day ended with a late evening meal at the Bethel home amidst a happy and contented family. The day had been a success and a great time of spiritual feasting for the publishers in Greece. It made the heart of Brother A. Karanassios, the former branch servant, glad as he lay in his sickbed. He had seen the work grow over the years in Greece and now in his old age he was nearing the finish of his earthly course with joy over the blessings and protection of Jehovah upon the good work.

PLANS FOR EXPANSION

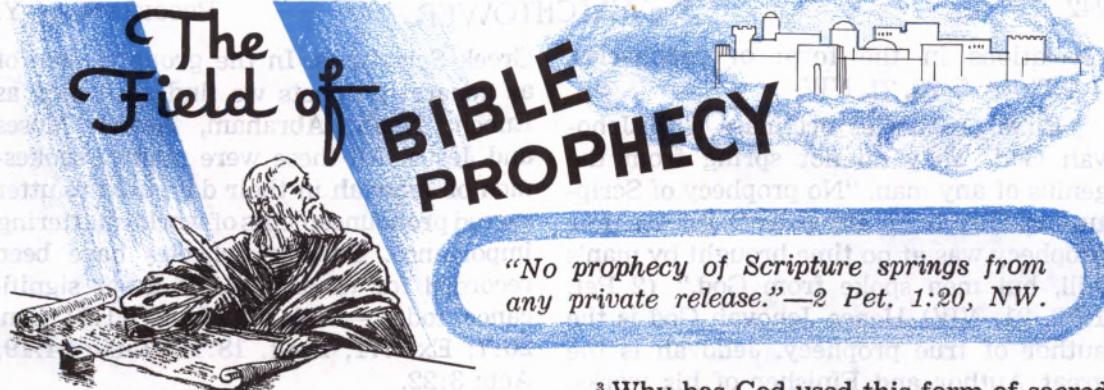
Saturday's work started with the consideration of the morning Bible text with all the Bethel family at breakfast, and then more discussions on problems and visiting properties which might be purchased by the Society for the building of a home that would house the local printing plant and office and the whole Bethel family. This matter was given serious consideration and it is hoped that arrangements can be made by the Society to obtain property and build a structure that will facilitate the work in Greece.

At noon we called on the American Embassy and presented our problems to a friendly official. He assured us he would pass the information given him on to those in authority in the Greek government and see what could be done to bring some relief from the difficulties we face. It was interesting to talk with him and see how

he was well aware of the attitude of the Greek Orthodox Church officials toward our work and that of other non-Orthodox people in Greece. His explanation of their conception of freedom was informative.

Later in the afternoon discussions were had with the company servants from many cities in Greece, as well as islands of the Aegean sea, dealing with their problems, and later with the circuit servants who visit the companies throughout all of Greece. They asked many questions and problems were discussed pro and con. The meeting began at 1:30 p.m. and concluded at 5:45. There were 67 persons in attendance. A few of the full-time publishers asked about going to Gilead and it is hoped more publishers from Greece will soon have that privilege.

Sunday's coming meant our time for departure had arrived and our busy days in Athens were quickly gone. More of Jehovah's witnesses were to be visited and Istanbul was the next stop. So off to the airport we went. About 55 were there to see us off and we were happy with them over the fruitful visit we had together. Indeed they had had an assembly and they were determined to press on diligently in aiding the "other sheep" to take their stand before the final battle of Armageddon. There was no question in their minds that the new world ruled by Christ Jesus is the thing that is needed and they are going to preach the message even if it means the governments of this earth take their life. Some in Greece have lost their lives. Many have been in prisons and are now there. Many are persecuted. But the Lord's Word points out that when his people are scattered, then they will go forward everywhere preaching the gospel. Trying to scatter Jehovah's witnesses in Greece has resulted in a great witness and they will continue to promote clean, undefiled worship of the Most High God, Jehovah.



"No prophecy of Scripture springs from any private release."—2 Pet. 1:20, NW.

DIVINE prophecies! What are they? Why are they used? Where do they originate? Who are used to transmit them? By what means and in what manner are they transmitted? Are there any keys which unlock them? Do they have more than one fulfillment? How may they be proved to be true? When may they be understood? In what sense do Jehovah's witnesses prophesy today? To understand the vast field of Bible prophecy these and many other questions require answering.

Q2 At the outset, what are Bible prophecies? They are part of the host of divine revelations of Jehovah God recorded and preserved for us in the Hebrew and Greek Scriptures. A large part of the Bible is written in this form of sacred pronouncement. (Rom. 3:2, NW) Jesus indicated this when he said: "All the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled." (Luke 24:44, NW) Prophecy is the foretelling of something that is to occur in the future. It is the teaching or foretelling of future events beyond the power of natural man. Therefore prophecy that is true is a statement of facts and happenings made known ahead of time to take place in the future. Otherwise stated, prophecy is history written in advance.

1. 2. What are some questions that pertain to the field of Bible prophecy? What are Bible prophecies?

3 Why has God used this form of sacred pronouncement? It appears that God has chosen to state ahead of time many of his majestic purposes and their details in the form of prophecy as an evidence of his foreknowledge and of his mastery of the situation produced by the rebellion in Eden. Further, he used this kind of sacred pronouncement in order to hide or conceal sacred secrets which would serve as spiritual food for his servants to feed from at their unfolding in future generations. Many of these secrets had a surface or limited application at the time they were transmitted, but they were so presented as to contain deeper hidden matters to come to light in later times. (Eph. 3:5; Matt. 10:26, NW) The study of Bible prophecies and their fulfillments is necessary to arrive at an accurate knowledge of the truth concerning God and his incoming new world of righteousness. (Eph. 1:17, NW) It is necessary in order to build one's faith in God and Christ Jesus, the King. The true religion's being a revealed religion based on divine revelations, Christians as practicers of true worship do not follow the foolish course of many today who treat prophecy with contempt. Rather the true worshipers "make sure of all things" and "hold fast to what is right", and this includes divine

3. Why has God chosen to use prophecy as a form of sacred pronouncement?

revelations in the form of prophecies.—1 Thess. 5:20, 21, NW.

⁴ Bible prophecies originate with Jehovah God. They do not spring from the genius of any man. "No prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God." (2 Pet. 1:20, 21, NW) Hence Jehovah God is the author of true prophecy. Jehovah is the great Author and Finisher of his works, and this is so indicated in Revelation 1:8 (NW), where it says: "I am the Alpha and the Omega," says Jehovah God, 'the One who is and who was and who is coming, the Almighty.' Only Jehovah God knows the end from the beginning and therefore can foreknow future events in accord with his purposes. (Isa. 46:9, 10, AS) Even Jesus Christ testified that the prophetic and other divine utterances through him were not of his own originality. (John 14:10, NW) Not only the giving of prophecy lies in Jehovah's hands but also the interpretation thereof, as clearly demonstrated by Joseph when, interpreting Pharaoh's dream, he said: "It is not in me: God will give Pharaoh an answer."—Gen. 41:15, 16, AS.

ORDERS OF PROPHETS

⁵ A prophet or a prophetess is one used to utter prophecy. In Hebrew the word for prophet is *nahvi*. God's spokesman Samuel states that in very early times prophets were sometimes known as *seers*. (1 Sam. 9:9) However, the Bible refers to all men used by God through whom prophecies have been transmitted regardless of time in history as "prophets". In Biblical times there were three orders of prophets: first, those spoken of as general prophets; second, the line of the prophets; and third, the prophets referred to in the Christian

Greek Scriptures. In the group spoken of as general prophets we find such men as Enoch, Noah, Abraham, Aaron, Moses and Jesus. All these were mighty spokesmen of Jehovah in their day, used to utter sacred pronouncements of world-shattering importance. Their prophecies have been recorded for us and are of great significance today.—Jude 14; Heb. 11:7; Gen. 20:7; Ex. 7:1; Deut. 18:15; Luke 24:19; Acts 3:22.

⁶ The second order, the line of the prophets, begins with Samuel and runs all the way down to John the Baptist. (1 Sam. 3:20; Luke 1:76; Acts 3:24) These were special spokesmen of Jehovah who were sent to give counsel to the kings and to the nation. After Solomon's time when there were the two nations, Israel and Judah, each with its separate ruling house of kings, God provided for a line of prophets to serve each country. The line of prophets which served the northern kingdom of Israel began with Ahijah, and continued to include Jehu, the son of Hanani, Elijah, Micaiah, Elisha, Jonah, Hosea, Amos and the last one, Oded. (1 Ki. 11:29; 2 Chron. 28:9) All the other outstanding prophets of old, many of whom have Bible books named after them as writers, were spokesmen sent to the southern kingdom of Judah. Some of these were Gad, Nathan, Joel, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Ezekiel, Obadiah, Daniel, Zechariah, Haggai and Malachi. Only two prophetesses are mentioned in this order, namely, Huldah, the wife of Shallum, and Anna of the tribe of Asher. (2 Chron. 34:22; Luke 2:36) There were also bands of prophets called "sons of the prophets" who were used of the Lord. Some of the prophets like Elijah, Elisha and John the Baptist had disciples following them who did work similar to theirs.—1 Ki. 20:35; 2 Ki. 4:38; Mark 2:18.

4. How do divine prophecies originate?

5. Who are used to utter prophecies, and what three orders of them are there?

6. Describe the line of the prophets.

⁷ All prophets of this second order were valiant witnesses of Jehovah. They held themselves available for consultation on private and public matters. They issued public rebukes to violators of the law covenant whether they were kings or the nation itself. They predicted future events. Some of them performed miracles by the power of God. They uncompromisingly took their stand on God's side of whatever issue was current in their time. They were ready to withstand the stream of public opinion and persecution rather than compromise in their devotion as prophets of Jehovah. Their loyalty and integrity amidst overwhelming odds was amazing, of which Paul writes: "As well as Samuel and the other prophets, who through faith defeated kingdoms in conflict, . . . stopped the mouths of lions, stayed the force of fire, escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners. Women received their dead by resurrection; but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection. Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them. They wandered about in deserts and mountains and dens and caves of the earth." (Heb. 11:32-38, NW) What a monumental record in behalf of true worship by those called as God's spokesmen! These proved prophets speak to us today in thunderous tones as the complete fulfillments of their prophecies unfold one after another in a moun-

7. What work did these prophets perform?

tain of judgment against this present generation.

⁸ After the days of Jesus another order of prophets is mentioned in the Scriptures who are designated generally as Christian prophets. In the building up of spiritual Israel, that is, the Christian congregation under a new system of things, various groups of servants and their specialized services were required to develop the organization. "And he gave some as apostles, some as *prophets*, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ." (Eph. 4:11, 12, NW) Some of these prophets mentioned by name in the Bible are Agabus, Barnabas, Symeon, Lucius and Manaen. (Acts 13:1, 2) These Christian prophets seemed to be outstanding spokesmen in the early church and are said to be second to the apostles. Indeed the "household of God" is said to be built upon the apostles and these prophets. (1 Cor. 12:28; Eph. 2:19, 20) It appears these Christian prophets were traveling speakers for the governing body of the congregation in Jerusalem going from city to city to visit the companies of Christians. Not only did they give lectures, and talks on the fulfillments of the prophecies recorded in the Hebrew Scriptures, but they also uttered prophecies of future events such as did the prophet Agabus. (Acts 11:27, 28; 21:10, 11; 1 Cor. 14:3) They were used to utter new revelations of spiritual knowledge which gradually became incorporated in the general beliefs, procedures and practices of the early congregation. Many of these revelations are preserved for us in general in the Christian Greek Scriptures.—1 Cor. 14:31-33; Eph. 3:3; 1 Thess. 4:15; 1 Tim. 4:1, NW.

8. Who are the Christian prophets, and what work did they do?

⁹ Women, too, had the privilege of being used to utter such new prophetic revelations. Note the case of the four virgin daughters of Philip the missionary in Caesarea. But women who did such prophesying were counseled by Paul to be certain to have their heads covered as a sign of their subjection to their Head Christ Jesus. (Acts 21:9; 1 Cor. 11:5, NW) In the surprisingly short time of that first generation of Christians the Christian congregation came to be well-established as to doctrine, organization and preaching service. The gift of prophesying together with the other gifts of the spirit aided in setting this new system of things on a sound basis. So when that generation of Christians passed away those gifts of the spirit also came to an end. (Acts 2:17, 18; 1 Cor. 13:8, NW) Likewise this meant the end of divine prophecy. For God's revealed will had then been completely pronounced and brought to a close in the final Revelation as transmitted to John, the last of the apostles, in the year 96. We are living now in the days of the final fulfillment of all the sacred secrets stored away in the Bible. There is no longer any need for new prophecies to be uttered in our time.



INSPIRATION

¹⁰ The prophets used to transmit prophecy were moved by an unerring means and in a wonderful manner. It is by inspiration that this was brought about. "All Scripture is inspired of God," says Paul at 2 Timothy 3:16 (NW). The Greek word here translated "inspired of God" is *theóp-*

neustos, which compound word literally means "God-breathed" or "breathed by God". After his resurrection and shortly before his ascension into heaven and thus before his disciples received the power of the holy spirit at Pentecost A.D. 33, Jesus illustrated this means of inspiration. It is written: "Jesus . . . said to them again: 'May you have peace. Just as the Father has sent me forth, I also am sending you.' And after he said this he *blew* upon them and said to them: 'Receive holy spirit.'" (John 20:21, 22, NW) So as Jesus had illustrated, a few days later the actual event occurred when 120 of Jesus' disciples were inspired with holy spirit. The record reads: "And suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. And tongues as if of fire became visible and were distributed to them, and one sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance."—Acts 2:2-4, NW.

¹¹ The holy spirit, therefore, was the specific means employed not only at Pentecost but also in all cases of inspiration. God's holy spirit is his active force and is not a personality. It is God's energizing force which he uses to produce visible results and to accomplish his purposes. It is manifested in many ways, that is, it produces different visible results, yet it is all the one and same active force originating from God. Paul enumerates some of its many manifestations: "But the manifestation of the spirit is given to each one for a beneficial purpose. For example, to one there is given through the spirit speech of wisdom, to another speech of knowledge ac-

9. Did Christian women prophesy? Give example. What happened to the gift of prophesying?

10, 11. Describe the means God used to transmit divine prophecies.



cording to the same spirit, to another faith by the same spirit, to another gifts of healings by that one spirit, to yet another operations of powerful works, to another prophesying, to another discernment of inspired utterances, to another different tongues, and to another interpretation of tongues. But all these operations the one and the same spirit performs, making a distribution to each one respectively just as it wills." (1 Cor. 12:7-11, NW) Notice that prophesying is one of the listed manifestations. Peter also supports Paul that it is the spirit that is the means employed by God in moving his prophets. "For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."

—2 Pet. 1:21, NW.

¹² In what manner, then, does God's holy active force "breathe" upon his amanuenses, the prophets, and 'bear them along' to receive the divine pronouncements or revelations? The Bible indicates there were several manners that were employed during the four thousand some years in which prophecies were divinely recorded. They were (1) verbal or plenary inspiration, (2) inspiration while under the influence of music, (3) inspiration by visions, (4) inspiration by dreams and (5) inspiration by trances. There was yet a sixth method which was by direct angelic interviews. Each of these will be considered in turn.

MANNER EMPLOYED

¹³ Plenary means that which is complete, entire, unqualified. By verbal or plenary inspiration is meant a verbal communica-

tion where the prophecy or utterance is completely or entirely dictated word for word. The sacred pronouncement is dictated accurately, expression by expression, very much as an official dictates a letter through his secretary. While the "finger of God" wrote word for word the Ten Commandments, yet the rest of the large body of rules comprising the law covenant seems to have been given to Moses in the plenary manner. "And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water." (Ex. 31:18; 34:27, 28, AS) True, it was a legal code that was dictated by God's angel to Moses, but Paul shows that the entire body of Mosaic law was so well designed as to serve also as a vast field of Bible prophecy.

—Heb. 10:1, NW.

¹⁴ Another study of plenary utterance of divine revelations is that of the case of Jesus Christ while he walked on the earth.

On the occasion of his baptism at the Jordan A.D. 29 and his anointing with the holy spirit, Jesus had 'the heavens opened up' to him, which enabled him to recall his pre-human associations with the Father in heaven. (Matt. 3:16, NW) This made it possible for him to recall all the multitude of personal conversations he had with heavenly authorities in the ages past of his ancient existence. Jesus' spirit-begetting and receiving the gift of the spirit now made it possible for him to repeat verbatim the pronouncements God discussed with him and in turn transmit them to man on the earth. So here we have plenary communication in its highest form, with Jesus

12, 13. What were some of the manners in which the holy spirit conveyed God's message to the prophets? What was verbal or plenary inspiration? Illustrate.

14. Describe the divine utterances made through Jesus.

Christ serving as the greatest prophet that ever was appointed by God. Hear Jesus' own words in support of this. "I have not spoken out of my own impulse, but the Father himself that sent me has given me a commandment as to what to tell and what to speak. Also I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me them, so I speak them." (John 12:49, 50, NW) This makes Jesus Christ the greatest authority in the universe aside from Jehovah himself. What force this adds to Peter's quotation of Deuteronomy 18:19: "Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people"! (Acts 3:23, NW) But some will say that Jesus did not record his plenary utterances while on earth. True, Jesus did no Bible writing himself, yet he made ample provision for the recording of his verbatim utterances and this again by means of God's active force. Jesus said: "But the helper, the holy spirit which the Father will send in my name, that one will teach you all things and BRING BACK TO YOUR MINDS ALL THE THINGS I TOLD YOU."—John 14:26, NW.

¹⁵ The second interesting manner of inspiration was that which accompanied the playing of music. Some may reason that the playing of the harp or musical instrument was in order to quiet and compose the mind of the prophet that he might better receive the impressions of God's spirit. But evidently it was for prophetic illustration, because the harp is symbolically used to represent the means of sounding forth harmoniously, impressively and with more power the message of God. This accompaniment of the harp to prophecy by inspiration is referred to at Psalm 49:3, 4, which reads: "My mouth shall speak of wisdom;

and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp." Another prophecy accompanied by music was Psalm 78:2, which says: "I will open my mouth in a parable: I will utter dark sayings of old." Jesus, a speaker in parables, is the one who fulfills the above prophecy.—See Matthew 13:34, 35, NW.

¹⁶ After the prophet Samuel had anointed Saul as the first king over all Israel, Samuel told Saul that as a sign that Jehovah was with him he would meet up with a band of prophets with a psaltery, a timbrel, and a pipe and a harp and that he would prophesy among them. Just as Samuel had foretold, Saul did prophesy in accompaniment with music. (1 Sam. 10:5, 6, 9, 10, AS) What Saul said in prophesying among the prophets may not have been predictions of things to come but only praises and prayers to God; still it was done under the influence of God's spirit. (1 Sam. 19:20-24) Another specific case of inspiration under music is that of Elisha on his meeting up with the military expedition of Kings Jehoram and Jehoshaphat and the king of Edom against the king of Moab. —2 Ki. 3:15-17.

¹⁷ After the days of Samuel, the record shows that many of the prophets received inspired revelations in the manner of visions. (1 Sam. 3:1, AS) It appears that when a prophet received a vision, the impression of the revelation, utterance or picture of God's purpose was made upon his conscious mind. During such period of consciousness when the prophet was wide awake the active force of God would 'bear along' or superimpose the divine impressions so vividly upon the mind of the prophet that he could clearly remember every detail. It seems the vision was then left for the prophet to describe in his own

15, 16. Describe and give examples of inspiration that was accompanied by the playing of music.

17, 18. Describe inspiration by vision. Give examples.

words under supervision of the unerring spirit of God. To the extent that the prophet was left to his own words of description and expression, he was not a mere automaton or robot, but had the divine guidance in order to express truthfully the things showed to him so vividly. The very fact that all the many prophets wrote their prophecies and revelations in their own varying styles bears out the above suggestions. Otherwise the messages conveyed through visions to the many different prophets would have been plenary inspiration where the word-for-word style would be similar, because it was the one active force that had moved all these different servants to write.

¹⁸ Examples of inspiration by vision are numerous in the Scriptures. Jehovah spoke to Abraham in a vision, which is the record of one of the few visions prior to the days of Samuel. (Gen. 15:1) Note how Samuel was awakened to consciousness to receive his first vision. (1 Sam. 3:2-15) Of the prophet Nathan it is written: "According to all these words, and according to all this vision, so did Nathan speak unto David." (2 Sam. 7:17) Some of the other prophets who had visions which they recorded are Isaiah, Ezekiel, Obadiah, Nahum, Habakkuk, and the apostle John. (Isa. 1:1; Ezek. 1:1-3; Obad. 1; Nah. 1:1; Hab. 2:2; Rev. 9:17) As to the vision of the transfiguration of Jesus it is interesting to notice that Peter, James and John were awakened out of deep sleep to receive this vision.—Matt. 17:9; Luke 9:28-32, NW.

¹⁹ In addition to visions during hours of wakefulness, some persons, as Pharaoh, Daniel and Nebuchadnezzar, were given prophetic dreams, dreams inspired and hence unerring in meaning. These dreams or night visions seem to be where the individual experiences the active force of God superimposing a picture of God's purpose

upon the subconscious mind while the person is asleep. In Daniel's case the impression upon his mind was so vivid that he had no difficulty in recalling all its details. He was left to describe the dream and record the same in his own words. (Dan. 2:19, 28; 7:1-3) False prophets are spoken of as having lying dreams contrary to God's word.—Jer. 23:28-32.

²⁰ Akin to visions and dreams is the trance. It appears that while in a state of deep concentration of mind or in a sleep-like condition the active force of God superimposes a picture of his purpose or a vision upon the mind of the one so entranced. As in the cases of straight visions and dreams the inspired one is left to describe the vivid revelation in his own words or expressions. There is the example of Peter who while very hungry fell into a trance where he realistically saw "some sort of vessel descending like a great linen sheet being let down by its four extremities upon the earth, and in it there were all kinds of four-footed creatures and creeping things of the earth and birds of heaven. And a voice came to him: 'Rise, Peter, slaughter and eat!'" (Acts 10:10-16; 11:5-10, NW) Note the slight variations Peter makes in the two accounts of this trance, thus indicating he was left to express himself in his own words. Another case of a revelation given by trance is that of Paul while he was praying in the temple in Jerusalem.—See Acts 22:17-21, NW.

²¹ A sixth manner of transmitting Bible prophecies was by angelic interview. Here we find face-to-face communication between the prophet and a spirit messenger sent by God to convey the revelation. We have the example of the angels visiting Abraham to give him the prophecy concerning the destruction of Sodom and Gomorrah. (Gen. 18:16-21) Then there is

20. Describe inspiration by trance. Give examples.

21. Describe yet a sixth manner of transmitting Bible prophecies to prophets.

the case of the angel of Jehovah who spoke to Moses out of the "fiery flame of a thorn-bush" and gave him the prophecy concerning the deliverance of Israel from Egypt and their possessing the Promised Land. (Acts 7:30, NW; Ex. 3:1-8) Then remember how Jehovah's angel Gabriel appeared face to face to Zechariah, the priest, and foretold that he was to be the father of John the Baptist. (Luke 1:11-13, NW) This same angel, Gabriel, also appeared face to face with Mary foretelling that she would give birth to a son who was destined to be the king to sit forever on David's throne. This enabled Mary to later compose the inspired prophetic song recorded at Luke 1:26-33, 46-55, NW. So angels effectively transmitted prophetic messages.

VERTICAL AND HORIZONTAL RAPTURE

²² There is a final interesting matter to consider as to the manner in which the prophecies were transmitted by the holy spirit of God. And that is where the transmitted revelation may additionally be spoken of as either a "vertical rapture" or a "horizontal rapture". These terms describe the time feature of the actual inspired picture or revelation. By "rapture" is meant the experience when by vision, dream or trance the holy active force of God 'bears along' the prophet's mind to see things of God. If while in this rapture when under the influence of the spirit the inspired servant is given exalted visual powers to see what actually exists in earth or heaven at that point of time, such is referred to as "vertical rapture"; vertical in the sense that what has been revealed to him is a picture or concerns a matter that exists at that time and does not pertain to the future. Hence such a "vertical rapture" would not be strictly a prophecy. Now where under the influence of God's active force the inspired servant sees a revela-

tion pertaining to something to occur in the future, then such is referred to as a "horizontal rapture"; horizontal in the sense that what was seen is to happen down the stream of time. Therefore such a "horizontal rapture" would be a revelation that can be considered a prophecy to have its fulfillment in the future.

²³ An excellent example of a "vertical rapture" is the case of the apostle Paul where so realistically in a vision he was carried away in mind to see the highest heavens where God dwells. He vividly saw the paradisaic spiritual prosperity that existed in God's organization in Paul's day then and there. He says he saw and heard unutterable words which it is not lawful for him to speak or record. (2 Cor. 12:1-4, NW) What Paul saw was no prophecy but an actual insight into the operations of God's masterful invisible organization. Doubtless this enabled Paul, not only to be such a stout advocate for strict adherence to principles of theocratic organization in the early congregation, but to introduce additional organizational procedures and counsel based on this experience of vertical rapture.—1 Cor. 7:25, NW.

²⁴ On the other hand most of the revelations that are prophecies are obviously examples of "horizontal raptures". A specific example is that of the book of Revelation which records John's great vision of the day of Jehovah wherein we now find ourselves since 1914. John actually indicates back there in the year 96 that he was being carried down the stream of time in the vision he received, because he says: "By inspiration I came [by horizontal forward movement] to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, saying: 'What you see write in a scroll and send it to the seven congregations.' "—Rev. 1:10, 11, NW.

22. What is a vertical rapture? What is a horizontal rapture?

23, 24. Give illustrations in the Bible of vertical and horizontal raptures.

Aids for Understanding PROPHECY

IN EXAMINING further the field of Bible prophecies there are meaningful terms that are commonly used. Some of these terms follow. A *type* is an image or representation of something that will come to pass at some future time. The *antitype* is the reality of the thing which the type represents. The type may properly be called a *shadow*; the antitype, the *reality*. Dramatic episodes and experiences serve as types, a study of which will give a person a reasonable facsimile or picture of the reality, and therefore they are called *prophetic pictures*. A type is also a *pattern* that serves as a guide in understanding the reality, and it may keep on being performed till the reality occurs, like a shadow that extends down to the shadow-casting substance.

² Bible prophecies as they are preserved for us in the Scriptures contain a host of "typical representations" in which clues or keys are found to aid in understanding their fulfillments. (Heb. 9:23, NW) These typical representations may be in the nature of (1) prophetic numbers, (2) prophetic patterns, (3) prophetic symbols, (4) prophetic characters, (5) prophetic dramas or (6) prophetic places, or may comprise a combination of them.

³ The common prophetic numbers are found to be 4, 6, 7, 10, 12 and 70. The number *four* prophetically symbolizes very

often foursquareness or universalness. The idea of universalness is conveyed in the expressions "four corners of the earth" and "four winds of heaven". (Isa. 11:12; Jer. 49:36; Dan. 8:8; Rev. 7:1, 2, NW) For example, God's upright universal organization is symbolized by the four living creatures as described by both Ezekiel and John.—Ezek. 1:5; Rev. 4:6, NW.

⁴ The symbolic number *six* represents imperfection and is used very often to refer to matters of Satan and his organization. The unnatural giant brother of Goliath, remember, had six fingers on each hand and six toes on each foot. (2 Sam. 21:20) The number of Satan's wild-beastlike organization on earth is six hundred sixty and six, or three multiples of six, and characterizes its imperfection and hideousness.—Rev. 13:18, NW.

⁵ Spiritual or invisible completeness is symbolized by the number *seven*. There were seven lamps in the lampstand for the holy part of the tabernacle, emphasizing a spiritual completeness. (Ex. 25:37) The number seven was used very frequently with reference to the Levitical rules for offerings and cleansings. (Lev. 14:7, 8) In the Revelation references are made to "seven congregations", "seven golden lampstands" and "seven stars", all of which have meanings involving spiritual or invisible completeness.—Rev. 1:4, 12, 16, NW.

1. What do the following terms mean: *type*, *antitype*, *shadow*, *reality*, *prophetic pictures* and *pattern*?

2, 3. What kinds of typical representations are there? Name some common prophetic numbers used in the Bible. What does the number 4 symbolize? Give examples.

4, 5. What do the numbers 6 and 7 symbolize? Give examples.

⁶ In contrast with spiritual completeness there is the symbolic number *ten*, which refers to earthly or visible completeness. We have the prophecy in Zechariah 8:23 where it foretells that ten men shall take hold of the skirt of him that is a Jew, saying, "We will go with you: for we have heard that God is with you." Here is pictured the "other sheep" class who go with the anointed remnant in the way of the new world. (John 10:16) At Revelation 2:10 it speaks of "tribulation ten days", and by that it refers to complete earthly sufferings. Another example is the description of Satan's earthly beastlike organization as having ten horns, indicating complete earthly power or control.—Rev. 13:1.

⁷ The symbolic number *twelve* indicates a theocratic organization number of completeness. The typical theocratic organization of Israel had twelve tribes. (Ex. 28:21) Jesus appointed twelve apostles as the foundation of his spiritual Israel. (Matt. 10:2; Eph. 2:20) Finally, in Revelation 7:4-8 there are listed the twelve tribes of spiritual Israel which comprise Christ's theocratic kingdom organization. Twice twelve or the number "24" also appears to refer to theocratic organization.—Rev. 4:4.

⁸ Seventy being a multiple of 7×10 symbolizes comprehensive completeness. Note the following examples where this symbolic number is used. The typical fulfillment of the procreation mandate given after the flood had its comprehensive completeness in token when 70 families had sprung from Noah. (Gen. 10:1-32) Though the Israelites had failed to keep most of the 138 sabbath years of rest due to the land, Jehovah decreed seventy years of desolation as a comprehensive completeness to offset their

failures. (2 Chron. 36:21) To aid Jesus in comprehensively covering his territory in Judea he sent out seventy disciples. (Luke 10:1) Incidentally, numbers appearing in the book of Revelation other than the symbolic ones mentioned above are to be taken literally, such as the number 1,000 at Revelation 20:4, 5 and the number 144,000 at Revelation 14:1.

⁹ Many prophetic patterns were given in ancient times, all of which have great significance in the field of realities. For example, the tabernacle raised in the wilderness by Moses was a complete pattern of heavenly antitypes. (Ex. 25:9; Heb. 8:5) The temple finally built in Jerusalem by Solomon was constructed to be a pattern of heavenly things. (1 Chron. 28:19; Heb. 9:23) All the furniture of the tabernacle and temple were themselves typical representations. This would include the altar, the lampstand, the lavers, the table and the display of the loaves, the ark of the covenant, and so on, all having great meaning in the field of theocratic realities.—Ex. 25:9; Josh. 22:28; Heb. 9:1-5, 10, NW.

¹⁰ Of prophetic symbols we need to mention only a few. Anointing oil symbolized God's spirit or active force. (Ex. 30:30, 31; Isa. 61:1; Luke 4:18) Use of palm branches signifies hailing in praise, as was done by the great crowd that hailed Jesus on his entry into Jerusalem. (John 12:13; Rev. 7:9) A crown symbolizes the right to rule as king. (2 Ki. 11:12; Ezek. 16:12; Rev. 2:10; 14:14) A horse generally symbolizes war equipment.—Zech. 1:8; Jer. 8:6; Rev. 6:2; 19:11.

¹¹ Of prophetic characters there is need to point out only several. Abraham generally pictured Jehovah God, who is the great Father that will bless all families of the

6, 7. What do the numbers 10 and 12 symbolize? Give examples.

8. What does the number 70 symbolize? Give examples. How are the numbers 1,000 and 144,000 to be understood in Revelation, and why?

9. Give examples of prophetic patterns.

10, 11. Give the meaning of some prophetic symbols. Give the meaning or reality indicated by some prophetic characters.

earth. Isaac pictured Christ Jesus. Melchizedek typified generally Christ Jesus in his office of royal high priest. (Luke 16:24; Heb. 11:18, 19; 7:15, 16) Moses, too, was a brilliant type of Christ Jesus. (Acts 3:22) To mention one more, David the valiant fighter and beloved one likewise pictured Christ Jesus, the greater David.—Matt. 17:5.

¹² In prophetic dramas there is another factor to consider in addition to any of the aforementioned typical representations. It is the factor of *action* or the things done and said, which have prophetic significance in addition to the prophetic characters and other types. These dramas amount to living moving pictures which have realities or fulfillment on a grand scale. There is, for example, the drama of Ruth recorded in the entire book of Ruth. Likewise the book of Esther is considered an entire prophetic drama. Another famous Biblical prophetic drama is that of Joseph and his brothers, recorded from Genesis 37:2 to 50:26. The unfolding of these dramas in the reality continues apace in our day and they are thrilling to observe and participate in.

¹³ Finally, many *places* in the Bible have prophetic significance usually conveying a set spiritual application. For example, Egypt generally pictures Satan's world. (Rev. 11:8) The Promised Land pictures in general the kingdom of God in its full sovereign dominion over the earth. (Gen. 13:14, 15; Rom. 4:13) Jerusalem pictures very often God's universal organization in heaven, and was so identified by Paul at Galatians 4:26. Last, but not the least example, is that of Babylon, the capital city of Satan's first earthly kingdom, which pictures Satan's woman or organization visible and invisible.—Rev. 18:2, 7.

12, 13. What are prophetic dramas? Give examples of these. Give the meaning or reality indicated by some prophetic places.

FULFILLMENTS

¹⁴ After taking into consideration the many different kinds of typical representations that exist in Biblical prophecies the question next arises, Do divine prophecies have more than one fulfillment? It varies with the prophecy, but there are some prophecies which have merely one fulfillment, others have two fulfillments, and there are some that have even three fulfillments. All this attests to the great wisdom displayed by the Author of prophecy that He could conceal so many sacred secrets in the limited number of revelations and pronouncements. The first and possibly the greatest prophecy recorded in the Bible is that of Genesis 3:15, concerning the great spirit Seed Christ Jesus who will vindicate God's name. Here is an example of a prophecy that has only one complete fulfillment. Other examples which have only one fulfillment in connection with Christ Jesus and his ministry are Psalm 16:10; 22:16; Isaiah 53:3; Jeremiah 31:31; Hosea 11:1; Micah 5:2; Zechariah 11:12. In the well-known prophecy of Daniel 9:24-27, as to the coming of Messiah, the prophecy itself indicates that it has only the one fulfillment. In the 24th verse it says that the coming of Messiah, which occurred in the fall of A.D. 29, would "seal up the vision and prophecy", meaning that after that date this scripture would no longer amount to a mere prophecy or vision. The event would become history, which it has.

¹⁵ Many prophecies find a typical fulfillment in the nation of Israel and then find a complete fulfillment later on. In other words, the typical fulfillment itself in turn becomes a prophecy pointing forward to a still greater event. For example, the prophecy at Exodus 23:31 foretold the bound-

14. How many fulfillments may Bible prophecies have? Give examples of some prophecies that have only one fulfillment.

15, 16. Give examples of prophecies that have two or three possible fulfillments.

aries of the Promised Land which Israel some day would possess. This prophecy had its typical fulfillment in David's day when David expanded the kingdom to the divinely set boundaries between 1077 B.C. and 1037 B.C. But this prophecy has its fulfillment when the royal Seed Christ Jesus at Armageddon enforces his dominion to the very ends of the earth. Suffice with another example. Malachi 3:1 (AS) foretells that "the Lord, whom ye seek, will suddenly come to his temple". This had its typical fulfillment on Nisan 11, 12, A.D. 33 when Christ Jesus cleansed the literal temple at Jerusalem and drove out the money changers. (Matt. 21:12, 13; Mark 11:11-17) But Malachi's prophecy has its complete and final fulfillment in 1918, when the Lord came to the temple for judgment.

¹⁶ Prophecies that have three fulfillments are said to have, first, a typical fulfillment; second, a miniature (the reality on a small scale) or partial fulfillment; and third, a complete (the reality on a full scale) or final fulfillment. An excellent example of such a prophecy is that of Isaiah 40:3-11. This prophecy had its first or typical fulfillment when the Jewish remnant returned from Babylon in 537 B.C. to restore true worship. It had its second or miniature (small-scale) fulfillment when John the Baptist prepared the way for Christ Jesus to restore true worship to the Jewish remnant of his day. (Matt. 3:3, NW) But the identical prophecy has as its third or complete (full-scale) fulfillment in the deliverance of the Christian remnant from anti-typical Babylon in 1919 and their restoration to true worship.

¹⁷ There is also the kind of prophecy that has sections of fulfillments in parallel. For example, the prophecy of Joel 2:28 as to the outpouring of the holy spirit has its primary or miniature fulfillment in sort of

two installments. The initial part of this first fulfillment occurred at Pentecost A.D. 33, when the Jewish remnant received the gifts of the spirit. (Acts 2:16, 17) But three and one-half years later, in the fall of A.D. 36, the Gentile Cornelius and his household received an outpouring of this same spirit as a further part of this first fulfillment. (Acts 10:44) In the complete fulfillment the first installment occurred in the spring of 1919, when the spirit was poured out to set to work the anointed Christian remnant who survived the temple judgment of 1918. Then three and one-half years later, in the fall of 1922, the Ruth and Esther class of the anointed remnant began to come in and were set to work. These 1919 and 1922 events are in direct parallel to the events of A.D. 33 and 36.

HOW PROVED, WHEN UNDERSTOOD

¹⁸ How may prophecies be proved to be true in order to expect fulfillment? The Bible itself gives the rule that enables the true worshiper to determine whether a prophecy is true or false. There are three parts to the rule. First, the prophet must speak in the name of Jehovah, thus indicating authority to speak. Second, the words of the prophecy must tend to turn the hearer to Jehovah in true worship. Third, the prophecy must at some time have an early or initial fulfillment. (Deut. 18:20, 21; 13:1-5; 18:22) The prophets who prophesied to King Ahab were false because they did not speak in the name of Jehovah. (2 Chron. 18:5) The prophets mentioned at Jeremiah 2:8 were also false because they did not turn the hearers to profit in the ways of the Lord. Just before Jerusalem was besieged by the Babylonians Jeremiah taunted King Zedekiah that his prophets who had predicted that the king of Babylon would not come against Jerusalem were truly false because their

17. Give an example of a prophecy that has sections of its fulfillments in parallel.

18. How may prophecies be proved to be true?

prophecy did not come to pass. (Jer. 37:19) Another test that can be put to revelations and inspired expressions as to whether they are true or not is found recorded at 1 John 4:1 (NW): "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." For those many prophecies which have had their partial fulfillments in by-gone times and thus proved to be true, we can be very sure that their complete fulfillments will be fully accomplished in God's due time.

¹⁹ When may prophecies be understood? The Lord said to Daniel, "O Daniel, shut up the words, and seal the book, even to the time of the end." (Dan. 12:4, AS) This indicates that the further fulfillments of the prophecies are sealed until the physical facts appear that begin to fulfill them. So the rule seems to be reasonable and certain that prophecies cannot be understood until they are in the course of fulfillment or until they have been fulfilled. Jehovah as the great Interpreter makes known the meaning of his revelations in his due time, and speculation by men cannot bring to light the true meaning of prophecy before time. Jehovah has provided a channel, the "faithful and discreet slave" class, who are given spiritual "food at the proper time", and this spiritual food includes among other things the understandings of the prophecies in the course of their fulfillments. (Matt. 24:45, NW) Jehovah's witnesses themselves are not nor can they be interpreters of prophecies. But as fast as the "superior authorities" Jehovah and Christ Jesus reveal the interpretations through their provided channel that fast do God's people publish them the world over to strengthen the faith of all lovers of righteousness.

19. When may prophecies be understood? Who are interpreters?

PROPHESYING TODAY

²⁰ Since Joel 2:28, which has its complete fulfillment after 1919, foretells that God will pour out his spirit upon people of all kinds and "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions", in what sense then do Jehovah's witnesses prophesy today? Jehovah's people confess no powers of inspiration today. However, they do pray continually for more of God's holy spirit to understand the many prophecies already uttered and preserved for the final preaching work which Jehovah's witnesses are now undertaking. They know that the inspired infallible Scriptures of prophecy will be fulfilled toward them correctly. They diligently study the visions and dreams of God's faithful men of old. They can quote and copy the Scriptures of God's inspired men and can apply them according to the facts. They can observe how God interprets them by Christ Jesus through the events and facts that he causes to appear. They are then faithful in publishing and preaching the revealed prophecies to the utter ends of the earth. The twentieth-century preaching prophets of Jehovah are the ones who are running to and fro over the Bible to gain knowledge of the divine pronouncements which is on the increase.—Dan. 12:4.

²¹ While Jehovah's witnesses are branded as prophets of doom by the old world, yet in fact they are messengers of light for those who desire true religion. "Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words." (1 Cor. 2:12, 13, NW)

20, 21. In what sense do Jehovah's witnesses prophesy today?

So, like the valiant prophets of ancient Israel, Jehovah's witnesses today champion God's side of the great issue, warn the people of God's day of wrath and give wise counsel to the honest-hearted that they



- Is it proper for men to tip their hats to women?—G. S., Missouri.

Some say hat-tipping started in the days of armored knights. In a book on customs we read: "In the presence of his superior officer the ordinary soldier would indicate his inferiority by removing his protecting helmet. Until the day that armor was laid aside forever no man dared appear helmeted before his king. Again habit became custom, and when equals met each knight removed his metal casque out of respect to the other." Another book on the subject indicates it started even before that time: "Some authorities suppose that this custom did not originate until the days of chivalry and knighthood during the Middle Ages, but there is evidence that it was common among the Greeks, Romans and certain other ancient peoples. At any rate, it is believed that later it became customary to remove the headgear to show deference to a superior or as a mark of respect to a person of distinction. It was only a step further to lift the headdress as an act of politeness or gallantry to ladies. After the introduction of men's hats a few centuries ago, raising the hat or completely removing it became a general method of greeting women. The practice retains some of its earlier significance and many people still take off their hats to salute distinguished persons of either sex. Respect for the national flag is shown in the same manner."

Incidentally, not only is patriotic significance given to this gesture as shown by its being done for the flag, but also religious significance is accorded to it in that Catholic men tip their

may find the way of escape. No amount of persecution will deter the modern prophets of God from fulfilling their commission as a cloud of witnesses to the supremacy of Jehovah God.

men when they pass the Catholic church. They do this as an act of worship toward the bread and wine that is inside the church and which according to their belief becomes the actual flesh and blood of Christ. So in doing this they believe they are paying homage to Jesus Christ, who they think is inside the church in the consecrated wafer.

Man and woman were not created equal in power and glory; the man came first and was given special prerogatives. As Jehovah is the head over his wifely organization, and as Christ is the head over his espoused church, so the man is the head over the woman. It is the woman that is commanded to show respect and recognition of the man's position of headship, and women who rebel at it are not so much rebelling against men as they are against God.—Gen. 3:16; 1 Cor. 11:2-10; Eph. 5:33.

But in his world Satan has reversed matters. Starting in Eden, he has pushed the woman ahead of the man, exalted her above man and used her to bring about the downfall of men dedicated to Jehovah. He has flouted God by reversing the position of the sexes. But he is very subtle about it, camouflaging his work under the guise of harmless custom. Many customs are harmless, but when they contradict a theocratic principle Satan is behind it to discredit God. He is a past master at such deception. (2 Cor. 11:14) In this particular matter of hat-tipping he appeals to the vanity of women and the so-called gentlemanly qualities of men, and any man who does not comply with the subtle custom is considered crude and discourteous, disrespectful of womanhood. So out of a fear of what others may think the majority fall into conformity.—Prov. 29:25.

To refrain from tipping the hat to a woman does not mean one disrespects her. Frequently it is the ones who are excessively courteous and gallant to women who show the least respect for womanhood. They use these flattering gestures and forms of outward courtesy hypocritically, as an opening wedge for improper ad-

vances that ultimately show disrespect and lead to misuse of women. It is not good to flatter people, to turn their head; it is to their harm. Specifically, why would a woman want this special show of respect from a man? One woman said in response to this question: "You don't know how important it makes a woman feel to have a man tip his hat to her." That is sufficient reason for Christians to refrain from the custom. It is not in the interests of the individual to make him feel important, whether the individual is male or female.

Some might argue that the friendly nod of the head came from the practice of bowing—but the nod is given regardless of sex, by both men and women. It does not exalt the woman. If hat-tipping were done by both men and women to each other, as mutual greeting and show of respect for each other, at least it would not be exalting one above the other. When a customary show of respect is performed between men as well as between man and woman, when it does not set the woman apart for special honor because of her sex, then it does not seem Scripturally objectionable. Hat removal would be too inconvenient for the woman? Then why is it the man that is supposed to rise when a woman enters a room or comes to or leaves the table, and never the woman? Is it too inconvenient again? Is she pinned to the chair, as the hat is pinned to her head? What custom does exist whereby women show respect to men? The absence of any is not just by chance, but is by satanic design to untheocratically elevate the woman above the man. In many ways Satan has taken the woman from the position assigned her by God, taken her from the home and its duties and put her into politics and commerce and religious leadership, and thereby caused much of the modern breakdown on the family front.—Heb. 13:4; Rev. 2:20.

The surface courtesies that are flattering to human vanity are not what real Christian women want; instead they cherish the respect and love of one Christian toward another, and which are shown in weightier ways than the untheocratic customs of Satan's lustful world. Both men and women should stay in the place God assigned them, in human relationships and divine worship. Only such as are content with these assigned places will live in the new world. Open or subtly disguised creature worship and exaltation will have no place there. It has no place with true Christians now.

- What did Jesus mean when he said Christians had to hate their father and mother?
—C. D., California.

This instruction is given at Luke 14:26 (NW): "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple." Jesus' words were addressed to his followers who would take up the "torture stake" just as he did, as shown in the next verse. The hate was to include the individual's own soul or life, and not just the members of his family. Now what do the anointed followers of Jesus Christ do? To go down in sacrificial death with him, what do they do about their human soul? By agreeing to sacrifice it they are hating it, are they not? Jesus said: "He that finds his soul will lose it, and he that loses his soul for my sake will find it." (Matt. 10:39, NW) They hate their soul, they lose it, let go of it; they agree to its being sacrificed and forever afterward they forego all hopes of living in earthly life in the new world paradise. Jesus said they had to put on the same level as their soul their earthly relations. They must be willing to leave them forever, leave the earth and go to heaven, and never let father, mother, brother, sister, wife, children or even their own earthly life interfere with their following the Word and will of God. They hate earthly relatives and their own life to the extent of being willing to sacrifice them if that be God's will and never allowing them or their own life to interfere with faithful performance of their conditions with Jehovah God. So it does not mean we are to hate father and mother in the usual sense of the term, no more than we are to hate our own body. We love ourselves; we are to similarly love our neighbors, including the members of our household. But nothing is to stand in the way of the anointed followers of Christ leaving earthly scenes and earthly ties to go to heaven and reign with Christ.

- Do the "other sheep" have as much of the Lord's spirit as the anointed remnant, and as clear an understanding of Jehovah's purposes as the anointed have?—A. M., Colorado.

If they are filled with holy spirit, how could any others have more than that? If a container is full, how can it hold more? Both classes must be equally faithful, under the same trying con-

ditions. It is only by Jehovah's spirit that any of us can stand. So if the "other sheep" do not have as much of the Lord's spirit, yet have to endure the same tests and prove the same high quality of faithfulness as the anointed, they would be operating under a great disadvantage in the test of integrity. Jehovah God does not so handicap them, but gives them equal help for similar tests. Faithful men of old had Jehovah's spirit, to write inspired scriptures, to cure lepers, to raise the dead, to cause rain or drought, to pull down pagan temples, to slay lions and bears, and to perform many other powerful works possible only with the help of God's active force. Though not of the anointed class, they were filled with holy spirit.

The "other sheep" today perform the same preaching work as the remnant, under the same trying conditions, and manifest the same faithfulness and integrity. They feed at the same spiritual table, eating the same food, absorbing the same truths. Being of the earthly class, with earthly hopes and a keen interest in earthly things, they might interest themselves more in scriptures relating to earthly conditions in the new world; whereas the anointed remnant, with heavenly hopes and strong per-

sonal interest in the things of the spirit, might study more diligently those things in God's Word. So because of these different personal interests the two classes might show greater interest in different features of the message, and comprehend more in those fields because of their special study of them; yet the fact remains that the same truths and the same understanding are available to both classes, and it is just how the individuals apply themselves in study that determines the comprehension of heavenly and earthly things they acquire. The Lord's spirit is available in equal portions to both classes, and knowledge and understanding are offered equally to both, with equal opportunities for absorbing it.

So rather than the determining factor's being whether one is of the anointed or other-sheep class or not, it lies with the individual himself. One may be more willing to receive the Lord's spirit and its guidance in his life than another, who may be quenching the spirit by not walking wholly according to its guidance. One may spend more time studying or naturally have greater mental capacities for learning than another, who may neglect study and mental training.

"WATCHTOWER" STUDIES

Week of May 18: The Field of Bible Prophecy, ¶ 1-20.

**Week of May 25: The Field of Bible Prophecy,
¶ 21-24; also, Aids for Understanding Proph-
ecy.**