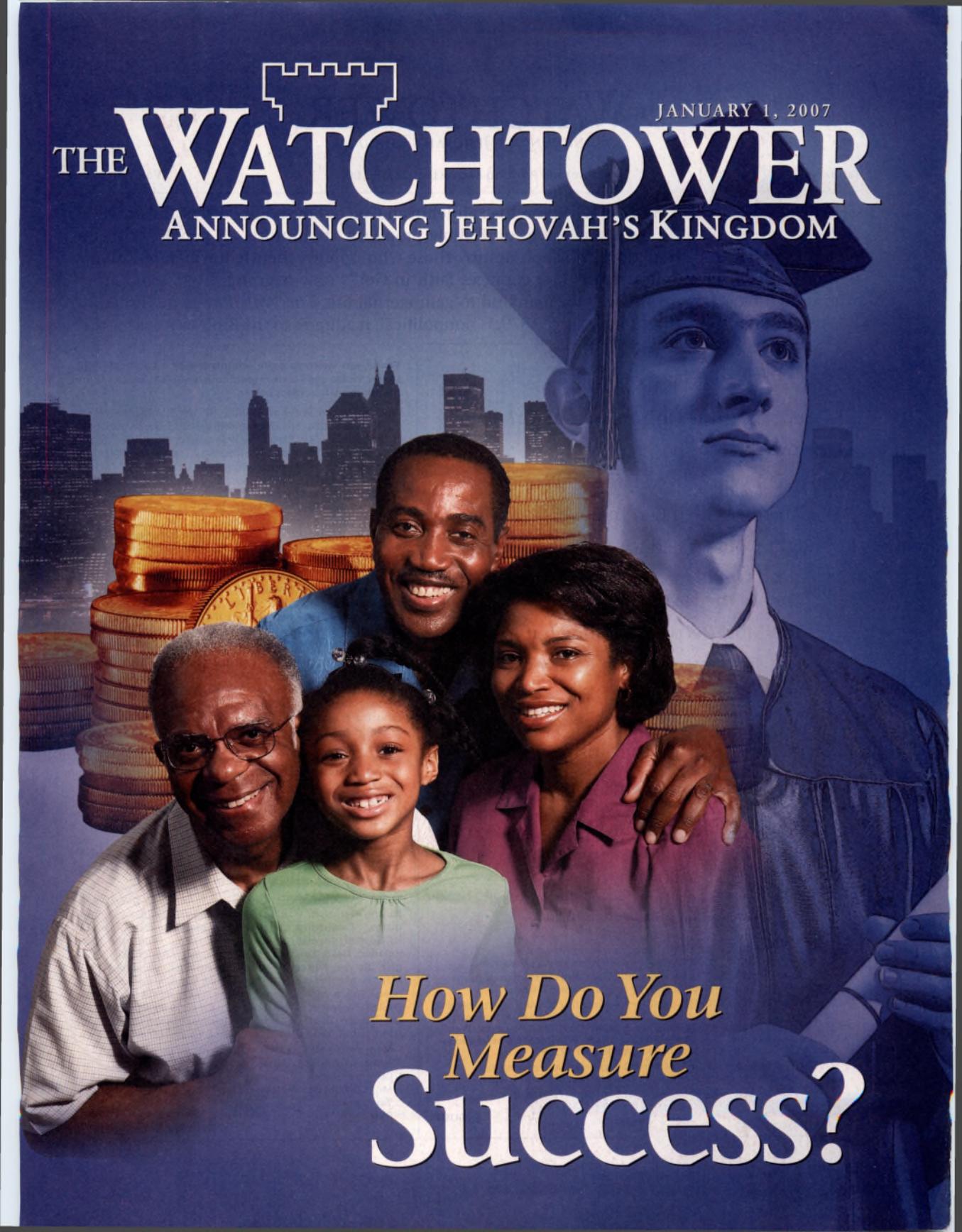


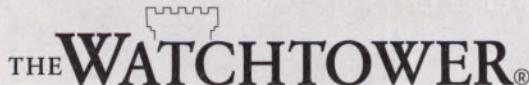
JANUARY 1, 2007

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



*How Do You
Measure
Success?*



THE WATCHTOWER®
ANNOUNCING JEHOVAH'S KINGDOM

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

IN THIS ISSUE

- 3 Success—How Do You Measure It?
- 4 How You Can Be Successful
- 8 A Man Who Loved Life and People
- 9 Can You Widen Out in Love?
- 12 Right Choices Led to Lifelong Blessings
- 17 Gilead Graduates Receive Instruction That Touches the Heart
- 20 "You Must Become Nothing but Joyful"
- 25 "The First Resurrection"—Now Under Way!
- 30 Questions From Readers
- 32 You Can Weather the Storm

WATCHTOWER STUDIES

FEBRUARY 5-11:

"You Must Become Nothing but Joyful."

Page 20. Songs to be used: 16, 19.

FEBRUARY 12-18:

"The First Resurrection"—Now Under Way!

Page 25. Songs to be used: 102, 185.

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Success

How Do You Measure It?

VIEWED by some as the most successful Wall Street stock trader of all time, Jesse Livermore was known for making wise business decisions. As a result, he accumulated great wealth. He wore the finest hand-tailored suits, lived in a 29-room mansion, and rode in a chauffeur-driven black Rolls-Royce.

David* was following a similar path. As vice president and general manager of a major graphics firm, he was in line to become a divisional president of the company. Wealth and prestige beckoned. However, David made a personal decision that led to his resignation. "I know that I will never

have a big executive career again," said David. Do you think David made a mistake?

Many believe that success involves the attainment of wealth, favor, or prominence. However, those enjoying material prosperity may still experience inner emptiness and a lack of meaning and purpose in life. That was evidently the situation of Mr. Livermore. Despite his wealth, he lived a life filled with heartbreak, tragedy, and sorrow. He experienced depression, failed marriages, and distant relationships with his sons. Finally, after losing much of his fortune, one day Mr. Livermore sat in the bar of a plush hotel and lamented his losses. He ordered a drink,

* The name has been changed.



pulled out his leather-bound notebook, and wrote a farewell note to his wife. Finishing the drink, he stepped into a dimly lit cloakroom and tragically took his own life.

While the causes of suicide are admittedly complex, this experience gives evidence of the truth of the Bible's statement: "Those who are determined to be rich . . . have stabbed themselves all over with many pains."—1 Timothy 6:9, 10.

Could it be that those who gauge success by wealth, position, or prominence are using a faulty standard? Do you consider yourself to be successful? Why? What standard are you using to make this determination? What shapes your view of success? The following article examines time-tested counsel that has enabled millions to achieve success. Let us see how you too can be successful.

How You Can Be Successful

JUST as parents care for their children and want them to succeed, so our heavenly Father cares for us and wants us to succeed. As an expression of his tender care, he has much to say about success and failure. In fact, when speaking about a person who pays attention to what God says, the Bible makes the bold statement: "Everything he does will succeed."—Psalm 1:3.

If that is the case, though, why has a successful, happy, and fulfilling life eluded many? Taking a closer look at this psalm will give us the answer and will show us how we too can be successful.

"Counsel of the Wicked Ones"

The psalmist warns of the danger of walking in "the counsel of the wicked ones." (Psalm 1:1) The chief "wicked one" is Satan the Devil. (Matthew 6:13) The Scriptures tell us that he is "the ruler of this world" and that "the whole world is lying in the power of the wicked one." (John 16:11; 1 John 5:19) Thus, it is not surprising that much of the counsel heard in the world reflects that wicked one's thinking.

What kind of advice do wicked ones offer? Generally, wicked ones disrespect God. (Psalm 10:13) Their counsel, which ignores or disrespects God, is all around us. Modern society promotes "the desire of the flesh and the desire of the eyes and the showy display of one's means of life." (1 John 2:16) The media bombard us with a materialistic "get all you can out of life" philosophy. Worldwide, companies spend over 500 billion dollars (U.S.) a year on advertising to persuade people to buy their products—whether consumers need them or not. And this propaganda has done more than simply change people's buying habits. It has warped the world's view of success.

As a result, even though many possess things that years ago could only be dreamed about, they still have an unquenchable thirst for more material things. The feeling is that unless you have these things, you cannot be happy or successful. This thinking is a lie and "does not originate with the Father, but originates with the world."—1 John 2:16.

Our Creator knows what will make us truly successful. His counsel differs from "the counsel of the wicked ones." Therefore, trying to gain God's blessing while walking along the world's path to success is like trying to walk on two different roads at the same time. It just cannot be done. No wonder the Bible warns: "Do not conform outwardly to the standards of this world!"—Romans 12:2, *Today's English Version*.

Do Not Let the World Shape You

The world under Satan's influence tries to appear interested in our welfare. However, we need to be careful. Remember that Satan selfishly deceived the first woman, Eve, to serve his own interests. Then he used her to lead Adam down the path of sin. Today, Satan also uses humans to deliver his wicked counsel.

For example, David, mentioned in the preceding article, was expected to work extra hours and to make frequent business trips. "I would leave early Monday morning and come back Thursday evening," said David. Understanding that such sacrifices are needed in order to obtain worldly success, sincere friends, family members, and workmates urged David: "Do it for your family." They reasoned that he would have to keep such a schedule for only a few years until he was established. David explained: "They rationalized that this would be better for my family because I could bring home more money—I could be more successful. Although I was not with my family, my friends convinced me that I was actually giving more to my family." Like David, many are working hard to give their family everything that they think their loved ones need. But does following this

kind of advice lead to success? What does a family really need?

David found out while away on a business trip. "I was on the phone with my daughter Angelica, who said: 'Daddy, why don't you want to stay home with us?' It was traumatic," said David. His daughter's remark strengthened his desire to turn in his resignation. David decided to give his family what they really needed—him.

Applying God's Counsel Results in Success

How can you counteract the negative propaganda so prevalent in this world? The psalmist tells us that the successful and happy person is the one whose "delight is in the law of Jehovah, and in his law he reads in an undertone day and night."—Psalm 1:2.

When God appointed Joshua as leader of the nation of Israel, he was told: "You must in an undertone read in [God's Word] day and night." Yes, reading and meditating on God's Word was essential, but Joshua also needed to "take care to do according to all



FIVE STEPS TO SUCCESS

1	Resist being shaped by the values of this world.	Psalm 1:1; Romans 12:2
2	Read and meditate on God's Word daily.	Psalm 1:2, 3
3	Apply Bible counsel in your life.	Joshua 1:7-9
4	Make God your friend.	James 2:23; 4:8
5	Fear the true God, and keep his commandments.	Ecclesiastes 12:13

that [was] written in it." Of course, Bible reading in itself will not magically make you successful. You must apply what you read. Joshua was told: "Then you will make your way successful and then you will act wisely."—Joshua 1:8.

Picture a smiling child sitting on the lap of a loving parent as together they read a favorite story. No matter how many times they have read it before, they treasure such precious moments. Likewise, a person who loves God finds daily Bible reading to be a delightful experience—an agreeable time spent with his heavenly Father. By following Jehovah's counsel and guidance, such a person becomes "like a tree planted by streams of water, that gives its own fruit in its season and the foliage of which does not wither, and everything he does will succeed."—Psalm 1:3.

The tree that is described by the psalmist does not spring up by accident. It is carefully placed by a water source and cared for by the farmer. In a similar way, our heavenly Father adjusts and corrects our thinking through the counsel found in the Scriptures. As a result, we flourish and produce godly fruitage.

However, "the wicked are not like that." True, it may appear that they prosper for a time, but ultimately they have a bad out-

come. They "will not stand up in the judgment." Instead, "the very way of wicked ones will perish."—Psalm 1:4-6.

So do not let the world shape your goals and values. While you may be talented and have the potential to attain success in this world, be careful how you use your talents or how you let the world use them. Fruitless, materialistic pursuits can cause a person to "wither." On the other hand, having a good relationship with

God results in true success and happiness.

How You Can Be Successful

Why is it that when a person follows God's counsel, everything he does will succeed? The psalmist was not speaking about success in this world. The success of a godly person is linked to his doing God's will—and God's will is always successful. Let us see how applying Bible principles can make you successful.

Family: The Scriptures admonish husbands to "be loving their wives as their own bodies," and a Christian wife is directed to "have deep respect for her husband." (Ephesians 5:28, 33) Parents are encouraged to spend time with their children, to laugh with them, and to teach them about the important things in life. (Deuteronomy 6:6, 7; Ecclesiastes 3:4) God's Word also counsels parents: "Do not be irritating your children." When this counsel is applied, it is easier for children to "be obedient to [their] parents" and to "honor [their] father and [their] mother." (Ephesians 6:1-4) Following this divine counsel can result in a successful family life.

Friends: Most people want friends. We have the mental and emotional capacity to love and be loved. Jesus told his

followers that they should "love one another." (John 13:34, 35) Among them, we find friends whom we can love and trust—even with our deepest thoughts and feelings. (Proverbs 18:24) Best of all, by applying Bible principles, we can "draw close to God" and, like Abraham, even be called "Jehovah's friend."—James 2:23; 4:8.

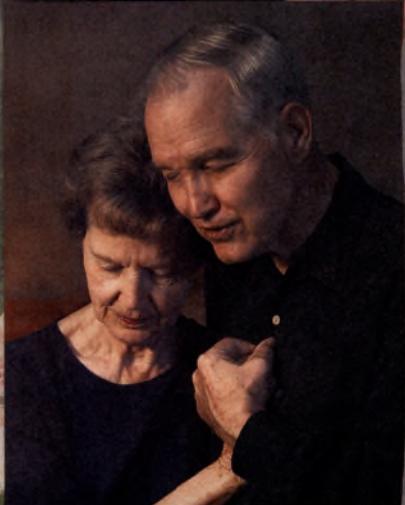
Purpose in Life: Rather than having an aimless day-to-day existence, those who are truly successful find meaning and purpose in life. Their life is not founded on the unstable conditions of this system of things. Their goals lead to real and lasting satisfaction, as they are centered on the very purpose of life. What gives one purpose in life? "Fear the true God and keep his commandments. For this is the whole obligation of man."—Ecclesiastes 12:13.

Hope: Having God as our Friend also gives us hope for the future. The apostle Paul urged Christians "to rest their hope, not on uncertain riches, but on God." In this way, they would be "safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life." (1 Timothy 6:17-19) This real life

will come about soon when God's heavenly Kingdom restores Paradise to this earth.
—Luke 23:43.

If you apply Bible principles, you will not be immune to problems, but you will be spared much of the heartache and grief that the wicked bring upon themselves. David, mentioned earlier, and millions like him have learned the value of applying Bible principles in their life. After finding a job with a suitable schedule, David said: "I'm grateful for my relationship with my wife and children as well as for the privilege of being able to serve Jehovah God as a congregation elder." No wonder the psalm says about a person who pays attention to God's counsel: "Everything he does will succeed"!

*Are you following
the steps to success?*



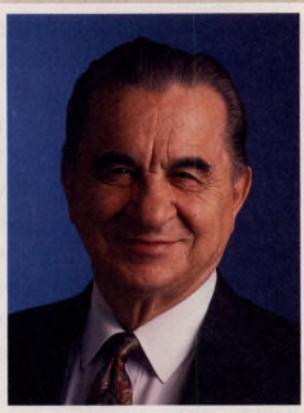
A Man Who Loved Life and People

DANIEL SYDLIK, a longtime member of the Governing Body of Jehovah's Witnesses, finished his earthly course on Tuesday, April 18, 2006. He was 87 years old and had served as a member of the Bethel family in Brooklyn, New York, for nearly 60 years.

Brother Dan, as he was affectionately called by those close to him, came to Bethel in 1946. Prior to that, he served as a special pioneer in California and also spent some time in prison during World War II because of his Christian neutrality. His experiences during that time were eloquently described in his life story, which appeared in *The Watchtower* of June 1, 1985, under the title "How Priceless Your Friendship, O God!"

Brother Sydlik was known as a down-to-earth, approachable person. When he conducted morning worship for the Bethel family, his positive attitude and love of life were often reflected in his opening words: "It's good to be alive to serve the true and living God." As a public speaker, he encouraged this viewpoint in others, giving talks with such themes as "Happy Is the People Whose God Is Jehovah," "Reflecting the Joy of Jehovah," "Keep Alive the Fire of God's Spirit," and "The Best Is Yet to Come."

In 1970, Brother Sydlik married Marina



Hodson, from England, whom he described as "a God-sent support." They served Jehovah together for over 35 years.

During his years at Bethel, Brother Sydlik served in various departments, including the printery and the Writing Department. He also worked with the radio station WBBR. Then, in November 1974, he was appointed to the Governing Body and eventually worked along with the Personnel and Writing committees.

For over 30 years, Brother Sydlik's work with the Personnel Committee was characterized by his intense love of people. He encouraged many with his booming voice, always drawing attention to the precious privilege we have of serving Jehovah. He constantly emphasized that true happiness is dependent, not on external factors, but on our relationship with Jehovah and our attitude toward life.

Although Brother Sydlik is greatly missed by the Bethel family, his example as one who truly loved life and people will live on. We are confident that he is included among those spoken of at Revelation 14:13: "Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them."

THE chain holding a ship's anchor has to withstand immense strain to keep the vessel from drifting. This is possible, however, only if the links in the chain are secure and strong. Otherwise the chain will snap.

Much the same can be said of the Christian congregation. For a congregation to be vigorous and healthy, the individual members need to be bound together in unity. What is it that binds them? Love, which is the strongest force for unity. No wonder that Jesus Christ told his disciples: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." Indeed, true Christians have the kind of love for one another that goes beyond casual friendship and mutual respect. They develop self-sacrificing love.

—John 13:34, 35.

Appreciating Our Fellow Believers

Many congregations are made up of people of different ages, races, nationalities, cultures, languages, and social backgrounds. Each member has his own likes and dislikes, hopes and fears, and usually each one has a personal burden to carry—perhaps ill health or financial insecurity. This diversity may pose a challenge to Christian unity. What, then, can help us to widen out in love and remain united despite the chal-

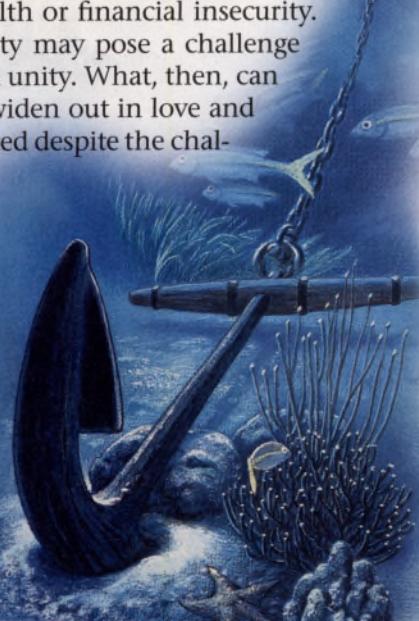
Can You Widen Out in Love?

lenge? Genuine appreciation for all in the congregation will help us to deepen our love for one another.

What, though, does it mean to appreciate someone? According to *The New Shorter Oxford English Dictionary*, the word "appreciate" means to "be sensible or sensitive to; esteem adequately; recognize as valuable or excellent; be grateful for." If we appreciate our fellow believers, we are sensitive to their needs, we hold them in high esteem, we recognize their excellence, and we are grateful that they join with us in worship. As a result, we grow to love them very much. A brief consideration of what the apostle Paul wrote to first-century Christians in Corinth will help us to see how we can show Christian love to the fullest extent.

Corinthians "Cramped for Room"

Paul wrote his first letter to the Corinthians in 55 C.E. and his second letter within a year of the first. His comments indicate that some in the Corinthian congregation lacked appreciation for their fellow believers. Paul described the situation in the following words: "Our mouth has been opened to you, Corinthians, our heart has widened out. You are not cramped for room within us, but you are cramped for room in your own tender affections." (2 Corinthians 6:11, 12) What did Paul mean when he described them as being "cramped for room"?



Appreciating our brothers and sisters means that we hold them all in high esteem, respect their dignity, and are sensitive to their needs

He meant that they were narrow and ungenerous at heart. One Bible scholar feels that the Corinthians' love for Paul was "blocked off by rocky straits through unfounded suspicion . . . and injured pride."

Notice what counsel Paul offered: "As a recompense in return—I speak as to children—you, too, widen out." (2 Corinthians 6: 13) Paul encouraged the Corinthians to widen out in love for fellow believers. This would mean being motivated, not by mistrust and pettiness, but by a positive attitude and a generous heart.

Widening Out in Love Today

It is heartwarming to see how true worshippers of God today put forth great effort

to widen out in love for one another. Admittedly, widening out takes effort. It is not simply an intellectual exercise. Widening out demands that we behave differently from people who do not live according to Bible standards. Such people often have little appreciation for others. They can be careless, flippant, and sarcastic. Let us, therefore, never allow ourselves to be influenced by these attitudes. How sad it would be if our love, like that of the Corinthians, was stunted by feelings of mistrust! This could happen if we are quick to see a Christian brother's faults but slow to acknowledge his strengths. It could also happen if we are cramped for room in our affections because someone comes from another culture.

In contrast, a servant of God who widens out in love has genuine appreciation for fellow believers. He holds them in high esteem, respects their dignity, and is sensitive to their



needs. Even when there is genuine reason for complaint, he is eager to forgive and refuses to bear a grudge. Instead, he gives his fellow believers the benefit of the doubt. Generosity of heart helps him to show the sort of love that Jesus had in mind when he foretold: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.

Reach Out and Make New Friends

Heartfelt love will enable us to reach out beyond our circle of friends and seek the fellowship of those in the congregation with whom we do not usually have close contact. Who might these people be? Some of our Christian brothers and sisters are shy or, for one reason or another, have few friends. We may at first feel that we have little in common with such ones, apart from our shared worship. But is it not true that some of the closest friendships in the Bible were between people who, to all appearances, had little in common?

Ruth and Naomi, for instance, belonged to different generations, were of different nationalities and cultures, and even had different mother tongues. Even so, their friendship went beyond such differences. Jonathan was raised as a prince, and David as a shepherd. Their age difference was substantial, yet theirs is one of the closest friendships mentioned in the Holy Scriptures. Both of these friendships were a source of pleasure and of spiritual support for those concerned.—Ruth 1:16; 4:15; 1 Samuel 18:3; 2 Samuel 1:26.

Even today close friendships develop between true Christians who belong to different generations or whose situations in life are totally dissimilar. Regina, for instance, is a single mother with two teenage children.* She has a busy schedule and little time for socializing. Harald and Ute are a retired married

couple who have no children. On the surface, these two families seem to have little in common. But Harald and Ute applied the Bible counsel to widen out. They reached out to include Regina and her children in many activities, spending time with them in the public ministry and enjoying some recreation.

Can we widen out beyond our regular circle of friends? Why not seek closer contact with fellow believers of another nationality, culture, or age-group?

Responsive to the Needs of Others

A generous heart will move us to be attentive to the needs of others. What sort of needs? Well, observe the members of the Christian congregation. Young ones need guidance, elderly ones need encouragement, full-time ministers need commendation and support, and fellow believers who are downhearted need a listening ear. Everyone has needs. We want to respond to these needs as much as we reasonably can.

Widening out also means that we will show understanding to those with special needs. Do you know someone who is chronically ill or who is facing some other trial in life? Widening out in love and cultivating a generous heart will help you to be understanding and supportive of those in need.

As Bible prophecies for the near future reach fulfillment, strong bonds of unity within the congregation will be of far greater value than possessions, abilities, or achievements. (1 Peter 4:7, 8) Each of us can personally contribute toward strengthening the bonds of unity in our own congregation by widening out in love for our fellow believers. We can be sure that Jehovah will bless us richly for acting in harmony with the words of his Son, Jesus Christ, who said: "This is my commandment, that you love one another just as I have loved you."—John 15:12.

* Some names have been changed.



RIGHT CHOICES LED TO LIFELONG BLESSINGS

AS TOLD BY
PAUL KUSHNIR

IN 1897 my grandparents emigrated from Ukraine to Canada and settled near Yorkton, Saskatchewan. They arrived with four children—three boys and a girl. In 1923 the girl, Marinka, became my mother; I was her seventh child. Life back then was simple but secure. We had good food and warm clothing, and the government provided basic services. Friendly neighbors readily helped one another with large tasks. During the winter of 1925, one of the Bible Students, as Jehovah's Witnesses were then known, visited us. That visit moved us to make choices for which I am still grateful.

Bible Truth Enters Our Home

Mother accepted some booklets from the Bible Student and soon recognized the ring of truth. She made rapid spiritual progress and was baptized in 1926. When Mother be-

came a Bible Student, it gave our family an entirely new perspective on life. Our home became a haven of hospitality. Traveling overseers, called pilgrims, and other Bible Students often stayed with us. In 1928 a traveling overseer showed us the "Eureka Drama," a simplified version of the "Photo-Drama of Creation." He borrowed from us children a toy frog that made a clicking sound. When the frog clicked, it was time to change the slide. We took great pride in our contribution!

A traveling overseer named Emil Zarysky often visited us with his house car. Sometimes he was accompanied by his grown son, who encouraged us children to think about becoming full-time ministers, or pioneers. Many pioneers also stayed in our home. Once, mother lent a pioneer a shirt while she mended his. He unintentionally took it

with him when he left. Much later, he sent it back and apologized for the delay. "I could not afford the needed ten cents for postage," he wrote. We wished he had kept the shirt! I hoped that one day I would be able to imitate such self-sacrificing pioneers. I am thankful for Mother's hospitable spirit, which enriched our life and built up our love for the brotherhood.—1 Peter 4:8, 9.

Dad did not become a Bible Student; yet he did not oppose us. In 1930 he even allowed the brothers to use his large shed for a one-day assembly. Although I was only seven, the joy and dignity of that occasion impressed me. Dad died in 1933. Mother, then a widow with eight children, did not deviate even slightly from her determination to keep us on the path of true worship. She had me attend the meetings with her. At the time, they seemed endless, and I wished that I could join the other children, who were allowed to play outside. Out of respect for Mother, however, I stayed put. While Mother was cooking, she often quoted a scripture and then quizzed me as to where it was found in the Bible. In 1933 we had a bumper crop, and Mother used the extra income to buy a car. Some neighbors criticized her for wasting money, but she hoped that the car would help us in our theocratic activities. She was right.

Others Helped Me to Make Right Choices

There comes a time when a young person has to make choices that will affect his future. When that time came for my older sisters, Helen and Kay, they began pioneering. A pioneer who had enjoyed hospitality at our home was John Jazewsky, a fine young man.



*With Bill, my older brother,
and Saul, our horse*

Mother asked John to stay for a while to help out with the farm. Later, John married Kay, and they served as pioneers not far from our home. When I was 12 years old, they invited me to accompany them in field service during my school vacation. That afforded me an opportunity to get a taste of pioneer life.

In time, my brother John and I were able to run the farm, more or less. That allowed Mother to use the summer months to serve as what is now called an auxiliary pioneer. She used a two-wheeled cart pulled by an old horse. Father had named the stubborn nag Saul, but to Mother he was a docile creature that she could handle. John and I loved the farm, but each time Mother came home from field service and told her experiences, our love increasingly shifted from the farm to the pioneer ministry. In 1938, I increased my field service activities, and on February 9, 1940, I was baptized.

Some time later, I was appointed as a servant in the congregation. I cared for the congregation records and rejoiced with each sign of increase. I had a personal preaching territory in a town about ten miles from home. During the winter, I walked there every week and slept for one or two nights in the attic of the home of a family who showed interest in the Bible. After a discussion with the Lutheran preacher—during which I was somewhat lacking in tact—he threatened to set the police on my trail if I did not leave his flock alone. That only made me more determined to press on.

In 1942 my sister Kay and her husband, John, made plans to attend a convention in Cleveland, Ohio, in the United States. I was delighted to be invited to go along.

That convention was one of the best things that ever happened to me. It solidified my plans for the future. When Brother Nathan Knorr, who at that time took the lead in the worldwide work, issued a moving call for 10,000 pioneers, I made my decision right then and there to be one of them!

In January 1943, Henry, a traveling minister, visited our congregation. He gave a stirring talk that filled us with enthusiasm. The day after his talk, it was minus 40 degrees Fahrenheit, and a fierce northwestern wind made it feel even colder. We would normally stay inside during such a cold wave, but Henry was raring to go out in service. He and others rode a caboose, a horse-drawn covered sleigh equipped with a woodstove, to a village seven miles away. I went off on my own to make a visit on a family with five boys. They accepted my offer to study the Bible with them, and in time they embraced the truth.

Preaching Under Ban

During World War II, the Kingdom work was banned in Canada. We had to keep our Bible literature out of sight, and our farm provided a host of hiding places. The police paid us frequent visits but never found anything. While preaching, we used only the Bible. We met in small groups, and my brother John and I were selected to do secret courier work.

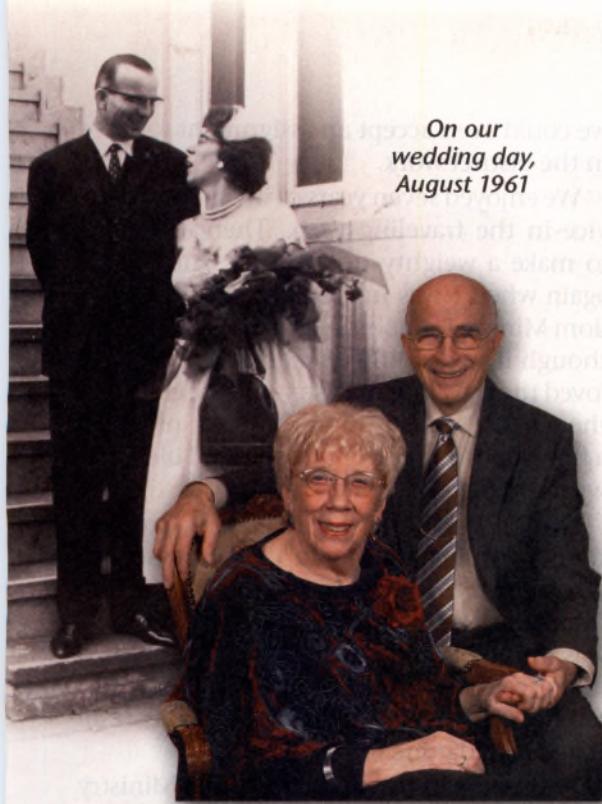
During the war, our congregation took part in a nationwide distribution of the booklet *End of Nazism*. We went out in the middle of the night. I felt very nervous as we approached each home stealthily and left a booklet on the doorstep. It was the scariest thing I had ever done. What a relief it was when we delivered the last copy of that booklet! Then we hurried back to the parked car, counted heads, and vanished into the black of the night.

Pioneering, Prisons, and Assemblies

On May 1, 1943, I bid Mother good-bye. With 20 dollars in my wallet and a small suitcase, I set out for my first pioneer assignment. Brother Tom Troop and his loving family in Quill Lake, Saskatchewan, received me hospitably. The next year, I went to an isolated territory in Weyburn, Saskatchewan. While doing street work on December 24, 1944, I was arrested. After spending some time in a local jail, I was taken to a camp in Jasper, Alberta. There, I was with other Witnesses, surrounded by the grandeur of Jehovah's creation, the Canadian Rockies. In the early part of 1945, camp officials allowed us to attend a meeting in Edmonton, Alberta. Brother Knorr gave an enthralling report about the progress of the worldwide work. We longed for the day when our detention would be over and we could have a full share in the ministry once again.

When I was released, I resumed pioneering. Shortly thereafter, it was announced that the "All Nations Expansion" Assembly would be held in Los Angeles, California. A brother in my new pioneer assignment fitted out his truck with seating for 20 passengers. On August 1, 1947, we set out on a memorable trip, taking us 4,500 miles through prairies, deserts, and majestic scenery, including Yellowstone and Yosemite national parks. The entire trip lasted 27 days—a wonderful experience!

The convention itself was a blessing never to be forgotten. To share in the occasion to the full, I served as an attendant during the day and as a watchman during the night. After attending a meeting for those interested in missionary service, I filled out an application but not with high expectations. In the meantime, in 1948, I answered the call for pioneers to serve in the Canadian province of Quebec.—Isaiah 6:8.



On our
wedding day,
August 1961



With Leida today

Gilead and Beyond

In 1949, I was delighted to receive an invitation to attend the 14th class of the Watchtower Bible School of Gilead. That training strengthened my faith and drew me closer to Jehovah. John and Kay had already graduated from the 11th class and were serving as missionaries in Northern Rhodesia (now Zambia). My brother John graduated from Gilead in 1956. Together with his wife, Frieda, he served in Brazil for 32 years until his death.

On my graduation day in February 1950, I was much encouraged by two telegrams, one from Mother and one from the Troop family in Quill Lake. The latter's telegram, with the heading "Advice to a Graduate," read: "This is a day of days for you. A day you'll always prize; and may success and gladness too be yours to realize."

I received an assignment to serve in the city of Quebec, but for a while I remained at Kingdom Farm, in New York State, where Gilead School was then located. One day, Brother Knorr asked me if I would be willing to go to Belgium. However, a couple of days later, he asked if I would agree to an assignment in the Netherlands. When I received the assignment letter, it stated that I was to "take up the work of branch servant." I felt overwhelmed.

On August 24, 1950, I set sail on an 11-day journey to the Netherlands—enough time to read through the newly released *New World Translation of the Christian Greek Scriptures*. I arrived in Rotterdam on September 5, 1950, where I was given a warm welcome by the Bethel family. In spite of the ravages of World War II, the brothers had done well in getting Christian activities moving again. While listening to their accounts of maintaining integrity under severe persecution, I thought that the prospect of serving under the direction of an inexperienced young branch servant could be difficult for those brothers. However, it soon became evident that I had no grounds for apprehension.

Of course, some matters needed attention. I had arrived just before a convention and was impressed to see thousands of delegates housed at the convention site. For the next convention, I suggested that we find accommodations in private homes. The brothers thought that it was a fine idea—but not for their country. After reasoning on the matter, we reached a compromise—half the delegates would be housed on the convention grounds and the other half in the homes of non-Witnesses in the convention city. With some pride I pointed out the results to Brother Knorr when he attended the convention. However, any feelings of accomplishment disappeared quickly when I later read a report about our convention in *The Watchtower*, which stated: "We feel sure that next

time the effort will first be made in faith to procure lodging for the conventioners in the most effective place for witnessing, the people's homes." That is exactly what we did the "next time"!

In July 1961, two representatives of our branch office were invited to attend a meeting with other branch representatives in London. Brother Knorr announced that the *New World Translation of the Holy Scriptures* would be made available in more languages, including Dutch. How exciting that news was! Fortunately, we had no idea of the magnitude of the project. Two years later, in 1963, it was my pleasure to take part in a program at a convention in New York during which the *New World Translation of the Christian Greek Scriptures* in Dutch was released.

Decisions and New Assignments

In August 1961, I married Leida Wamelink. Her entire family had accepted the truth in 1942 during the time of Nazi persecution. Leida started pioneering in 1950 and came to Bethel in 1953. The way she worked at Bethel and in the congregation indicated to me that she would be a loyal companion in my ministry.

A little more than a year after we got married, I was invited to Brooklyn for a ten-month course of additional training. There were no provisions for wives to accompany their husbands. Although her health was not good, Leida lovingly agreed that I should accept the invitation. Later, Leida's health problems worsened. We tried to make a go of it at Bethel but eventually decided that it would be more practical to continue our full-time service in the field. So we began to serve in the traveling ministry. Shortly thereafter, my wife had to undergo a serious operation. With the loving support of friends, we were able to handle the situation, and a year later

we could even accept an assignment to serve in the district work.

We enjoyed seven years of invigorating service in the traveling work. Then, the need to make a weighty decision presented itself again when I was invited to teach the Kingdom Ministry School at Bethel. We agreed, although it was a difficult transition, since we loved the traveling ministry. The 47 classes of the school, each lasting two weeks, provided a fine opportunity to share spiritual blessings with congregation elders.

During that time, I was making preparations to visit my mother in 1978. But suddenly, on April 29, 1977, we received a telegram informing us that Mother had passed away. I was numbed by the realization that I would no longer be able to hear her warm voice nor tell her once again how grateful I was for all that she had done for me.

At the conclusion of the Kingdom Ministry School course, we were asked to become members of the Bethel family. During the years that followed, I served for ten years as the coordinator of the Branch Committee. In time, the Governing Body appointed a new coordinator, who was better able to handle the responsibility. I am very thankful for that.

Serving as Age Permits

Both Leida and I are now 83 years old. I have enjoyed more than 60 years in full-time service, the last 45 with my loyal wife. She has viewed her support of me in all our assignments as part of her dedicated service to Jehovah. Presently, we do what we can at Bethel and in the congregation.—Isaiah 46:4.

From time to time, we enjoy recalling some of the high points of our life. We have no regrets about what we have done in Jehovah's service, and we are convinced that the choices we made early in life were the very best. We are determined to continue serving and honoring Jehovah with all our strength.

Gilead Graduates Receive Instruction That Touches the Heart

ON SEPTEMBER 9, 2006, the graduation of the 121st class of the Watchtower Bible School of Gilead took place at the Watchtower Educational Center in Patterson, New York. It was a heartwarming program.

Geoffrey Jackson, a member of the Governing Body of Jehovah's Witnesses, opened the program by welcoming the 56 graduates and the international audience of 6,366. He considered Psalm 86:11, which states: "Instruct me, O Jehovah, about your way. I shall walk in your truth. Unify my heart to fear your name." Brother Jackson pointed out three things that are emphasized in that verse. He said: "In the first sentence, it is instruction; in the second sentence, application; and in the third, motivation. These three things are especially important for you missionaries as you go to your assignments." Then he introduced a series of talks and interviews that emphasized all three things.

Heartwarming Words of Instruction

William Malenfant, a member of the headquarters staff, considered the theme "The Best Life Possible." He drew attention to the example of Mary, the sister of Martha. On one occasion when Jesus visited their home, Mary chose to sit at his feet to listen to him, making that her priority. Jesus told Martha: "Mary chose the good portion, and it will not be taken away from her." (Luke 10:38-42) "Just think of that," noted the speaker. "For all eternity Mary will remember that she sat at Jesus' feet and listened one-on-one to wonderful spiritual truths—all because she made a good choice." After commanding the graduates for their good spiritual choices, he said: "Your choices have led you to the best possible life."

Next Anthony Morris, a member of the Governing Body, developed the theme "Put On the Lord Jesus Christ," based on Romans 13:14. How can we do this? Brother Morris pointed out the footnote on



CLASS STATISTICS

Number of countries represented: 6

Number of countries assigned to: 25

Number of students: 56

Average age: 35.1

Average years in truth: 18.3

Average years in full-time ministry: 13.9

this verse in the *Reference Bible*, which states: "Imitate the manners of the Lord." So this means imitating Jesus' example and disposition. "Jesus put individuals at ease," said the speaker, "because he had a sincere interest in them, and they could feel it." Then the speaker considered how the students had acquired much knowledge in their Gilead courses "in order . . . to grasp mentally . . . the breadth and length and height and depth" of the truth, as Ephesians 3:18 says. But he reminded them of verse 19, which goes on to state: "And to know the love of the Christ which surpasses knowledge." Brother Morris urged the



121st Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back, and names are listed from left to right in each row.

- (1) Fox, Y.; Kunicki, D.; Wilkinson, S.; Kawamoto, S.; Consolandi, G.; Mayen, C. (2) Santiago, N.; Clancy, R.; Fischer, M.; de Abreu, L.; Davis, E. (3) Hwang, J.; Hoffman, D.; Wridgway, L.; Ibrahim, J.; Dabelstein, A.; Bakabak, M. (4) Peters, M.; Jones, C.; Ford, S.; Parra, S.; Rothrock, D.; Tatlot, M.; Perez, E. (5) de Abreu, F.; Kawamoto, S.; Ives, S.; Burdo, J.; Hwang, J.; Wilkinson, D. (6) Fox, A.; Bakabak, J.; Cichowski, P.; Forier, C.; Mayen, S.; Consolandi, E.; Wridgway, W. (7) Parra, B.; Perez, B.; Tatlot, P.; Santiago, M.; Ibrahim, Y.; Kunicki, C. (8) Burdo, C.; Cichowski, B.; Ives, K.; Ford, A.; Rothrock, J.; Hoffman, D.; Davis, M. (9) Peters, C.; Dabelstein, C.; Jones, K.; Clancy, S.; Fischer, J.; Forier, S.

students: "As you continue doing your personal study, reflect on how you can imitate the loving compassion of Christ and really 'put on the Lord Jesus Christ.'"

Parting Counsel From Gilead Instructors

The next talk was given by Gilead instructor Wallace Liverance, whose theme was based on Proverbs 4:7. He said that while godly wisdom is most important, we must also "acquire understanding," which in-

volves combining isolated facts and then seeing how they relate to one another so as to grasp the import of a matter. The speaker showed that acquiring understanding brings joy. For example, in Nehemiah's time, the Levites "were explaining the law" and "giving understanding." Afterward, the people carried on "a great rejoicing, for they had *understood* the words that had been made known to them." (Nehemiah 8:7, 8, 12) Brother Liverance concluded: "Joy is a by-product of

understanding the spirit-inspired Word of God."

"Who Really Is Your Enemy?" was the theme considered by Mark Noumair, another Gilead instructor. In warfare, quite a number of soldiers are killed by friendly fire, being hit by their own forces. "What about the spiritual warfare we are in?" he asked. "If not careful, we could be confused about who the real enemy is and wound our own troops." Envy may confuse some. It caused King Saul to try to kill David, his fellow worshipper, when in reality the Philistines were the enemy. (1 Samuel 18:7-9; 23:27, 28) Then the speaker continued: "What if you serve with a missionary who excels in many ways? Will you wound your fellow soldier with critical remarks, or will you make peace with the fact that others will surpass you in a variety of ways? Zeroing in on the imperfections of others may only confuse us as to who the real enemy is. Fight the real enemy, Satan."

Enjoyable Experiences and Informative Interviews

The next part, "Do the Work of an Evangelizer," was handled by Gilead instructor Lawrence Bowen and included interviews and experiences. He explained that a footnote on 2 Timothy 4:5 in the *Reference Bible* says, do the work "of a missionary." The speaker added: "This is quite appropriate, for the main work of a Gilead-trained missionary is that of spreading the good news, and this class has done so wherever they could find people." Some delightful experiences were re-enacted.

Next on the program were two parts handled by Michael Burnett and Scott Shoffner respectively, both members of the Bethel family. They interviewed Branch Committee members from Australia, Barbados, Korea, and Uganda. The comments of the committee members revealed how much effort is put into caring for the needs of the missionaries, including providing them with ade-

quate housing and health care. The committee members emphasized that successful missionaries are willing to adapt to local circumstances.

A Stimulating and Moving Conclusion

The principal discourse of the program was the talk "Fear God and Give Him Glory," presented by John E. Barr, a longtime member of the Governing Body. He considered Revelation 14:6, 7, which reads: "I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived.'"

Brother Barr urged the students to take to heart three things regarding that angel. First, he had to declare the everlasting good news that Christ is now ruling with full Kingdom authority. The speaker said: "We are absolutely convinced that his enthronement took place in 1914. So these glad tidings must be proclaimed all over the earth." Second, the angel stated: "Fear God." The speaker explained that the graduates need to help their Bible students to develop reverence for God so as not to do anything that displeases him. Third, the angel commanded: 'Give God glory.' "Never forget," the students were urged, "that we serve for God's glory, not our own." Then in discussing "the hour of the judgment," Brother Barr stated: "Time is ticking away to when the final judgment will be pronounced. Many in our territories still need to hear the message of the good news before it is too late."

With these words ringing in their ears, the 56 graduates were given their diplomas and sent forth to the ends of the earth. The hearts of the graduates and all the others in attendance were deeply touched by the motivating counsel they received on that delightful day.

"YOU MUST BECOME NOTHING BUT JOYFUL"

"You will celebrate the festival to Jehovah . . . , and you must become nothing but joyful."—DEUTERONOMY 16:15.

WHEN Satan led Adam and Eve into rebellion against their Creator, he raised two issues of vital importance. First, he challenged Jehovah's truthfulness and the rightness of his way of ruling. Second, Satan implied that humans would serve God only out of self-interest. The latter issue was stated explicitly in the time of Job. (Genesis 3:1-6; Job 1:9, 10; 2:4, 5) Nevertheless, Jehovah acted quickly to handle the situation. Even while Adam and Eve were still in the garden of Eden, Jehovah foretold how He would resolve the issues. He foretold the coming of a "seed" who, after having his heel bruised, would fatally bruise Satan in the head.—Genesis 3:15.

As time went by, Jehovah shed increasing light on that prophecy, thus demonstrating the certainty of its eventual fulfillment. For example, God told Abraham that the "seed" would appear among his descendants. (Genesis 22:15-18) Abraham's grandson Jacob became father to the 12 tribes of Israel. In 1513 B.C.E., when those tribes became a nation, Jehovah gave them a system of laws that included various annual festivals. The apostle Paul said that those festivals were "a shadow of the things to come." (Colossians 2:16, 17; Hebrews 10:1) They contained foregleams of the outworking of Jehovah's purpose for the Seed. Observing those festivals caused great

1. (a) What issues did Satan raise? (b) What did Jehovah foretell following the rebellion of Adam and Eve?
2. What light did Jehovah shed on how he would fulfill the prophecy recorded at Genesis 3:15?

joy in Israel. A brief consideration of them will strengthen our faith in the reliability of Jehovah's promises.

The Seed Appears

³ More than 4,000 years after Jehovah's original prophecy, the promised Seed appeared. It was Jesus. (Galatians 3:16) As a perfect man, Jesus kept his integrity to the death and thus proved that Satan's accusations were lies. In addition, since Jesus was sinless, his death was a sacrifice of great value. By means of it, Jesus provided deliverance from sin and death for faithful descendants of Adam and Eve. Jesus' death on the torture stake was the 'bruising in the heel' of the promised Seed.—Hebrews 9:11-14.

Jesus died on Nisan 14, 33 C.E.* In Israel, Nisan 14 was the joyous day of the Passover celebration. Each year on that day, families shared a meal that included a young, unblemished lamb. In this way, they remembered the role that the blood of a lamb played in the deliverance of the Israelite firstborn when the angel of death slew the firstborn of the Egyptians on Nisan 14, 1513 B.C.E. (Exodus 12:1-14) The Passover lamb foreshadowed Jesus, of whom the apostle Paul said: "Christ our passover has been sacrificed." (1 Corinthians 5:7) Like the blood of the

* Nisan corresponds to March/April on our present calendar.

3. Who was the promised Seed, and how was his heel bruised?
4. How was Jesus' sacrifice foreshadowed?

Passover lamb, Jesus' shed blood provides salvation for many.—John 3:16, 36.

'The Firstfruits of the Dead'

⁵ On the third day, Jesus was raised back to life in order to present the value of his sacrifice to his Father. (Hebrews 9:24) His resurrection was foreshadowed during another festival. The day after Nisan 14 saw the beginning of the Festival of Unfermented Cakes. On the next day, Nisan 16, Israelites brought a sheaf of the firstfruits of the barley harvest, the earliest harvest in Israel, for the priest to wave before Jehovah. (Leviticus 23:6-14) How appropriate that in the year 33 C.E., on that very day, Jehovah thwarted Satan's vicious efforts to silence forever his "faithful and true witness"! On Nisan 16, 33 C.E., Jehovah resurrected Jesus from the dead to immortal spirit life.—Revelation 3:14; 1 Peter 3:18.

⁶ Jesus became "the firstfruits of those who have fallen asleep in death." (1 Corinthians 15:20) Unlike those who had been resurrected before, Jesus did not die again. Rather, he ascended to heaven to Jehovah's right hand, where he waited until he would be installed as King of Jehovah's heavenly Kingdom. (Psalm 110:1; Acts 2:32, 33; Hebrews 10:12, 13) Since his installment as King, Jesus is now in a position to bruise the great enemy, Satan, in the head permanently and to destroy his seed.—Revelation 11:15, 18; 20:1-3, 10.

More Members of Abraham's Seed

⁷ Jesus was the Seed who was promised in Eden and by means of whom Jehovah would "break up the works of the Devil." (1 John 3:8) However, when Jehovah spoke to Abraham, He indicated that Abraham's "seed"

5, 6. (a) When was Jesus resurrected, and how was that event foreshadowed in the Law? (b) How did the resurrection of Jesus make the fulfillment of Genesis 3:15 possible?

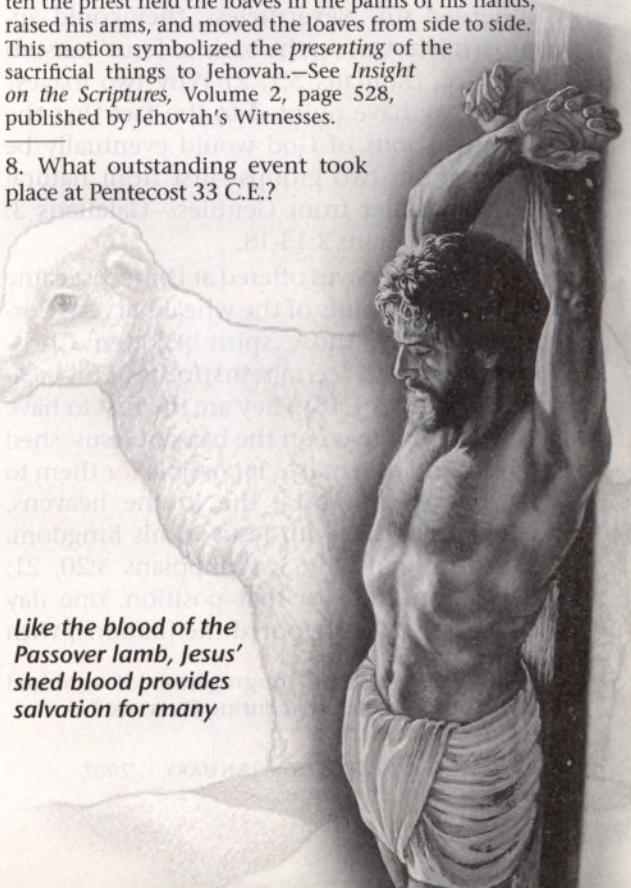
7. What was the Festival of Weeks?

would be more than just one person. It would be "like the stars of the heavens and like the grains of sand that are on the seashore." (Genesis 22:17) The appearance of other members of the "seed" was foreshadowed by yet another joyful festival. Fifty days after Nisan 16, Israel celebrated the Festival of Weeks. The Law about this states: "To the day after the seventh sabbath you should count, fifty days, and you must present a new grain offering to Jehovah. Out of your dwelling places you should bring two loaves as a wave offering. Of two tenths of an ephah of fine flour they should prove to be. They should be baked leavened, as first ripe fruits to Jehovah."*—Leviticus 23:16, 17, 20.

⁸ When Jesus was on earth, the Festival of Weeks was known as Pentecost (from a Greek word meaning "fiftieth"). At Pentecost 33 C.E., the greater High Priest, the

* In this wave offering of the two leavened loaves, often the priest held the loaves in the palms of his hands, raised his arms, and moved the loaves from side to side. This motion symbolized the *presenting* of the sacrificial things to Jehovah.—See *Insight on the Scriptures*, Volume 2, page 528, published by Jehovah's Witnesses.

8. What outstanding event took place at Pentecost 33 C.E.?



Like the blood of the Passover lamb, Jesus' shed blood provides salvation for many

	<i>Passover</i>	<i>Festival of Unfermented Cakes (Nisan 15-21)</i>		
	<i>Nisan 14</i>	<i>Nisan 15</i>	<i>Nisan 16</i>	← 50 days →
Event:	<i>Passover lamb slain</i>	<i>Sabbath</i>	<i>Barley offered</i>	
Foreshadowed:	<i>Jesus sacrificed</i>		<i>Jesus resurrected</i>	

resurrected Jesus Christ, poured out holy spirit upon the small group of 120 disciples gathered in Jerusalem. Thus those disciples became anointed sons of God and brothers of Jesus Christ. (Romans 8:15-17) They became a new nation, “the Israel of God.” (Galatians 6:16) From small beginnings, that nation would finally number 144,000.—Revelation 7:1-4.

⁹ The congregation of anointed Christians was foreshadowed by the two leavened loaves waved before Jehovah each Pentecost. The loaves’ being leavened showed that anointed Christians would still have the leaven of inherited sin. Nevertheless, they could approach Jehovah on the basis of Jesus’ ransom sacrifice. (Romans 5:1, 2) Why two loaves? That may have pointed to the fact that the anointed sons of God would eventually be drawn from two groups—first from natural Jews and later from Gentiles.—Galatians 3:26-29; Ephesians 2:13-18.

¹⁰ The two loaves offered at Pentecost came from the firstfruits of the wheat harvest. Correspondingly, those spirit-begotten Christians are called “certain firstfruits of his creatures.” (James 1:18) They are the first to have their sins forgiven on the basis of Jesus’ shed blood, and that makes it possible for them to be granted immortal life in the heavens, where they rule with Jesus in his Kingdom. (1 Corinthians 15:53; Philippians 3:20, 21; Revelation 20:6) In that position, one day soon they will “shepherd the [nations] with

9, 10. How was the congregation of anointed Christians foreshadowed during Pentecost?

an iron rod” and see ‘Satan crushed under their feet.’ (Revelation 2:26, 27; Romans 16:20) The apostle John said: “These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb.”—Revelation 14:4.

A Day Emphasizing Deliverance

¹¹ On the tenth day of Ethanim (later called

11, 12. (a) What happened on Atonement Day? (b) What benefits did Israel receive from the sacrifices of the bull and the goats?

The firstfruits of the barley harvest offered on Nisan 16 foreshadowed Jesus’ resurrection



<i>Festival of Weeks (Pentecost)</i>	<i>Day of Atonement</i>	<i>Festival of Booths (Ingathering, Tabernacles)</i>
<i>Sivan 6</i>	<i>Tishri 10</i>	<i>Tishri 15-21</i>
<i>Two loaves offered</i>	<i>A bull and two goats offered</i>	<i>Israelites joyfully dwelled in booths and rejoiced in the harvest, 70 bulls offered</i>
<i>Jesus presented his anointed brothers to Jehovah</i>	<i>Jesus offered the value of his blood in behalf of all mankind</i>	<i>Ingathering of anointed and "great crowd"</i>

Tishri),* Israel celebrated a festival that foreshadowed how the benefits of Jesus' ransom sacrifice would be applied. On that day the whole nation came together for the Day of Atonement to have sacrifices offered in their behalf for the covering of their sins.—Leviticus 16:29, 30.

¹² On Atonement Day, the high priest slaughtered a young bull, and in the Most Holy, he spattered some of its blood seven times before the cover of the Ark, thus representatively offering the blood before Jehovah. That offering was for the sins of the high priest and "his house," the underpriests and the Levites. Then the high priest took two goats. One he slaughtered as a sin

* Ethanim, or Tishri, corresponds to September/October on our present calendar.

The two loaves offered at Pentecost foreshadowed the congregation of anointed Christians

offering "for the people." Some of its blood too was sprinkled before the cover of the Ark in the Most Holy. Afterward, the high priest laid his hands on the head of the second goat and confessed the errors of the sons of Israel. Then he had the goat led off into the wilderness to carry away the nation's sins in a symbolic way.—Leviticus 16:3-16, 21, 22.

¹³ As those acts foreshadowed, the great High Priest, Jesus, uses the merit of his own lifeblood to provide forgiveness of sins. First, the value of his blood is applied to the "spiritual house" of 144,000 anointed Christians, enabling these to be declared righteous and enjoy a clean standing before Jehovah. (1 Peter 2:5; 1 Corinthians 6:11) This is foreshadowed by the sacrifice of the bull. Thus the way is opened for them to receive their heavenly inheritance. Second, the value of Jesus' blood is applied in behalf of millions of others who exercise faith in Christ, as shown by the sacrifice of the goat. These will be blessed with everlasting life here on earth, the inheritance that Adam and Eve lost. (Psalm 37:10, 11) On the basis of his shed blood, Jesus carries away the sins of mankind, just as the live goat in a token way carried the sins of Israel off into the wilderness.—Isaiah 53:4, 5.

Rejoicing Before Jehovah

¹⁴ After the Atonement Day, the Israelites celebrated the Festival of Booths, the most joyful festival of the Jewish year. (Leviticus

13. How did events on Atonement Day foreshadow the role that Jesus plays?

14, 15. What happened during the Festival of Booths, and of what did this remind the Israelites?



The Festival of Booths foreshadowed the joyous ingathering of anointed ones and of "a great crowd" from all nations

23:34-43) That festival took place from the 15th to the 21st of Ethanim and concluded with a solemn assembly on the 22nd of the month. It marked the end of the ingathering of the harvest and was a time of thanksgiving for the abundant goodness of God. For that reason, Jehovah commanded the celebrants: "Jehovah your God will bless you in all your produce and in every deed of your hand, and you must become nothing but joyful." (Deuteronomy 16:15) What a happy time that must have been!

¹⁵ During that festival, the Israelites dwelled in booths for seven days. They were thus reminded that at one time they had dwelled in booths in the wilderness. The fes-

tival gave them ample opportunity to reflect on Jehovah's fatherly care. (Deuteronomy 8: 15, 16) And since all, wealthy and poor alike, dwelled in booths that were similar, the Israelites were reminded that in relation to the festival, they were all equal.—Nehemiah 8: 14-16.

¹⁶ The Festival of Booths was a harvest festival, a joyful celebration of ingathering, and it foreshadowed the joyous ingathering of those who exercise faith in Jesus Christ. The ingathering began at Pentecost 33 C.E., when Jesus' 120 disciples were anointed to become part of "a holy priesthood." As the Israelites lived in booths for a few days, anointed ones know that they are mere "temporary residents" in this ungodly world. Their hope is a heavenly one. (1 Peter 2:5, 11) That ingathering of anointed Christians reaches its conclusion during these "last days," when the final ones of the 144,000 are gathered.—2 Timothy 3:1.

¹⁷ It is noteworthy that during this an-

16. What was foreshadowed by the Festival of Booths?

17, 18. (a) What indicates that others besides anointed Christians benefit from Jesus' sacrifice? (b) Who today are benefiting from the antitypical Festival of Booths, and when will that joyful festival reach its climax?

Can You Explain?

- What was foreshadowed by the Passover lamb?
- What ingathering was foreshadowed by the Festival of Pentecost?
- What features of the Atonement Day pointed to the way that Jesus' ransom sacrifice is applied?
- In what way is the ingathering of Christians foreshadowed by the Festival of Booths?

cient festival, 70 bulls were offered. (Numbers 29:12-34) The number 70 represents 7 multiplied by 10, numbers that in the Bible represent heavenly and earthly perfection. Hence, the sacrifice of Jesus will benefit faithful ones from all 70 families of mankind that descended from Noah. (Genesis 10:1-29) In harmony with that, in our time the ingathering has widened out to include individuals from all nations who exercise faith in Jesus and have the hope of living on a paradise earth.

¹⁸ The apostle John saw this modern-day ingathering in vision. First he heard the announcing of the sealing of the final ones of the 144,000. Then he saw "a great crowd, which no man was able to number," standing before Jehovah and Jesus, with "palm branches in their hands." These "come out of the great tribulation" into the new world. They too are now mere temporary residents in this old system of things, and they look forward with confidence to the time when "the Lamb . . . will shepherd them, and will

guide them to fountains of waters of life." At that time, "God will wipe out every tear from their eyes." (Revelation 7:1-10, 14-17) The antitypical Festival of Booths will reach its climax after the end of the Thousand Year Reign of Christ when they along with faithful resurrected ones are granted everlasting life.—Revelation 20:5.

¹⁹ We too can be "nothing but joyful" as we meditate on the meaning of the ancient Jewish festivals. It is thrilling to consider that Jehovah provided foregleams of how his prophecy given back in Eden would be fulfilled, and it is exciting to see its actual fulfillment taking place step-by-step. Today, we know that the Seed has appeared and that he has been bruised in the heel. Now he is a heavenly King. Further, most of the 144,000 have already proved their faithfulness to the death. What remains to be done? How soon will the prophecy be completely fulfilled? This will be discussed in the following article.

19. How do we benefit from a consideration of the festivals celebrated in Israel?

"THE FIRST RESURRECTION"—NOW UNDER WAY!

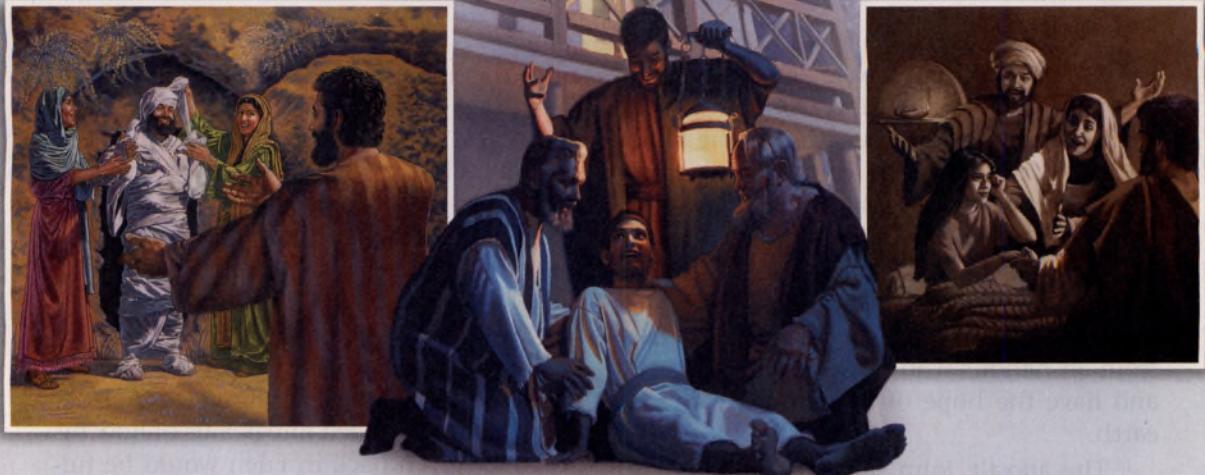
"Those who are dead in union with Christ will rise first."—1 THESSALONIANS 4:16.

THE living are conscious that they will die." Ever since Adam sinned, that has been true. Throughout history, everyone born has known that he would eventually die, and many have wondered: 'What comes next? What is the condition of the dead?'

1, 2. (a) What hope is there for those who have died? (b) On what basis do you believe in the resurrection? (See footnote.)

The Bible answers: "As for the dead, they are conscious of nothing at all."—Ecclesiastes 9:5.

² Is there any hope, then, for those who have died? Yes. In fact, there must be if God's original purpose for mankind is to be fulfilled. Over the centuries, loyal servants of God have exercised faith in Jehovah's promise about a Seed who would destroy Satan



and undo the harm he did. (Genesis 3:15) Most have died. If they are to see the fulfillment of that promise and of others that Jehovah has made, they need to be raised from the dead. (Hebrews 11:13) Is such a thing possible? Yes, it is. The apostle Paul said: "There is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) Paul once resurrected a young man named Eutychus, who had fallen from a third-floor window and was "picked up dead." This is the last of nine resurrections recorded in the Bible. —Acts 20:7-12.*

³ Those nine resurrections provide a basis

* For the other eight, see 1 Kings 17:21-23; 2 Kings 4:32-37; 13:21; Mark 5:35, 41-43; Luke 7:11-17; 24:34; John 11:43-45; Acts 9:36-42.

3. What comfort have you personally drawn from Jesus' words recorded at John 5:28, 29, and why?

for faith in Paul's statement. They strengthen our confidence in Jesus' assurance: "The hour is coming in which *all* those in the memorial tombs will hear [Jesus'] voice and come out." (John 5:28, 29) What heartwarming words! And how comforting for the millions whose loved ones have fallen asleep in death!

⁴ The majority of those who are resurrected will come back to an earth made peaceful under God's Kingdom. (Psalm 37:10, 11, 29; Isaiah 11:6-9; 35:5, 6; 65:21-23) However, other resurrections were to take place before that happens. First, Jesus Christ had to be resurrected to present the value of his sacrifice to God in our behalf. Jesus died and was resurrected in 33 C.E.

⁵ Next, anointed members of "the Israel of God" must join the Lord Jesus Christ in heavenly glory, where they will "always be with the Lord." (Galatians 6:16; 1 Thessalonians 4:17) That event is called "the earlier resurrection" or "the first resurrection." (Philippians 3:10, 11;

4, 5. What different resurrections does the Bible mention, and which will be discussed in this article?



What resurrections take place before mankind in general is raised from the dead?

Revelation 20:6) When that resurrection is completed, the time will be at hand for millions to be resurrected back to the earth with the prospect of gaining everlasting life in Paradise. Hence, whether our hope is heavenly or earthly, we have a keen interest in "the first resurrection." What kind of resurrection is it? When does it occur?

"With What Sort of Body?"

⁶ In his first letter to the Corinthians, Paul raises a question about the first resurrection: "How are the dead to be raised up? Yes, with what sort of body are they coming?" He then answers the question: "What you sow is not made alive unless first it dies . . . but God gives it a body just as it has pleased him . . . The glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort."—1 Corinthians 15:35-40.

⁷ Paul's words show that Christians anointed with holy spirit must die before they can receive their heavenly reward. At their death, their earthly body returns to the dust. (Genesis 3:19) At God's appointed time, they are resurrected with a body of a kind suitable for life in the heavens. (1 John 3:2) God also grants them immortality. That is not something they possess from birth, as if a so-called immortal soul were breathed into them. "This which is mortal must put on immortality," says Paul. Immortality is a gift from God, "put on" by those who share in the first resurrection.—1 Corinthians 15:50, 53; Genesis 2:7; 2 Corinthians 5:1, 2, 8.

⁸ Only 144,000 share in the first resurrection. Jehovah began selecting them at Pentecost 33 C.E., shortly after he resurrected Jesus. All of them have "[Jesus'] name and the

6, 7. (a) Before anointed Christians can go to heaven, what must occur? (b) With what kind of body will they be resurrected?

8. How do we know that God does not select the 144,000 from members of different religions?

name of his Father written on their foreheads." (Revelation 14:1, 3) Hence, they are not selected from many different religions. All are Christians, and all proudly bear the name of the Father—Jehovah. When they are resurrected, they receive an assignment of work in the heavens. The prospect of serving God in such a direct way is simply thrilling to them.

Now Under Way?

⁹ When does the first resurrection occur? There is strong evidence that it is now under way. For example, compare two chapters of Revelation. First, look at Revelation chapter 12. There we read that the newly enthroned Jesus Christ, along with his holy angels, wages war against Satan and his demons. (Revelation 12:7-9) As this journal has often shown, that battle began in 1914.* Notice, though, that none of Christ's anointed followers are said to be with Jesus in that heavenly war. Now look at chapter 17 of Revelation. We read there that after the destruction of "Babylon the Great," the Lamb will conquer the nations. Then it adds: "Also, those called and chosen and faithful with him will do so." (Revelation 17:5, 14) "Called and chosen and faithful" ones must already have been resurrected if they are to be with Jesus for the final defeat of Satan's world. Reasonably, then, anointed ones who die before Armageddon are resurrected sometime between 1914 and Armageddon.

¹⁰ Can we say more precisely when the first resurrection begins? An interesting clue is

* For Scriptural proof that Christ's presence began in 1914, see the book *What Does the Bible Really Teach?* pages 215-18, published by Jehovah's Witnesses.

9. How do Revelation 12:7 and 17:14 help us to approximate the time when the first resurrection begins?

10, 11. (a) Who are the 24 elders, and what does one of them reveal to John? (b) What can we deduce from this?

found at Revelation 7:9-15, where the apostle **John** describes his vision of “a great crowd, which no man was able to number.” The identity of that great crowd is revealed to **John** by one of the 24 elders, and these elders represent the 144,000 joint heirs with Christ in their heavenly glory.* (Luke 22:28-30; Revelation 4:4) John himself had a heavenly hope; but since he was still a man on earth when the elder spoke to him, in the vision John must represent anointed ones on earth who have not yet received their heavenly reward.

¹¹ What, then, can we deduce from the fact that one of the 24 elders identifies the great crowd to John? It seems that resurrected ones of the 24-elders group may be involved in the communicating of divine truths today. Why is that important? Because the correct identity of the great crowd was revealed to God’s anointed servants on earth in 1935. If one of the 24 elders was used to convey that important truth, he would have had to be resurrected to heaven by 1935 at the latest. That would indicate that the first resurrection began sometime between 1914 and 1935. Can we be more precise?

¹² At this point, it may be helpful to consider what might be viewed as a Bible parallel. Jesus Christ was anointed as the future King of God’s Kingdom in the fall of 29 C.E. Three and a half years later, in the spring of 33 C.E., he was resurrected as a mighty spirit person. Could it, then, be reasoned that since Jesus was enthroned in the fall of 1914, the resurrection of his faithful anointed followers began three and a half years later, in the spring of 1918? That is an interesting possibility. Al-

* For information on how we know that the 24 elders represent anointed Christians in their heavenly position, see *Revelation—Its Grand Climax At Hand!* page 77, published by Jehovah’s Witnesses.

12. Explain why the spring of 1918 may be viewed as a possible time for the first resurrection to begin.

though this cannot be directly confirmed in the Bible, it is not out of harmony with other scriptures that indicate that the first resurrection got under way soon after Christ’s presence began.

¹³ For example, Paul wrote: “We the living who survive to the presence of the Lord [not, to the *end* of his presence] shall in no way precede those who have fallen asleep in death; because the Lord himself will descend from heaven with a commanding call, with an archangel’s voice and with God’s trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord.” (1 Thessalonians 4:15-17) Therefore, anointed Christians who died before Christ’s presence were raised to heavenly life ahead of those who were still alive during Christ’s presence. This means that the first resurrection must have begun early in Christ’s presence, and it continues “during his presence.” (1 Corinthians 15:23) Rather than occurring all at once, the first resurrection takes place over a period of time.

“A White Robe Was Given to Each of Them”

¹⁴ Consider, too, the evidence contained in Revelation chapter 6. There Jesus is seen riding forth as a conquering King. (Revelation 6:2) The nations are embroiled in warfare of epic proportions. (Revelation 6:4) There is widespread famine. (Revelation 6:5, 6) Deadly plagues ravage mankind. (Revelation 6:8) All these prophesied events clearly fit world conditions since 1914. But something else

13. In what way does 1 Thessalonians 4:15-17 suggest that the first resurrection began early in Christ’s presence?

14. (a) When are the visions recorded in Revelation chapter 6 fulfilled? (b) What is portrayed at Revelation 6:9?



happens. Our attention is drawn to an altar of sacrifice. At its base are "the souls of those slaughtered because of the word of God and because of the witness work that they used to have." (Revelation 6:9) Since "the soul [or, life] of the flesh is in the blood," what is really represented as being at the foot of the altar is the blood of faithful servants of Jesus who were slaughtered because of their bold and zealous witnessing.—Leviticus 17:11.

¹⁵ Like the blood of righteous Abel, the blood of these Christian martyrs is crying out for justice. (Genesis 4:10) "They cried with a loud voice, saying: 'Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?'" What comes next? "A white robe was given to each of them; and they were told to rest a little while longer, until the number was filled also of their fellow slaves and their brothers who were about to be killed as they also had been."—Revelation 6:10, 11.

¹⁶ Were these white robes handed out to pools of blood lying at the base of an altar? Of course not! The robes were given to the in-

15, 16. Explain why the words of Revelation 6:10, 11 refer to the first resurrection.

In what way is a white robe given to certain ones who were sleeping in death?

dividuals whose blood was shed, as it were, on the altar. They sacrificed their lives in Jesus' name and were now resurrected as spirits. How do we know that? Earlier in the book of Revelation, we read: "He that conquers will thus be arrayed in white outer garments; and I will by no means blot out his name from the book of life." Recall, too, that the 24 elders were "dressed in white outer garments, and upon their heads [were] golden crowns." (Revelation 3:5; 4:4) So after war, famine, and pestilence began to ravage the earth, members of the 144,000 who were dead, represented by the blood at the base of the altar, were raised to heavenly life and clothed in symbolic white robes.

¹⁷ Those newly resurrected ones must "rest." They must wait patiently for God's day of vengeance. Their "fellow slaves," anointed Christians still on earth, have yet to prove their integrity under trial. When the time for divine judgment arrives, the "rest" will be over. (Revelation 7:3) At that time, those resurrected ones will share with the Lord Jesus Christ in bringing destruction upon the wicked, including those who shed the blood

17. In what sense must those who receive white robes "rest"?

Can You Explain?

How do the following scriptures help us to discern the timing of "the first resurrection"?

- Revelation 12:7; 17:14
- Revelation 7:13, 14
- 1 Corinthians 15:23; 1 Thessalonians 4:15-17
- Revelation 6:2, 9-11

of innocent Christians.—2 Thessalonians 1:7-10.

What It Means for Us

¹⁸ God's Word does not disclose a precise date for the first resurrection, but it does reveal that it occurs over a period of time, during Christ's presence. The first to be resurrected are anointed Christians who died before Christ's presence began. As Christ's presence progresses, anointed Christians who faithfully finish their earthly course are changed "in the twinkling of an eye" into powerful spirit creatures. (1 Corinthians 15:52) Will all the anointed receive their heavenly reward be-

18, 19. (a) For what reasons can you conclude that the first resurrection is now under way? (b) How does your understanding of the first resurrection make you feel?

fore the war of Armageddon? We do not know. We do know, however, that in God's due time, all the 144,000 will be found standing on the heavenly Mount Zion.

¹⁹ We also know that the majority of the 144,000 are already united with Christ. Only a relatively few remain on earth. What a powerful indication that the time for the execution of God's judgment is rapidly approaching! Soon, Satan's entire world system will be destroyed. Satan himself will be abyssed. Then, the general resurrection can begin, and faithful humans can, on the basis of Jesus' ransom sacrifice, be raised to perfection similar to that lost by Adam. Jehovah's prophecy recorded at Genesis 3:15 is being wonderfully fulfilled. What a grand privilege it is to be living in these times!

Questions From Readers

What is the sealing referred to at Revelation 7:3?

Revelation 7:1-3 states: "I saw four angels standing upon the four corners of the earth, holding tight the four winds of the earth, that no wind might blow upon the earth or upon the sea or upon any tree. And I saw another angel ascending from the sunrising, having a seal of the living God; and he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying: 'Do not harm the earth or the sea or the trees, until after we have sealed the slaves of our God in their foreheads.'"

When "the four winds" are released, the result will be "the great tribulation," the destruction of false religion and the rest of this wicked world. (Revelation 7:14) "The slaves

of our God" are Christ's anointed brothers on earth. (1 Peter 2:9, 16) Hence, this prophecy indicates that the sealing of Christ's brothers will have been completed when the great tribulation breaks out. However, other Bible verses indicate that there is an earlier sealing of anointed ones. Therefore, at times, we speak of an initial sealing and a final one. What is the difference between those two?

Let us consider the meaning of the word "sealed." In ancient times, a seal was an instrument used to make an impression on a document. The word can also refer to the impression itself. In those days, it was common to attach a seal to a document or other items to indicate authenticity or ownership. —1 Kings 21:8; Job 14:17.

Paul compared holy spirit to a seal when he stated: "He who guarantees that you and we *belong* to Christ and he who has anointed us is God. He has also put his seal upon us and has given us the token of what is to come, that is, the spirit, in our hearts." (2 Corinthians 1:21, 22) Hence, Jehovah anoints these Christians with his holy spirit to indicate that they are his possession.

However, there are two phases in the sealing of anointed ones. The initial sealing differs from the final sealing (1) in purpose and (2) in time. The sealing in an initial sense serves to select a new member who is added to the number of anointed Christians. The sealing in a final sense serves to confirm that this chosen and sealed individual has fully demonstrated his loyalty. Only then, at the final sealing, will the seal be permanently placed 'in the forehead' of the anointed one, identifying him conclusively as a tried and faithful 'slave of our God.' The sealing mentioned in Revelation chapter 7 refers to this final phase of the sealing.—Revelation 7:3.

Concerning the timing of the initial sealing, the apostle Paul wrote to anointed Christians: "You also hoped in him after you *heard* the word of truth, the good news about your salvation. By means of him also, after you *believed*, you were *sealed* with the promised holy spirit." (Ephesians 1:13, 14) In many cases, the Bible record shows that first-century Christians were indeed sealed shortly after they heard the good news and became believers in Christ. (Acts 8:15-17; 10:44) Such sealing demonstrated God's approval of them. However, it did not show God's final approval. Why not?

Paul stated that anointed Christians are "sealed for a day of releasing." (Ephesians 4:30) This indicates that the passing of time, usually many years, is involved after that initial sealing. Anointed ones need to remain faithful from the day they are sealed with holy spirit until the 'day they are released'

from their fleshly bodies—that is, until their death. (Romans 8:23; Philippians 1:23; 2 Peter 1:10) Therefore, only at the very end of Paul's life could he say: "I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness." (2 Timothy 4:6-8) Moreover, Jesus said to a congregation of anointed Christians: "Prove yourself faithful even to death, and I will give you the crown of life."—Revelation 2:10; 17:14.

The word "crown" gives further evidence that time passes between the initial sealing and the final one. Why? In ancient times, it was the custom to give a crown to the runner who won a race. To receive the crown, he had to do more than merely enter the race. He had to run all the way to the finish. Similarly, only if anointed Christians persevere all the way to the end of their course—from the initial sealing to the final one—will they be crowned with immortal life in heaven.—Matthew 10:22; James 1:12.

When will the remnant of anointed Christians who have initially been sealed receive their final sealing? Any still alive on earth will be sealed "in their foreheads" before the outbreak of the great tribulation. When the four winds of tribulation are unleashed, all of spiritual Israel will have been sealed in finality, even though a few will still be alive in the flesh and must yet finish their earthly course.

IN OUR NEXT ISSUE

Man and Woman—A Dignified Role for Each

Remaining Steadfast When a Child Rebels

Teach What the Bible *Really* Teaches

You Can Weather the Storm

IN THESE critical times, many are enduring stormlike adversities. Yet, for Christians, love for God and loyalty to his principles help them to cope. How? The answer can be found in an illustration told by Jesus Christ. He compared his obedient disciples to "a discreet man, who built his house upon the rock-mass." Jesus said: "The rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass."—Matthew 7:24, 25.

Note that even though the man in the illustration is discreet, he still faces adversity—represented by pouring rain, floods, and destructive winds. Jesus, therefore, did not indicate that his disciples would escape all difficulties and enjoy a life of unbroken peace and tranquillity. (Psalm 34:19; James 4:13-15) But he did say that faithful servants of God can prepare for and cope with such tempestuous adversities and crises.

Jesus began the illustration by saying: "Everyone that hears these sayings of mine and *does* them will be likened to a discreet man, who built his house upon the rock-mass." Of course, Jesus was talking, not about constructing literal houses, but about building lives. Those who heed Christ's words use discernment and show good judgment. They build their motivations and

deeds on the solid rock-mass of Christ's teachings by putting into practice what they have been taught. Interestingly, this figurative rock-mass is not found on the surface. The man in the illustration had to dig "down deep" to reach it. (Luke 6:48) Similarly, Jesus' disciples keep working hard to cultivate enduring qualities that draw them closer to God.—Matthew 5:5-7; 6:33.

What happens when stormlike difficulties test the integrity of the Christian foundation of Jesus' followers? Their willing obedience to Christ's teachings and their Christian qualities prove to be sources of strength during such hardships and, ultimately, during the impending storm of Armageddon. (Matthew 5:10-12; Revelation 16:15, 16) Yes, by following Christ's teachings, many are successfully weathering stormlike trials. You can do the same.—1 Peter 2:21-23.