

The **WATCHTOWER**

DECEMBER 1, 1962

Semimonthly

BENEFITING BY
SUBJECTION TO AUTHORITIES

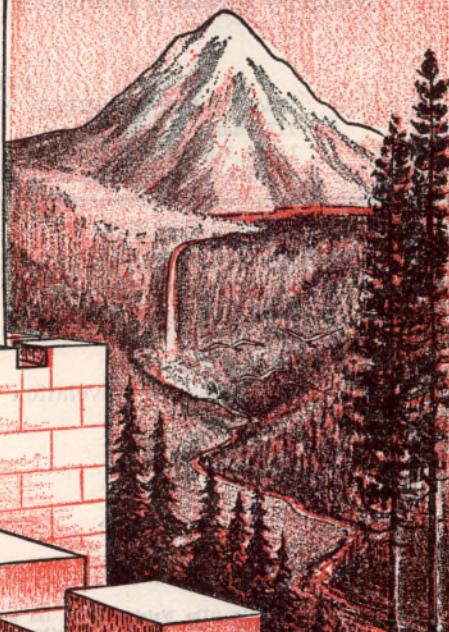
CONSCIENCE AND
SUBJECTION TO AUTHORITIES

UNDERSTANDING THE BEASTS
OF REVELATION

USING POWER IN THE FEAR
OF JEHOVAH

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**



"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 AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

C O N T E N T S

Using Power in the Fear of Jehovah	707
Benefiting by Subjection to Authorities	709
Conscience and Subjection to Authorities	713
Hypnotism and Spiritism	723
Papyrus—Forerunner of Paper	724
Understanding the Beasts of Revelation	725
The Fiery-colored Dragon	727
The Wild Beast Out of the Sea	729
The Two-horned Beast	730
The Scarlet-colored Beast	731
Courage Through Faith and Hope in Jehovah	734
Questions from Readers	735

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

- AS* — American Standard Version *JP* — Jewish Publication Soc.
AT — An American Translation *Le* — Isaac Leeser's version
AV — Authorized Version (1611) *MO* — James Moffatt's version
Da — J. N. Darby's version *RO* — J. B. Rotherham's version
Dy — Catholic Douay version *RS* — Revised Standard Version
ED — The Emphatic Diaglott *Yg* — Robert Young's version

Printing this issue: 4,100,000		Five cents a copy
"The Watchtower" is Published in the Following 65 Languages		
Semimonthly	Monthly	
Afrikaans	Finnish	Portuguese
Arabic	French	Armenian
Cebu-Visayan	German	Bengali
Chinese	Greek	Bicolano
Chishona	Ilocano	Burmese
Cibemba	Italian	Croatian
Cinyanja	Japanese	Esk
Danish	Korean	Ewe
Dutch	Norwegian	Fijian
English	Zulu	Ga
		Motu
		Pampango
		Gun
		Hilligaynon-
		Visayan
		Hungarian
		Polish
		Russian
		Samareno
		Ibo
		Samoan
		Serbian
		Kanarese
		Siamese
		Siloz
		Singhalese
		Tamil
		Tswana
		Turkish
		Ukrainian
		Urdu
		Yoruba

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 BridgeLand Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

The WATCHTOWER

*Announcing
Jehovah's
Kingdom*

Vol. LXXXIII

December 1, 1962

Number 23

TO DAY the Eastern and Western blocs of nations eye each other suspiciously. Why? Because of the nuclear power that each has for destroying the other. All this, however, would not be so if these blocs of nations feared Jehovah, feared to displease Him.

The fear of Jehovah acts as a check on the selfish use of power, for "the fear of Jehovah means the hating of bad," and certainly using power to harm others unjustly is something bad. All those human rulers who have misused their power, from Nimrod on down to our very day, have, by their course of action, shown that they were or are lacking in the fear of Jehovah. One and all, they are like the senseless one who said in his heart, "There is no Jehovah."—Prov. 8:13; Ps. 14:1.

God's Word stresses the need for those in authority to fear Jehovah God. What kind of men was Moses to set over the people? "Capable men, fearing God, trustworthy men, hating unjust profit." A king in Israel was required to read God's law all the days of his life. Why? "In order that he may learn to fear Jehovah his God so as to keep all the words of this law."—Ex. 18:21; Deut. 17:19.

What is the result when men do rule in

USING POWER *in the* FEAR OF JEHOVAH

the fear of Jehovah? King David tells us: "When one ruling over mankind is righteous, ruling in the *fear of God*, then it is as the light of morning, when the sun shines forth, a morning without clouds." Surely a happy state for those over whom he is ruling. The patriarch Jacob's son Joseph, as prime minister of Egypt, had this fear, as can be seen by his assuring his brothers, before he made himself known to them: "Do this and keep alive. I fear the true God." —2 Sam. 23:3, 4; Gen. 42:18.

Yes, all who exercise authority over others, be they political rulers over cities, states or nations, or religious overseers with greater or lesser responsibilities, have need to be on guard that they use the power they have by virtue of their office in the fear of Jehovah. What they say and do greatly affects the lives of those over whom they bear rule: "When anyone wicked [one without the fear of Jehovah] bears rule, the people sigh." More than that, such overseers will have to render an account to Jehovah God, the One perfect in justice and infinite in power, as to how they used their power.—Prov. 29:2; Heb. 13:17.

Not that only these persons need to be on guard as to how they use their power;

there are many other sorts of power, the use of which may seriously affect others and for which the users are accountable to Jehovah God. Among such sorts of power are physical power, money power, love and sex power, and power of personality.

Physical power is often misused. Quite likely Cain, as Adam's firstborn and older son, had the greater physical power, which he misused to kill his younger brother Abel. At times husbands and fathers, too, because of lack of self-control and patience, misuse their physical power in dealing with their families. Fittingly, God's Word counsels them to remember that the wife is the weaker vessel and that they should not exasperate their children lest they become downhearted.—Gen. 4:8; Col. 3:21; 1 Pet. 3:7.

Modern youths are notorious for their misuse of physical power, having no scruples against maiming and even killing one another in gang fights or striking their parents once they have exceeded them in physical strength. New York City's social workers are often intimidated by corrupt and vicious men on the relief roles who are physically powerful.

Widespread, also, is the misuse of money or economic power. Large corporations force small ones out of business; employers take advantage of their employees; banks and loan sharks oppress those who are in need of money. Recognizing this tendency, God's law to the Israelites commanded: "In case your brother grows poor," you are not to "take interest and usury from him, but you must be in fear of your God." Again: "You must not tread down upon" your brother who is working for you, "with tyranny, and you must be in fear of your God." Concerning those who do misuse this power the disciple James warned: "Come, now, you rich men, weep, howling over your miseries that are coming upon you."—Lev. 25:35, 36, 43; Jas. 5:1-6.

Another power that is often misused is the power that some have because of others' fondness for them. This power is often exploited by the selfish members of a family. Those who love less misuse the power that they have by reason of the others loving them more. Thus children today take advantage of the great fondness their parents have for them in order to get their way, all of which leads to unhappy parents and delinquent children. This situation, however, most likely is due to a lack of the fear of Jehovah on the part of both parents and children.—Prov. 20:11; 23:13, 14.

The attraction that the sexes have for each other is often misused for the sake of selfish gain, for physical pleasure, pride in power, popularity or money. According to psychiatrists, husbands often complain that their wives tyrannize over them because of the power that physical attraction gives them in the matter of marital dues. This likewise shows a lack of fear of Jehovah, for his Word commands wives to be in subjection "to their husbands in everything."—Eph. 5:24.

The power of personality can also be misused, and it often is by politicians, clergymen, actors and actresses. Because of physical charm, a keen wit, a strong will, a vivid imagination, a ready flow of language, these individuals are able to influence other people and they do so for selfish gain. All such foster creature worship, showing that they do not have the fear of Jehovah.

Well has the poet said regarding this matter of power:

"Never a treasure without a following shade of care,
"Never a power without the lurk of a subtle snare."
Would you avoid this snare? Then make Bible study a habit, for it will instill in you the fear of Jehovah, which is the start of wisdom.—Prov. 9:10.

Benefiting by SUBJECTION to AUTHORITIES

RAISE given by the "superior authorities" of this world to doers of good encourages right-doing. Praise from that source is not needed by those who obey God's Word to incite them to good deeds. The Christian witnesses of Jehovah do not directly seek praise from worldly authorities in order to glory in it or just to please men in high station on earth. However, State rulers or officials may voluntarily praise members of the congregations of Jehovah's witnesses, particularly if, en masse or as an assembly, they observe right conduct, morality, decency and good order. Today the worldly people show such a lack of these things, so that God's people shine out more brilliantly in contrast and win praise.

² An example of this was on August 1, 1958, when the American Senator for Oregon, Richard L. Neuberger, read to the United States Senate the excellent report of that day as published in the New York Times in praise of Jehovah's witnesses then assembled in international assembly in Yankee Stadium and the New York Polo Grounds. Then the Senator caused it to be reproduced on pages A6907, A6908 of the Congressional Record for

1, 2. (a) Praise from what source is not needed by Christian witnesses to do right, and yet on what occasions has it come from there, and why? (b) What instance of this was there in 1958 in America?

the 85th Congress, second session.

³ Hotel associations or citizens' committees speak well of Jehovah's witnesses for their Christian deportment at large-scale assemblies. Government agencies even send down inspectors to study such things as the mass-feeding technique of Jehovah's witnesses. In May, 1953, ten years after the Watchtower Bible School of Gilead had been established by Jehovah's witnesses, the School was officially recognized by the United States Office of Education in Washington, D.C.,* because of offering an education that compares with that offered by worldly professional colleges and other educational institutions. This government action, which was a stroke of praise, helped toward gaining admission into America of

students for Gilead from foreign countries against which there is a quota on immigration,

to stay in America long enough to complete their study.

⁴ The Witnesses seek praise from their God Jehovah rather than from men. Why, then, should they keep doing the good that brings praise from even the political "au-

* See the 1954 Yearbook of Jehovah's Witnesses, page 62; also Jehovah's Witnesses in the Divine Purpose, page 264, column 1.

3. What other instances are there of such official praise, as in the case of Gilead in 1953?

4. Why does Romans 13:4 tell Christians to keep doing praiseworthy good?

thority"? Romans 13:4 answers: "For it [the authority, *exousia*] is God's minister [*diákōnos*] to you for your good. But if you are doing what is bad, be in fear: for it is not without purpose that it [the authority, *exousia*] bears the sword; for it is [not God, but is] God's minister, an avenger to express wrath upon the one practicing what is bad."

⁵ Prior to the Christian era, King Cyrus of Persia was a minister of Jehovah for the good of the Jews captive in Babylon. As God's minister, Cyrus let the faithful remnant of Jews return to Jerusalem to build the temple and re-establish Jehovah's worship there. In his decree of liberation Cyrus said concerning Jehovah God: "He himself has commissioned me to build him a house in Jerusalem, which is in Judah." (2 Chron. 36:22, 23; Ezra 1:1-4) To this extent Cyrus was "God's minister," not, of course, that Cyrus was now a converted Jew. Twelve years later the returned Jews had to force an investigation of the official government records to relieve themselves of the obstruction of their temple work by their enemies round about. The investigation turned out favorably, the Persian government told the obstructors to stop, and so in four years' time God's people completed his temple.—Ezra 5:17 to 6:15.

⁶ Later the king of Persia sent the Bible

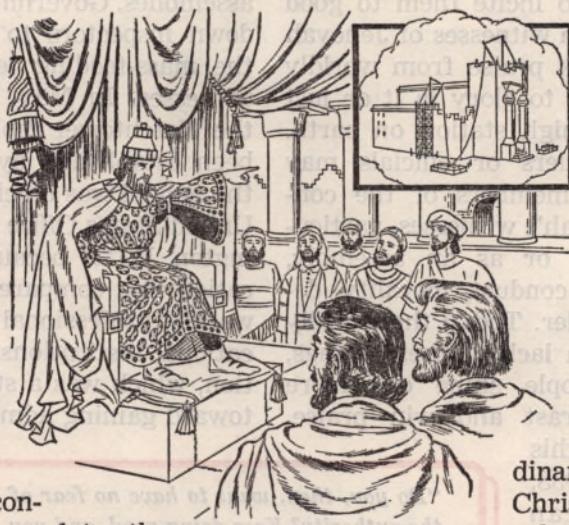
copyist Ezra to Jerusalem with a contribution to Jehovah's house from the king and his counselors and princes. He also sent a letter of instructions that granted freedom from taxation to the priests and other direct servants at the temple. (Ezra 7:11, 24; 8:25-30) Also, in the days of Queen Esther, the Persian king her husband was God's servant in executing Haman, the Jews' enemy. He also arranged for the Jews to fight for their lives under Queen Esther and her cousin Mordecai as the new Persian prime minister, and to kill those who tried to use Haman's bad law to destroy God's people.—Esther 7:5 to 9:17.

⁷ However, a worldly "authority" acts as God's minister to the Christians for their good, not merely when the "authority" is fulfilling Bible prophecy or enacting a prophetic type, but also in the daily, ordinary things of life. The Christians as well as all other subjects or citizens

benefit from the proper functioning of the worldly "authority." Who was it that delivered the apostle Paul from the Jewish mob at the temple in Jerusalem? The Roman guard of the worldly authority. Who was it that transported Paul secretly from Jerusalem down to Caesarea to thwart a Jewish plot to kill him? To whom was it that Paul appealed—to the Jewish high priest or to a Gentile authority? Who was it that shipped Paul from Caesarea to Rome

5. How did the Persian government, as an "authority," serve as "God's minister" for the Jewish remnant and their temple?

6. How, later, did the Persian "authority" support the temple activities and also prevent the people of God from being massacred?



7, 8. (a) Is it only in fulfilling Bible prophecy or enacting a prophetic type that a worldly authority serves as "God's minister" to Christians? (b) How do later developments in Paul's ministry show whether the "authority" is a minister for good or for bad?

free of charge for him to give a witness in Rome? Who was it that provided for Paul not to be killed with other prisoners on the ship before it was wrecked? Who was it that provided for Paul to have "his own hired house" in which to be held as a prisoner in Rome while awaiting trial before Caesar Nero? It was always agents of the Roman "authority."—Acts 21:31 to 28:31.

⁸ And, according to tradition, it was the same Roman authority that acquitted Paul from the false Jewish charges and enabled him to succeed in the "defending and legally establishing of the good news." (Phil. 1:7) In all such cases, we ask, whose minister was the Roman authority, God's minister or the Devil's? Was the "authority" a minister for good or for bad as regards the Christian cause?

⁹ This does not mean, of course, that the "authority" becomes converted to Christianity so as to become a dedicated, baptized, preaching minister of God. Not any more so than that King Cyrus became a Jew, one of Jehovah's dedicated people under Mosaic law. But the "authority" can serve for good, as it was intended; and we have a right to take advantage of it for good if we remain law-abiding persons.

¹⁰ Do we not appeal to the authorities of the land for them to render us some good in cases where our rights are being violated by enemies? In many such cases they have been ministers for our good, have they not? Why should we appeal to them at all if they were not appointed to minister good to us or if no good was possible to issue from them? Even in behalf of the preaching of God's kingdom, which in many cases some officials have persecuted, Jehovah's witnesses have appealed to the "authority" for the right handling of

9, 10. (a) In what sense is it not to be understood that the "authority" becomes "God's minister"? (b) Because of its being a "minister to you for your good," what advantage may Christians take of the "authority"?

the situation adversely affecting us. Why should we do this if the "authority" was not really and essentially appointed to minister good things and benefits to all the people, to all who are lower than the "superior authorities" or "higher powers"?

PERSECUTION BY DICTATORS

¹¹ At times, instead of acting as a minister for our good, the "authority" has turned to ministering bad things to us just because we are Jehovah's witnesses. It has persecuted us and prohibited our preaching and tried to stamp us out of existence. What about that? Well, such ungodly conduct is the particular responsibility of the "authority" holder, the person who then wielded the authority. He will personally be held accountable for his abuse of authority by God, for perverting the proper, appointed function of authority.

¹² This fact was pointed out in the Resolution that Jehovah's witnesses adopted in their 199 District Assemblies held around the world in 1956-1957 and that they addressed to the then Russian Premier Nikolai A. Bulganin.* It was also pointed out in the Resolution adopted by 33,091 of Jehovah's witnesses assembled in Baltimore, Maryland, August 24, 1957, and addressed to the then dictator of the Dominican Republic, Generalissimo Rafael L. Trujillo.† The telegrams of identical style sent to the Nazi dictator of Germany, Adolf Hitler, on Sunday, October 7, 1934, by Jehovah's witnesses assembled all around the world, said in part: "Refrain from further persecuting Jehovah's witnesses; otherwise God will destroy you and your national party."‡

* See *The Watchtower*, as of April 15, 1957, pages 250-254.

† *The Watchtower*, as of October 1, 1957, pages 585-591.

‡ *Jehovah's Witnesses in the Divine Purpose*, page 142.

11. What can be said about the "authority" when an individual in office perverts matters and ministers bad things to us?

12. How did Jehovah's witnesses point out this fact in 1934, in 1956 and 1957 at their gatherings?

As exemplified by those men, human dictators rise to power, abuse authority for a while and fall, but the "authority" continues on in the hands of other men.

¹³ From the time of Nimrod, Babylon's ruler in the days of Noah, Jehovah's witnesses have not feared the person, the man, even though a dictator. They have feared God. However, they have respected the "authority," that impersonal thing which puts power to act in the hands of a ruler. Authority hands out hard treatment to evildoers.

¹⁴ Says Romans 13:4 to Christians: "But if you are doing what is bad, be in fear: for it is not without purpose that it bears the sword." Not just the dagger, which the Roman emperor and the governing officials next to him customarily wore as a sign of their "right of life and death" (*ius vitae et necis*); but the "sword," which symbolizes the power of executing to death.

¹⁵ When King Herod Antipas had John the Baptist beheaded, he used the symbolic "sword" to no good purpose, not as "God's minister." Yes, he could use it, and he did, because it was not without a rightful object in view that he bore the symbolic sword. That object was to cut off evildoers; but in this case Herod Antipas did just the opposite. (Matt. 14:1-12) Also, when King Herod Agrippa I "did away with James the brother of John by the sword," he misused the sword that his authority awarded to him. (Acts 12:1, 2) This proves, though, that it is not safe to fool with the authority by daring to do wrong, for then we are fooling with the "sword."

¹⁶ If we act unchristianly and do what is

bad, we have reason to fear punishment from the one bearing worldly authority. "For it [the authority] is God's minister." In what way in this case? As an "avenger to express wrath upon the one practicing what is bad," says the inspired Paul. Being an avenger is a fear-inspiring capacity of the authority, which should have held us back from doing wrong. God does not thus punish the evildoing Christian directly, or let matters wait till the distant future judgment day, before he has judgment for doing bad come on the offender. God does not have to act directly or wait till his coming judgment day. He already has his "minister" handy to mete out the punishment due.

¹⁷ In Jesus' parable of the unrighteous judge, in Luke 18:1-6, a widow persistently called upon the judge to be an avenger against her adversary-at-law. If the judge with his authority was not rightly expected to be an avenger, why should the widow have persistently called upon him? Especially so, when the judge was unrighteous, without fear of God or respect for man. Just as it is inside God's own organization, so it is outside in Satan's organization: persons in authority have their instructions for right conduct in office, certainly not instructions for bad, unjust conduct. Otherwise, how could we look to any official on earth for help? How could we do so if such official was not authorized to do right, to do good, to do justice? Some of the right-doing that they are authorized to do is in harmony with God's law and can be approved by Christian conscience.

¹⁸ How could the prophet Daniel have taken part in the Babylonian government or in the Persian government, if either of such governments had no authority whatever

13. With regard to human rulers, how have Jehovah's witnesses shown no fear and yet shown respect?

14. What reason does Romans 13:4 give for showing fear, and what is the "sword" mentioned therein?

15. How did the ruling Herods use the "sword," and what does this prove about our dealing with "authorities"?

16. For doing bad, what do we have reason to fear getting from the "authority," and thus as what does the authority serve?

17. Why did the widow of Jesus' parable persistently appeal to the unrighteous judge, and what does this illustrate as to instructions to officials concerning conduct in office?

18. On what basis could Daniel and Mordecai the cousin of Queen Esther take part in the Babylonian and Persian governments?

for doing good? The Persian government allowed Daniel, and also Mordecai, to do good, even though this directly benefited Jehovah's people; and it even commended Daniel and Mordecai for doing so. It approved of their doing so, as they were the captive slaves of such governments. Vengeance deservedly came upon the persecutors of Daniel and of Queen Esther and Mordecai and of their Jewish brothers.

¹⁹ In the centuries before Christ God authorized Gentile rulers or "superior authorities" to act as his avenger to express divine wrath upon his chosen people because of their national failures toward him. According to Isaiah 9:8-17, God used King Rezin of Syria together with the Philistines to act as his avenger against Ephraim and the inhabitants of Samaria, the capital of Northern Israel. According to Isaiah 10:5, 6, 15, Jehovah also made the king of Assyria the stick or rod with which to belabor that wayward nation.

²⁰ According to Jeremiah's words (25:8-11; 27:4-8), Jehovah made the king of Babylon his servant by whom to bring divine vengeance upon the nation of Judah and other nations having to do with Judah. The king of Babylon was as God's sword.

19. How did God use Gentile rulers as his avenger against the wayward ten-tribe kingdom of Israel?

20. How did God use Gentile rulers as his avenger against Judah, Egypt and Babylon?

(Ezek. 21:8-23) Jehovah made the king of Babylon like his woodcutter to chop down and subdue Egypt, which had grown like a sturdy tree. (Ezek. 31:2-14) King Cyrus of Persia was made Jehovah's anointed one to humiliate Babylon and overthrow it as a world power.—Isa. 45:1-4.

²¹ In the days of Christ's apostles Jehovah God used the Roman authority to act as his avenger with the sword in the year 70. That year was when the "days for meting out justice," the days of vengeance, came upon the antichristian nation of Israel. So its holy city and temple of worship were destroyed by the Roman legions under General Titus. (Luke 21:20-24; Matt. 23:35 to 24:2) That was a day of judgment for Israel. However, there is no need for the worldly "authority" to wait until the judgment day of a disobedient nation before it acts as an "avenger to express wrath." The avenger's wrath can be expressed at any other time against any individual wrongdoer, by the law processes of the "authority." So the truth of the apostle Paul's words does not need to be limited to the time that God carries out a prophecy against a whole nation.

21. (a) Whom did God use as his avenger A.D. 70, and against whom? (b) May the "authority" act as an avenger only when carrying out a Bible prophecy, or when also?

Conscience

and SUBJECTION to AUTHORITIES

THE greatest benefit from subjecting ourselves to the "existing authorities" that God permits to rule on earth comes by being subject with the right motive. The motive of fear does not always

1. When does the greatest benefit come to one from subjection to authorities, and who therefore receive the greatest benefit?

keep men from doing wrong or from opposing the "superior authorities." In all the nations and lands the persons who have the best motive for subjecting themselves are the persons who are no part of Christendom but who are Christians dedicated to Jehovah God and who follow in the

footsteps of his Son Jesus Christ. Being dedicated to do God's will, they do not take a stand against God's arrangement concerning the "superior authorities." So as residents in the land they keep good order, not just to avoid the wrath that could be expressed through the superior authorities, but to live by their Christian conscience, which is enlightened by God's Word.

² In Romans 13:5 the apostle Paul calls attention to this the best motive, saying: "There is therefore compelling reason for you people to be in subjection, not only on account of that wrath but also on account of your conscience." The wrath against wrongdoing is expressed directly by the earthly "authority." But as the authority is God's minister in a right direction, it is also God's wrath indirectly. The person who disregards or opposes the "superior authorities" on earth is taking a stand against God's arrangement and deserves God's wrath also. No one enjoys punishment; but by avoiding it for conscience' sake the Christians avoid not only outside trouble but also inward trouble from a guilty conscience.

³ With true Christians fear is not the main motive for being law-abiding and orderly, but their conscience is. So in their case subjection to superior authorities is not conscienceless. It is not just a patriotism. As their conscience is instructed in God's Word, the Holy Bible, it does not let them subject themselves to earthly superior authorities in everything, say in cases where what the imperfect authorities think is right clashes with God's commandments through Christ. This may result in suffering unjust punishment at the hands of the authorities; but thus we see

how with Christians conscience is a compelling reason, since it forces them to obey God although this brings undeserved suffering upon them. If they had no enlightened conscience, they would sidestep such suffering for the sake of personal convenience. If, though, for conscience they undergo outward suffering at the hands of the superior authorities, they keep themselves free from inward suffering; their consciences do not smite them.

⁴ A Christian conscience keeps us from doing wrong but impels us to do right, according to God's Word. We do not want our conscience to sting us for doing what is bad in God's sight. For this reason Christians have a restraining force that worldly people do not have against doing bad. On that account Christians have reason to be better citizens, though not taking part in politics.

⁵ A Christian's conscience reminds him that he is no part of this old world and hence he has no business to mix in politics and try to run earthly governments or be part of the "superior authorities." (John 17:14-16) The apostle Peter, in his first letter to Christians, talks about subjection and calls attention to conscience a number of times. He points out that it ought to be the force that deters a person as a Christian from doing wrong or meddling in things that do not concern him. (1 Pet. 2: 19; 3:16, 21) So a double force, namely, Christian conscience and fear of wrath, acts upon Christians to hold them in the path of doing good, in harmony with the State laws that are good, laws that show righteousness because of the bit of conscience that still remains in worldly men as an inheritance from God's first human creation, the man Adam.

2. What compelling reason for subjection does Romans 13:5 give, and what do those who subject themselves for that reason avoid?

3. What shows that the Christians' subjection to authorities is not conscienceless, and from what suffering do they thus keep free?

4. 5. (a) Why do Christians have reason to be better citizens? (b) What does the apostle Peter show on this, and so what double force acts upon Christians toward right-doing?

⁶ What does all this prove? This, that when Paul told Christians to subject themselves to the "superior authorities," he did not mean that they must give up or squelch their conscience. He did not mean they must ignore it when there is a conflict between the laws of the authorities and God's Word. God's laws are right in themselves, and Christians do not have to worry about conscience when obeying all of God's laws. Our consciences do not bother us when we keep God's laws and do his work. Rather, they approve us and give us peace of heart. It is only when we are faced with subjection to authorities outside God's organization that the question of conscience steps in and we have to keep our consciences alert for fear of displeasing God and breaking his laws.

**PAYING WHAT IS DUE TO
"SUPERIOR AUTHORITIES"**

⁷ "For that is why you are also paying taxes; for they are God's public servants constantly serving this very purpose." (Rom. 13:6) So our paying of taxes should be conscientious. If Paul had not been talking of "superior authorities" outside the Christian congregation he would not have brought up the matter of taxes. Why not? Because the congregation overseers and their ministerial assistants do not lay taxes upon the members to make them support the overseers and their assistants. Neither does the governing body of the worldwide congregation levy taxes, nor does the Watch Tower Bible & Tract Society of Pennsylvania do so. The contributions that the congregation members make are according to their own willingness and their means. They are not taxes, like taxes the failure to pay which outside in the

world calls for punishment by the "superior authorities."

⁸ Neither the *New World Translation of the Holy Scriptures* nor other Bible translations, ancient or modern, put in parentheses the words, "For that is why you are also paying taxes," as if these words were a parenthetical thought that was thrown in as a side thought. In fact, these words lead right on into the rest of the sentence, to show why it is that taxes are paid. We pay taxes to support those "public servants" who are clothed with authority to do good, to praise doers of good and to avenge doers of bad.

⁹ By Jehovah's people there is no tax dodging or evading. They conscientiously pay taxes. Jesus told them to do so, in Matthew 22:21, although the Jewish Pharisees believed that they could not conscientiously pay tax to Gentile Caesar. But it is in harmony with Jehovah's law to pay public servants or ministers for good services rendered. Taxes go to the support of our public ministers, persons who render services that the Christian congregation does not do. How these "public servants" spend all the public moneys is not the Christian taxpayer's responsibility; it is the public servant's responsibility. It is not something for our consciences to worry about. God does not authorize Christ's footstep followers to go into political government any more than he authorized Jesus Christ his Son to do so. Hence in this world we Christians must pay tax like anyone else, instead of managing earthly governments ourselves.

¹⁰ Thus these worldly men believe the nonpolitical Christians of operating governments that benefit even Christians in

8. Is there anything parenthetical about Romans 13:6, and what is the reason it gives for taxation?

9. How, in harmony with Matthew 22:21, is it proper for Christians to pay taxes, and what is not their responsibility in that regard?

10. (a) When do individuals act as "God's public servants," and when not? (b) Despite abuse of authority, how do "public servants" still render service?

6. What does all the foregoing prove as to the Christians' subjection to "superior authorities"?

7. What does the fact that Romans 13:6 brings up the subject of taxes show regarding the "superior authorities"?

many regards. So, in a relative sense, such government officers are "God's public servants," and they serve a purpose beneficial to God's people as these Christians seek first God's kingdom and specialize on preaching it. Of course, when these "public servants" do not serve but oppress; when they become self-glorying dictators, and when they persecute Jehovah's Christian witnesses, then they cease to be God's public servants in those regards. But not in all regards!

¹¹ Why not? Because there are still other services that they keep rendering to the public, services from which the persecuted Witnesses benefit, such as the post office, fire department, water supply, schools, public transportation, upkeep of streets and highways, and so forth. Otherwise, the persecuted Witnesses could not exist or survive at all under dictatorships and totalitarian governments. The dictators do not survive, but Jehovah's Christian witnesses do!

¹² For awhile God lets such dictators and totalitarian oppressors carry on in order to test the integrity of his dedicated people; and it is also a test of their peaceful subjection to worldly "superior authorities." This faithful endurance by the persecuted Witnesses helps the worldly people to see the submissiveness of the Witnesses and at length their innocence. The false accusers who stirred up the persecution are put to shame as malicious liars.

¹³ Since Jehovah's witnesses do not engage in politics or run for political office, they must leave to worldlings the operation of human governments. It is God's will that we use such superior authorities for our good and for furthering the Christian ministry.

12. How does God's permission of oppressors serve toward His dedicated people, and with what outcome?
13. As regards "superior authorities," what fact follows from the nonparticipating in politics by Jehovah's witnesses?

¹⁴ In that behalf we take advantage of the police protection provided by such authorities, or of their libraries, their transportation system, their shipping facilities, their post office, their schools. We take advantage of consular offices and embassies, for their help or protection in behalf of our foreign Branch or missionary connections. We have a right to go to the State Department and ask it to intercede for us in foreign lands where our property or our representatives are being abused. We take advantage of the law courts and other public officials when it comes to matters of marriage and divorce and other things. This is not a case of "going down to Egypt for assistance" in the way of horses and war chariots, that is, for military purposes.

—Isa. 31:1-3.

¹⁵ If the human authority of this world were not "God's minister to you for your good," we would not be obliged to pay back anything to Caesar. When Jesus said to pay taxes, he definitely said that Caesar was not God, but that Caesar was subject to God in that God limited payments to Caesar according to what was owed to Caesar. (Mark 12:17) As long as God lets them exist, Caesar and his governors are "constantly serving this very purpose" of doing things that Christians are not authorized to do.

RENDERING WHAT IS OWED

¹⁶ In a recognition of the public services rendered to God's people, the apostle Paul goes on to say: "Render to all their dues [things owed to them], to him who calls for the tax, the tax; to him who calls for the tribute, the tribute; to him who calls for fear, such fear; to him who calls for honor, such honor." (Rom. 13:7) When

14, 15. (a) So in behalf of our Christian ministry, what do we take advantage of, and is this acting according to Isaiah 31:1-3? (b) Otherwise, why would we not be obliged to pay back anything to Caesar?

16. Whom does Romans 13:7 mean when it says to pay dues "to all," and what would not doing so mean?

Paul says to render the dues "to all," he plainly means those who are God's "public servants." These are the ones that call for tax, tribute, fear and honor. Christians have no right to cheat them of their dues. To fail to pay what is owed them is dishonest, thievish. Thieves do not inherit God's kingdom or its blessings.

¹⁷ The public servant is not unjust in calling for the tax. He needs it to stay on his job and render his services. If he over-taxes, he is unfair, but the responsibility is his as to what he does with the excess money. Tax must be paid even if there is "taxation without representation." This was one of the issues in the American Revolution of 1775-1783. According to what the apostle Paul here says, the American Revolution was not a Christian action. The thirteen British colonies in America then claimed to be Christian, and their king was the monarch George III, who held the post of head of the Church of England. If the thirteen British colonies had acted as Christians and had followed Romans, chapter 13, and had been subject to the "superior authorities" and had loyally paid taxes and other dues, there would have been no American Revolution.

¹⁸ Of course, then too, there would have been no United States of America today. However, the colonies would have gained Commonwealth status in the British Commonwealth of Nations, just as the Dominion of Canada gained it, and this without bloodshed. This would not have called for the colonies to rise up in revolt against the *one whom* many colonists recognized as Head of the Church of England, George III. It would also not have become necessary for the rebels against George's political authority to set up an independent

Episcopal Church in America in 1789, the Protestant Episcopal Church.

¹⁹ In like manner, if the Russian people, who considered Tsar Nicholas II the patron of the Russian Orthodox Church, had acted as Christians and had obeyed the apostolic instructions in Romans, chapter 13, there would have been no Russian Revolution in 1917. There would have been no Communist menace today by the Union of Soviet Socialist Republics. Christendom's priests and preachers have always taught that the "higher powers" of Romans 13:1 (*Dy; AV*) are the political authorities of this world. Yet Christendom has undergone many violent political revolutions with much bloodshed, in many lands. In this respect she has proved herself as merely "having a form of godliness, but denying the power thereof." (2 Tim. 3:5, *AV*) Her clergy are not guiltless respecting all this.

TRIBUTE, FEAR, HONOR

²⁰ In saying, "to him who calls for the tribute, the tribute," Paul does not mean paying verbal tribute or making ascriptions of praise. He means paying something material, financial. The tribute meant was an impost or tax, properly on goods or merchandise. (Matt. 17:24-27) This tribute, like the above tax, has no place inside the Christian congregation, but is associated with worldly "superior authorities." In some lands those authorities do not call for taxes to be paid on congregational or church property but grant exemption to religious organizations of all denominations. It is the privilege of the congregation to take advantage of this provision so as to use *all* its funds in religious directions. Of course, some worldly groups look upon exemption of churches from tax-

17. Why is the requirement to pay taxes not unjust upon Christians, and what revolution would not have occurred if Romans 13:1-7 had been obeyed?

18. What possibility would have opened up in time to the thirteen colonies, and that without what religious necessity?

19. On the same basis, what would have been true of modern Russia, and so how has Christendom proved lacking in the power of godliness?

20. (a) What does Paul mean by the "tribute" to be paid? (b) How is the nonpayment of taxes on religious property that is exempted by the State counterbalanced?

ation as a form of union of Church and State. But if, in this case, the Christian congregation does not pay taxes on its religious property that is not for commercial uses, it does not violate the apostle Paul's command. Individually, however, the members of the congregation do have to pay personal tax or tribute on their own properties and goods.

²¹ From things owed of a material or financial kind, Romans 13:7 now turns to things of a psychological kind, saying: "To him who calls for fear, such fear." Does this mean fear of public servants of this world? Yes; for, as verse three says, "those ruling are an object of fear" to bad deeds, and verse four says that if anyone does evil or bad he should be afraid or be in fear.

²² So the fear that we have toward such rulers or public servants is the fear to do evil for which we should incur their wrath or vengeance. We show fear toward them by not doing what is wrong and by being law-abiding subjects or citizens. If fear is to be shown to slaveowners and to husbands and to judges, police and public investigators, then why not to political rulers? (1 Pet. 2:18; 3:1, 2; 3:15; Eph. 5:33) This is not a cowardly fear that would keep us from preaching God's kingdom, but is a proper regard or a healthy respect for the executional powers that a political authority may have. We have a fear to the extent that their official powers may reach or extend. Outside the area of their powers we do not have to fear them. The limit to which they can go with their powers is to the realm of this life, in this doomed system of things.

²³ So this does not take away from our fearing God with an undivided heart. (Ps. 86:11) We have to fear him in far more

respects than the respects in which we are to fear the "superior authorities" that God lets exist for a time. In fact, in rendering our relative subjection to them we are really doing it as to God, for this is according to his arrangement. We want to live forever in his new world, where he will not permit the present superior authorities to exist. So we do not want to displease God, for he can cut us off from eternal life in that new world by destroying our souls and refusing us a resurrection from the dead.—Matt. 10:28.

²⁴ Besides fear, something else is also owing. Romans 13:7 says: "To him who calls for honor, such honor." This honor rendered to public officials is not because of the persons themselves. It is because of what they represent in a public sense. A king represents a nation or an empire; a governor represents a state or province; a mayor, a city. This obligation to render honor where due allows us to address political officials by their titles, and it does not conflict with what the young man Elihu said in Job 32:21, 22. When before Governor Felix, Governor Festus and King Herod Agrippa II, the apostle Paul rendered them proper honor, either addressing them by their titles or acknowledging good rulership by them.—Acts 24:10; 26:1-3, 24-29.

²⁵ It is merely a relative honor that we pay to "superior authorities." Who wants to be only feared, viewed with dread? They do not. But fear carries more weight than a desire to honor does. The relative weight of fear and honor finds an illustration in what is commanded in 1 Peter 2:17: 'Fear God, honor the king.' A Christian husband gives honor to his wife as to a weaker vessel, the feminine one; but the wife is under apostolic command to give fear to her hus-

21, 22. (a) Does Romans 13:7 call for "fear" of public servants? (b) What kind of fear is this, and to what extent does it go for Christians?

23. Why does such fear of public servants not take away from our fear of Jehovah with an undivided heart?

24. Why is honor owing to public officials, and how did Paul set an example?

25. What kind of honor is it that we render to "superior authorities," and how is honor shown to compare with fear as to weight?

band as to her head and lord. (1 Pet. 3:1, 5, 6; Eph. 5:33) The children must honor their father and mother. (Eph. 6:1-3) The Christian congregation is to honor worthy widows, by making a deserved provision for them. (1 Tim. 5:3) Thus we cannot sidestep rendering honor to those outside or inside the Christian congregation.

²⁶ But as to honoring religious dignitaries of Christendom or of Jewry by giving them their flattering titles, we must obey Jesus' command: "Do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ." (Matt. 23:8-10) We do not owe religious dignitaries unchristian honors.

THE EVERLASTING DEBT OF LOVE

²⁷ It is not good to let our debts go unpaid; it is dishonest and gets us into trouble. In showing our obligation to the "superior authorities" of this world, Romans 13:8 says: "Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellow man has fulfilled the law."

²⁸ We may not, therefore, withhold from rulers and public servants their dues. For government services we must rightly pay. This is the limited extent to which we may support and sustain the worldly governments over us in the various lands. But we cannot take away anything from the Most High God to pay to the "superior authorities," namely, something that they have no right to ask of us. In their laying of demands and calls upon us they are limited by God's commandments to us if we are dedicated to do His will.

26. What is to be said about honoring religious dignitaries of Christendom with titles?

27. Why is the nonpayment of debts to be avoided?

28. To what extent does this apply to our dues to public servants?

²⁹ As Christians we should be debt-free toward worldly rulers by the prompt payment of our obligations. This preserves a good Christian conscience. The only debt that we should feel we have never fully discharged is that of love. We are not indebted to "superior authorities" for our lives. God gave us our lives. Moreover, if we have followed Christ's example and dedicated our lives to God and symbolized this by water baptism, we cannot give our lives to worldly authorities. We do not owe them our lives. Taxes, tribute, fear, honor—yes, but not our lives, which we have given to God as something owed to him. If we gave worldly authorities our lives, how could we fulfill our lasting debt of loving? for only a live person can love. Love as well as hate perishes at death. (Eccl. 9:4-6) Love is the one debt that the living cannot get free of. As long as we live we shall be owing love to others, to our neighbors, according to God's command. We will not permit worldly authorities to teach or force us to hate others so as to work us up to an attitude where we shall do injury to others.

³⁰ The laws of these worldly "superior authorities" will pass away with their destruction at Armageddon, but God's law will remain and apply to us forever. That is why we just have to keep on loving. "For he that loves his fellow man has fulfilled the law." That is to say, God's law, not the law of the "superior authorities." Jesus said that God's second of his greatest commandments to us is this: "You must love your neighbor as yourself." —Matt. 22:35-39.

³¹ This proves that our subjection to the

29. (a) What debt can we never fully discharge? (b) For what vital thing are we not indebted to "superior authorities," and what state of heart will we not let them teach or force us to develop?

30. Love of our neighbor fulfills whose law, and for how long?

31. Bringing this matter of love into the discussion shows what fact regarding our subjection to "superior authorities"?

worldly "superior authorities" is only relative, not total, and that it does not oblige us at the same time to disregard God's law. If we subjected ourselves to such authorities in everything, we should not in many cases be obeying God's law; yes, we should not be doing the loving thing toward God or our neighbor, and we should be violating our Christian conscience.

³² The law here meant is the law of Jehovah God. This is proved by the very next words of the apostle Paul: "For the law code, 'You must not commit adultery, You must not murder, You must not steal, You must not covet,' and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.'" (Rom. 13:9) Hence if the "superior authorities" demanded of us to kill, or to engage with them in an aggressive campaign motivated by the coveting of the property of others and thus to steal property or to take it by force, we could not subject ourselves to them that far. All such things are a direct violation of God's law that requires neighbor love of us. Yet, during time of carnal warfare, the "superior authorities" will require citizens to do things which, if they did these same things during peacetime, would bring punishment upon them by the authorities.

³³ If we love our neighbor or fellowman, we shall not commit immorality or other law violations that would bring upon us the wrathful vengeance of political rulers, public servants, higher powers, superior authorities, and these will not have to use their "sword" on us.

³⁴ The law code from which the apostle Paul quoted above was that of Jehovah God through Moses. (Ex. 20:13-15, 17; Lev. 19:18; Matt. 22:39, 40) By quoting

32. How is the source of the law here meant indicated in Romans 13:9, and how does this limit our subjection to authorities?

33. What will love of fellowman keep us from committing and bringing upon ourselves from authorities?

34. By quoting here from God's law, what does Paul point out about our subjection to authorities?

from it in his discussion of Christian subjection to the "superior authorities," Paul qualifies the meaning of such subjection and points out that it is not unlimited. He wants us to know that the subjection is definitely limited by the law of Jehovah God. Above all, we must keep God's law.

³⁵ Christians are not under the law given through Moses, but they are definitely under God's law of love. Said the Son of God to 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." (John 13:34) If love sums up God's law given to Israel through Moses and it would not allow Israelites to do injury to their neighbor or fellowman, then certainly God's commandment of love through Christ will not allow Christians to do wrong. Superior authorities have no right or authority from God to subject Christ's disciples to a hate campaign against others and then try to make his disciples follow up this hate campaign violently.

³⁶ "Love does not work evil to one's neighbor; therefore love is the law's fulfillment," adds Romans 13:10. Love is the fulfillment of God's law. Love safely acts as a delimiting force. It sets a limit as to how far our subjection to worldly authorities may go on our part. If love for our neighbor would not let us yield to worldly authorities to doing wrong to our neighbor, more so would our love for God, a higher love, not let us do so.

³⁷ The "superior authorities" have no right to require dedicated Christians to give up their love of neighbor. Much less have such authorities the right to make atheists of us and make us give up our love

35. As illustrated in God's law through Moses, what will God's law of love through Christ not allow us to do, and with what effect upon subjection to authorities?

36. If love of neighbor affects our subjection to authorities, what can be said about our love of God?

37. What right do "superior authorities" not have as regards love of God, and how is such love a safety in our relations with them?

to God. They have no right from heaven to try to make us break the chief commandment in the universe. Jesus said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." This is the greatest and first commandment." (Matt. 22:37, 38) And as with neighbor love, so with our love to God. We shall always be owing love to him; in this respect we shall always be indebted to him. Love for him will serve as a safety factor. Even when we are under pressure by unjust, perverted "superior authorities" and they demand from Christians what belongs only to God, love to God will never let us do wrong.

SUBJECTION FOR HOW LONG?

³⁸ The urgency for us to do the things commanded in Romans, chapter thirteen, is greater today than it was in the apostle Paul's day. We should therefore take more to heart the reason why we should do those things, as given in Paul's next words: "Do this, too, because you people know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers." (Rom. 13:11) Not only our avoiding the wrathful vengeance of the "authority" with its "sword," not only our Christian conscience, but the time element advises that we do good and do not practice what is bad. Salvation for us as Christian witnesses of Jehovah is nearer for us today than in Paul's day, or even than when we became believers. That salvation is by means of God's kingdom, which he set up in the heavens in 1914 by enthroning his royal Son Jesus Christ. That kingdom will be the only ruling authority in the coming new world. We will be subject to it.—1 Cor. 15:24, 25.

38. Why is there greater urgency today to do the things commanded, and why also because it is by means of God's kingdom that our salvation comes?

³⁹ The "superior authorities" existing at present by God's permission can help us Christians to lead a calm and quiet life with full godly devotion if they do not persecute us or if they protect us from obstructors and persecutors. (1 Tim. 2:1, 2) But they cannot give us eternal salvation. So our debt to God's kingdom is greater than our debt to them. So, even if they make laws against the preaching of God's kingdom, we must keep on preaching it in fulfillment of Matthew 24:14. We know the season, according to the fulfillment of Bible prophecy, which shows that we have reached the "time of the end" for this worldly system of things with its "superior authorities." (Matt. 24:3-33) We have awakened from sleep. We are not asleep to the paramount issue of the day, God's universal sovereignty by his kingdom as against Satan's rule. As Christians we have decided for God's kingdom of salvation.

⁴⁰ "The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light." (Rom. 13:12) Since the year 1914 the day for the thousand-year reign of Christ is closer than ever, and the night of the Devil's rule with its visible system of things is well along. Plain common sense dictates that now as never before it is no time for us to be indulging in the "works belonging to darkness," the kind of works that evil-minded persons try to do under cover of darkness in order to avoid the wrathful vengeance of the "superior authorities" bearing the "sword." Under no circumstances could we take part in secret political conspiracies or in obstructing governments engaged in conflicts for self-

39. (a) What debt to God's kingdom surpasses that for the things mentioned in 1 Timothy 2:1, 2? (b) To what issue have we become awake, and what decision have we made?

40. (a) What day has drawn near, and what *night* is now well along? (b) Hence in what darksome things do we not engage with regard to the authorities?

defense, or in hatching insurrections and revolts. During World Wars I and II numbers of Jehovah's witnesses were accused of such darksome plots. However, all cases of such kind were later proved to be false, by due process of law. Why so? Because we meddle in no politics.

⁴¹ We know the fight in which we are engaged. It is not against blood and flesh. It is not against human "superior authorities." The apostle Paul said: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the [spiritual] governments, against the [spiritual] authorities, against the [spiritual] world rulers of this darkness, against the wicked spirit forces in the heavenly places."—Eph. 6:11, 12.

⁴² We are therefore not on the horns of a dilemma as the German Protestants have been in Communist East Germany. (*Awake!* as of August 8, 1960, pages 12-15) We have put on the spiritual "weapons of the light" for a fight against darkness, the machinations of the Devil. These are the kind of weapons that a Christian is authorized to bear while being "in subjection to the superior authorities." No other kind of weapons is a Christian instructed to bear; and with these weapons he does not disobey God's law of love or do hurt to anyone. (Rom. 6:13; 2 Cor. 6:7; 10:4) These weapons fight against the darkness with its immorality, murders, robberies, and so forth. They fight for the enlightenment of peoples of all nations, that they may take their stand for God's kingdom that is to bless them.

41. What did Paul say as to the fight in which we are engaged now?
 42. What weapons does Paul therefore show a Christian is authorized to bear while in subjection to authorities, and for what and against what do these weapons fight?

⁴³ That this is the purpose of these "weapons of the light" is made plain by the apostle's next words: "As in the daytime let us walk decently, not in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy. But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh."—Rom. 13:13, 14.

⁴⁴ By walking decently as in the daytime when the authorities of the land and everybody else can see us, we do not bring ourselves into conflict with the "superior authorities," for we do not break their laws that call for good, peaceful, moral conduct. Certainly since we could not please earthly authorities if we went contrary to such laws, much less could we please the Most High God by doing so. However, by walking decently as in the daytime we deserve the praise of the sword-bearing "superior authorities," and we bring no reproach upon our God or upon his truth or upon his congregation. We also do not endanger our salvation by God's kingdom.

⁴⁵ When Jesus was on earth, he did not associate himself with the things of darkness, the revelries, drunken bouts, illicit intercourse, loose conduct, strife and jealousy or things that men do when they give way to the desires of the flesh and willfully plan ahead for satisfying these desires. So if we "put on the Lord Jesus Christ" and display to people an image of what he was like, we will keep away from such things of darkness. For our own sake, for our Christian brothers' sake, we will fight against such things with the "weapons of the light." We will thus adorn the good news of God's kingdom that we preach. In this particular respect we will give no true

43, 44. (a) How should we conduct ourselves, and thus with whom do we avoid getting into conflict? (b) By such conduct whom do we not fail to please, and what do we not endanger?

45. How will 'putting on the Lord Jesus Christ' affect our position with respect to the things of darkness, and what instrument will we give no reason to be used against us?

reason for the "superior authorities," to which we are still subject, to use their "sword" against us.

⁴⁶ In obedience to Romans, chapter thirteen, we will continue subject to the "existing authorities" until they are destroyed in the coming universal war of Armageddon. We will subject ourselves to them regardless of whichever political party holds the power of office or whichever political group may force itself into office.

⁴⁷ In this way our conscientious subjection of ourselves to the "existing authorities" helps us to maintain our Christian neutrality toward the political campaigns and battles of all the nations of this world. We are like the prophet Daniel, who did not oppose but subjected himself to the Medo-Persian conquerors Darius and Cyrus after they overthrew wicked Babylon.

—Dan. 5:26 to 6:5.

46. 47. (a) For how long will we continue subject to the "existing authorities," and how? (b) Thus what does our conscientious subjection help us to maintain, as in the case of the prophet Daniel?

Hypnotism and Spiritism

✓ Is hypnotism spiritism? Yes, for the one who submits to hypnotism is under the control and influence of another person. (Deut. 18:11) This controlling influence is apparently a human, but it puts its victim under a spell; it can lead to a hypnotized person's producing spiritistic phenomena. For instance, the French psychologist Richet experimented with subjects whom he had previously hypnotized. He claimed that, while in this state, they were often able to identify playing cards even though they were enclosed within opaque envelopes. Thus a number of hypnotized persons have given evidence of ESP or extrasensory perception. A more recent series of tests was made by a British extrasensory perceiver, to see whether other persons could develop ESP. Writing in his autobiography *Clock Without Hands*, he said:

"I found that when I hypnotised some peo-

⁴⁸ As Christian neutrals we will take no part in rebellions, mobs, anarchy or other public disorder. Even at the coming battle of Armageddon we will not lift a hand against the "existing authorities" to hasten their destruction. We will let God, the Source of all authority, take away the control from the "existing authorities" and completely replace them with the rightful kingdom of his Son Jesus Christ. (2 Chron. 20:15-17; Dan. 2:44) Then, in God's new world, there will be no difficulties whatever between Christian conscience and subjection to the King Jesus Christ, for "angels and authorities and powers were made subject to him." (1 Pet. 3:22) Everlasting blessings will rain down from heaven upon all men on the paradise earth who lovingly subject themselves to the King according to God's will and in support of his perfect arrangement.

48. (a) So, as Christian neutrals, in what things will we take no part? (b) In God's new world, what difficulties will there not be for those lovingly subjecting themselves?

ple they seemed to be able to 'borrow' my E.S.P. faculty. . . . Strangely enough I found I could get no E.S.P. myself . . . when I was actually conducting my experiments. . . . The results suggest that either I was able to transfer my E.S.P. ability to other people, or I was able to remove in them some barrier which repressed . . . psychic powers. . . . My own experiments seem to indicate that hypnotism may be a means of developing the psi faculty."

The true Christian who is dedicated to God for the doing of his divine will will not surrender control of his power of reason and his will to another human, much less undergo the risk of allowing demon powers to move in on a hypnotized mind. No, the Christian does not seek ESP, and hypnotism's link to such spiritistic practices further exposes it as something not for Christians.

PAPYRUS

Forerunner of Paper

MATERIAL to write on was not always as plentiful and as cheap as paper is today, when one can buy a notebook in exchange for some small change. Among the many things used for writing in times past before paper became common were stone, clay, potsherds, metals, wood, bark, leaves, leather, papyrus, vellum (calfskin) and parchment (sheepskin). In particular did the poor of ancient times use potsherds, that is, broken pieces of clay pots, which could be found in any rubbish heap and which had a smooth surface on which to write. Known as ostraca, they are a boon to archaeologists.

Among all these writing materials perhaps none has been used as long as papyrus. Its use goes back two thousand years or more before Christ, and some persons continued to manufacture it up until the beginning of this twentieth century. Bible lovers in particular are interested in papyrus, as it appears that the Christian Greek Scriptures were originally written on papyrus, copyists of these Scriptures making common use of papyrus down to the seventh century A.D. The English word "paper" comes from papyrus.

Papyrus is a writing material made from the water plant by the same name, which name means "product of the river." It had a root the size of a man's wrist that grew along the bottom of the shallow waters of the Nile, in about three feet of water, and sent up shoots that grew six or more feet high.—Job 8:11.

The ancient Egyptians found many uses for papyrus. It served for fuel, for the making of boats, sails, rope, mats and sandals. The babe Moses was placed in an ark or chest made of it. But its chief and most profitable use was for writing material. In fact, its manufacture was at one time Egypt's chief industry.—Ex. 2:3; Isa. 18:2.

For writing material the soft center or pith was used. By the Greeks it was called *biblos*, which was the name given to scrolls of papy-

rus, and from which we get the name "Bible." It also became the name of the Phoenician city that was a center of the papyrus industry, Byblos.—Gal. 3:10; 2 Tim. 4:13.

The pith was sliced very thin and strips were placed alongside each other vertically, and on these another layer was laid at right angles or horizontally. The two layers were glued together and then the strips were beaten with a mallet and dried in the sun. The sheet was made smooth with pumice and polished with ivory or shells. The finished product was soft and flexible and obtainable in various sizes and grades of quality.

The height and width of these sheets varied from six to eighteen inches, and usually twenty such sheets were pasted together to make a roll, which was fastened to a thin stick. Such rolls, but one and a half inches in diameter, ran from fourteen to twenty feet in length, and for everyday use rarely exceeded thirty feet. Special state documents, however, reached great lengths, one having come down to us that is 133 feet long.

The surface primarily used for writing was the one on which the strips of papyrus ran horizontally, or lengthwise, which aided in the writing of straight lines, although at times the reverse side was used to complete a writing. The colophon, the inscription telling the details of when it was copied and by whom, was added at the end of the roll. Beginning with the second century A.D., the papyrus scroll began to be replaced by papyrus codices, booklike manuscripts, which, in turn, were gradually replaced, beginning with the fourth century, by codices made of vellum or parchment.—Ezek. 2:10; Rev. 5:1.

The writing on papyrus was by means of a reed pen, moistened to make the tip soft, and for ink a mixture of gum soot and water was used. Writing usually was done in narrow columns from two to four inches wide. When not in use papyrus scrolls were kept in a cylindrical case or chest known as a *capsa*.

For Christians, writing on papyrus that has come down to our day has proved of great value. For one thing, it made known the *koiné* or common Greek spoken and used by the Christian Greek Scripture writers. And most important of all, Biblical papyri have served to verify the authenticity of the Christian Greek Scriptures as we have them today.

Understanding

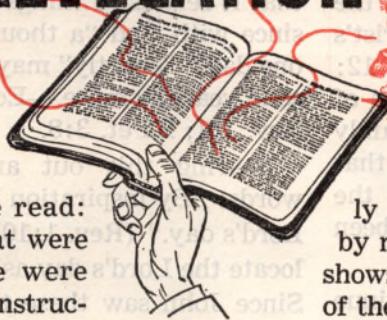
THE BEASTS OF REVELATION

CONCERN-
ING God's

inspired Word we read: "All the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) That the book of Revelation is part of that Word and given for the same purpose is clear from its opening verse: "A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John."—Rev. 1:1.

Among the signs given in the book of Revelation concerning which many inquire as to their meaning are certain beasts described therein: "A great fiery-colored dragon," "a wild beast ascending out of the sea," "another wild beast" that "had two horns like a lamb," and "a scarlet-colored wild beast."—Rev. 12:3; 13:1, 11; 17:3.

To understand these symbols or signs one must have a knowledge of God's basic principles governing the interpretation and understanding of Bible prophecy as revealed in the Bible itself, chief of which is



that it is God who gives the interpretations.

—Gen. 40:8.



How does God provide understanding of his prophecies? By means of his Word, his holy spirit and his earthly instrument or channel. Other vital factors in understanding Bible prophecy are the time element and the mental attitude of the ones desiring to understand.

That Jehovah God himself repeatedly interpreted specific Bible prophecies by means of his Word that Word clearly shows. Thus in the Bible itself is the record of the fulfillment of the prophecies regarding the destruction, the seventy-year desolation and the restoration of Jerusalem.* And in particular does the Bible interpret ever so many of the prophecies about the Messiah by recording their fulfillment.†

The Bible itself also aids in the understanding of Bible prophecy by establishing certain principles that apply to its prophecies. For example, God gave to both Moses and Ezekiel the rule of "a day for a year." This rule throws light on the prophecy of Daniel concerning the seventy weeks of years.—Num. 14:34; Ezek. 4:6; Dan. 9:24-27.

That understanding Bible prophecy also requires the enlightening power of God's holy spirit the Scriptures likewise make clear: "God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." Yes, without the aid of God's spirit, which he limits to those devoted to him, men cannot arrive

* E.g., compare Jeremiah 25:11 with Ezra 1:1-3 and Daniel 9:2.

† E.g., compare Isaiah 53:7, 8 and Acts 8:32-35; Zechariah 9:9 with Matthew 21:4, 5.

at an accurate understanding of Bible prophecies.—1 Cor. 2:10.

AN EARTHLY CHANNEL OF COMMUNICATION

Additionally, in interpreting Bible prophecy God has seen fit to use an earthly channel of communication. A case in point is when the governing body at Jerusalem, consisting of the apostles and older men there, showed that the coming in of the Gentiles to become members of Christ's body was in fulfillment of Amos 9:11, 12: "In that day I shall raise up the booth of David that is fallen, and I shall certainly repair their breaches . . . to the end that they may take possession of . . . all the nations upon whom my name has been called."—Acts 15:13-18.

Jesus indicated that God would continue to deal in this manner with his earthly servants when he foretold: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." And in that the apostle Paul shows that 'Christ is not divided' and that there were to be no divisions among his followers, we must conclude that God uses only one channel at any one time.—Matt. 24:45-47; 1 Cor. 1:10-13.

That Jehovah is using such a channel today and that it is associated with the New World society of Jehovah's witnesses the facts unmistakably show. Proof of this can be seen by the message that these bear, by the fact that each one of them is a preacher of the good news, by the fruits of the spirit they produce and by their keeping separate from the world.*

THE TIME ELEMENT

"For everything there is an appointed time." That this principle applies to the understanding of Bible prophecy is clear from the words God said to Daniel: "The words are made secret and sealed up until the time of the end." Thus also note that the book of Revelation relates to "things that must *shortly* take place," showing that it relates to things in the future. And since with God "a thousand years [is] as one day," "shortly" may well mean a thousand years or more.—Eccl. 3:1; Dan. 12:9; Rev. 1:1; 2 Pet. 3:8.

Bearing this out are John's further words: "By inspiration I came to be in the Lord's day." (Rev. 1:10) Other prophecies locate the Lord's day as beginning in 1914. Since John saw these things occurring in the Lord's day, we should expect them to apply particularly from 1914 onward.—Ps. 2:6-9; 110:1-3; Luke 17:26.

More than that, we find striking parallels between Jesus' great prophecy, found at Matthew chapters 24 and 25 and Revelation. Since that prophecy, as repeatedly noted in this magazine, began to have fulfillment in the year 1914, we must conclude that its parallels in Revelation would also find fulfillment then. Compare Matthew 24:6, 7 with Revelation 6:4-6; 11:18.

That in understanding Bible prophecy the mental attitude is important is also clearly shown in the Scriptures. That is why God said to Daniel: "No wicked ones at all will understand; but the ones having insight will understand." And that is why Jesus told the clergy of his day that because of their selfishness they were unable to grasp his message: "How can you believe, when you are accepting glory from one another and you are not seeking the glory that is from the only God?"—Dan. 12:10; John 5:44.

* Ps. 83:18; Isa. 43:10, 12; Matt. 24:14; John 13:34, 35; 17:16; Rom. 10:10; Gal. 5:22, 23; Jas. 1:27.

Further, in understanding such prophecies as the beasts of Revelation we must keep in mind that it is solid spiritual food and that therefore it can be assimilated only by those who have made some progress in spiritual understanding. To illustrate: How could one appreciate that the dragon and his angels represented Satan and his demons if one did not believe in the existence of these? This principle also

applies in a collective sense, for "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." It follows that even if God's Word itself does not interpret a prophecy we may not shut out the possibility of increased light shining upon it. With these principles in mind let us now proceed with a consideration of the beasts of Revelation.—Prov. 4:18.

COMING IN THE NEXT ISSUE

New Words

Second Reason for Faith in God

To Be Given You Can't Miss

Rome saw the Audio

American World War

to modern times

This gives world

to modern life

did as

to God

to give

to God

In the Scriptures ten is a symbol of completeness, and horns, of power. (Zech. 1:21) The ten horns of this dragon would therefore represent that he had complete power as the mighty one or "god of this system of things." His seven diademed heads show that he has the headship over the seven demon princes, which are over the seven world powers of Bible prophecy: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the Anglo-American world power of modern times. That these world powers have demon princes over them is seen from the fact that Persia did; as

the Bible records, the demon "prince of the royal realm of Persia" interfered with one of God's angelic messengers in the days of Daniel.—2 Cor. 4:4; Dan. 10:13.

The dragon is said to have pulled down "a third of the stars of heaven." In the Scriptures angels are referred to as stars, "morning stars." The dragon's pulling down these stars would well picture that he succeeded in drawing a number of faithful angels from Jehovah's service and causing them to become demons. However, we are not to take the expression "a third" literally, as this is an expression used in both the book of Revelation and the rest of the Scriptures in a general sense, meaning a part.—Job 38:7; Zech. 13:8, 9; Rev. 8:7-9; 9:15.

This dragon is shown as awaiting the birth of a male child, from God's heavenly wifelike organization, so that he might devour him. This male child is a symbol representing God's kingdom with his Son Jesus Christ as King, as seen by the fact that it is to "shepherd all the nations with an iron rod." (Rev. 12:5) This prophecy calls

to mind the words of Jehovah God directed to his Son at Psalm 2:7-9: "You are my son . . . Ask of me, that I may give nations as your inheritance . . . You will break them with an iron scepter." There can be no question about Satan the Devil being opposed to God's kingdom, nor of his waging war upon God's faithful servants, as noted at Revelation 12:17.

As for the time of the fulfillment of the events noted in Revelation chapter twelve, the words of the context give us a clue: "The nations became wrathful, and your own wrath came."

When did the nations become wrathful as never before? Surely it was in 1914. That year would therefore mark the time for these events to begin to occur.—Rev. 11:18.

Should any wonder at Satan the Devil's having access to heaven, let them note that at Job 1:6 and 2:1 Satan is shown as appearing in heaven along with the angelic sons of God. Nor does Jesus' model prayer contradict Satan's having been in heaven at times. Why not? Because what Jesus told us to pray for was not that God's will be done on earth as it was then being done in heaven, but rather that God's will be done in both heaven and earth: "Let your will take place, as in heaven, also upon earth."—Matt. 6:10.

This fiery-colored dragon, having been cast out of heaven, now has "great anger, knowing he has a short period of time." At the rapidly approaching battle of Armageddon he will be abysmed for a thousand years. Thereafter he will be loosed for a little season so as to test mankind, after which he will suffer eternal annihilation in the lake of fire, the second death.—Rev. 12:12; 16:14, 16; 20:1-3, 7-10; 21:8.

COMING IN THE NEXT ISSUE

- Strong Reason for Faith in God's New World.
- To Preserve Your Souls Alive, Have Faith.
- Humility—Love's Complement.
- What Is Your Chief Interest?
- We Need Jehovah's Organization.

The Wild Beast Out of the Sea

REARGARDING the wild beast out of the sea the apostle John wrote: "I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten diadems, but upon its heads blasphemous names. Now the wild beast that I saw was like a leopard, but its feet were as those of a bear, and its mouth was as a lion's mouth. And the dragon gave the beast its power and its throne and great authority. And I saw one of its heads as though slaughtered to death, but its death-stroke got healed, and all the earth followed the wild beast with admiration."—Rev. 13:1-3.

The Greek word for beast here is *therion*, meaning a dangerous wild animal. Interestingly one of the definitions for "beast" is "a wild mammal, fierce by nature." The description of this wild beast calls to mind Daniel's prophecy about certain wild beasts, one like a lion, another like a bear, a third like a leopard, and so forth, which he himself later identifies as representing certain world powers, governments such as those of Medo-Persia and Greece. This wild beast coming out of the sea or the abyss is in keeping with this, for the sea is used to represent "peoples and crowds and nations and tongues."—Rev. 17:15; Dan. 7:1-8; 8:1-22.

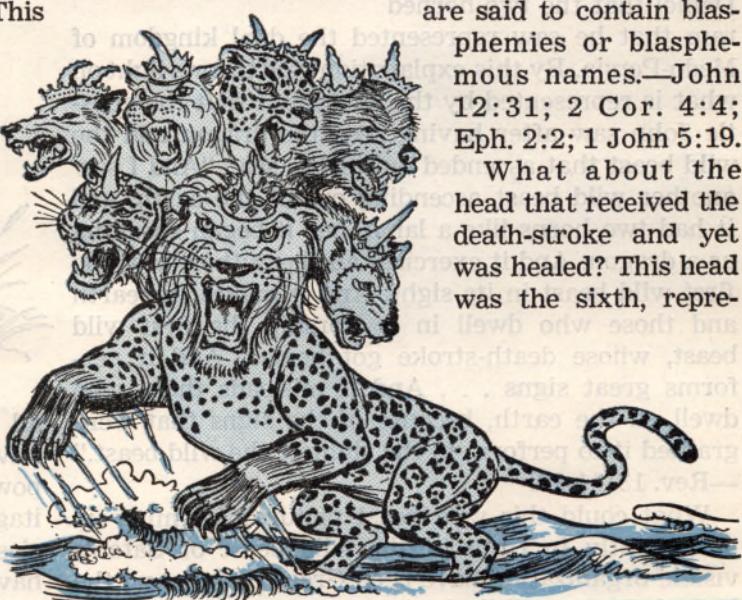
Obviously, this wild beast would represent earthly, human, visible governments. Its having seven heads and ten horns, symbols of completeness, would therefore well picture that all the nations of the world have been under Satan's control, especially the sev-

en world governments that have exercised complete power from Egypt until today. These have been and are beastly from God's standpoint, regardless of how they may appear to themselves or their peoples. In fact, it might be said that they tacitly admit they are beastly by choosing such symbols as the Russian bear, the British lion and the American eagle.

Note that the dragon Satan is said to have given this beast its power, throne and authority. It therefore must belong to him and do his bidding. This is in keeping with Satan's offering Jesus all the kingdoms of the world if he would fall down and worship Satan. That is why Jesus referred to Satan as "the ruler of this world"; why Paul termed him "the god of this system of things," "the ruler of the authority of the air, the spirit that now operates in the sons of disobedience"; and why John said that "the whole world is lying in the power of the wicked one." It being Satan's visible organization, his instrument or tool, we can well understand why its seven heads

are said to contain blasphemies or blasphemous names.—John 12:31; 2 Cor. 4:4; Eph. 2:2; 1 John 5:19.

What about the head that received the death-stroke and yet was healed? This head was the sixth, repre-



sented in modern times by Germany as the successor to Rome, the sixth world power, which was gradually transformed from pagan Rome to the Holy Roman Empire of the Germanic Nation. It received a death-stroke during World War I, from which it was healed; it has been only partially healed from the wound it received during World War II.

To have the mark of this beast upon one's forehead or hands means that one is giving support to Satan's organization, mentally or physically, thereby violating the command to "keep oneself without spot from the world." (Jas. 1:27) Such friendship with the world, however, means enmity with God.

This beast is said to have a number, 666.

In the Scriptures the number six is a symbol of imperfection or incompleteness. (1 Sam. 17:4; 2 Sam. 21:20; Dan. 3:1) Satan's visible organization is composed of three basic ruling elements, false religion, greedy commerce and worldly politics. These three would well be pictured by the imperfect number 666; false religion by 600, greedy commerce by 60 and worldly politics by 6, the larger the number the greater the degree of reprehensibility connected with it. At Armageddon this wild beast, Satan's visible organization, is lined up with Satan and his demon hordes in their fight against Christ, the King of kings, and in that war this beast and its cohorts will suffer total defeat.—Rev. 13:18; 14:9, 11; 15:2; 16:2; 19:19, 20.

The Two-horned

AT Daniel 8:20 an angel of God told Daniel that the two-horned ram that he saw represented the dual kingdom of Medo-Persia. By this explanation God throws light on what is represented by the wild beast that the apostle John saw after having seen the dragon and the wild beast that ascended out of the sea: "And I saw another wild beast ascending out of the earth, and it had two horns like a lamb, but it began speaking as a dragon. And it exercises all the authority of the first wild beast in its sight. And it makes the earth and those who dwell in it worship the first wild beast, whose death-stroke got healed. And it performs great signs . . . And it misleads those who dwell on the earth, because of the signs that were granted it to perform in the sight of the wild beast." —Rev. 13:11-14.

What could this wild beast picture? Looming up prominently in front of the wild beast or Satan's visible organization have been Great Britain and the United States. While both are separate nations, to

Beast



all intents and purposes they have functioned as a dual world power, their language, their heritage, their principles and policies being the same, and they have been working together ever since their differences were set-

tled in the War of 1812. Thus history records that since the promulgation of the Monroe Doctrine in 1823 they have been collaborating in world affairs; striking examples of which they furnished in World Wars I and II.

Of all the world powers to dominate this globe, from Egypt onward, this Anglo-American dual world power has been the greatest. It has spread out farther than any other, and by its succeeding the Holy Roman Empire as the dominating world power it became the seventh world power of Bible prophecy and history. Its having horns of a lamb are in keeping with the boast of Britain and America that they have fought only defensive wars and not wars of conquest. Certain it is that it was not by military conquests, such as those of Alexander the Great and Napoleon, that Great Britain first became a world power, it being joined by the United States in the early nineteenth century to form the Anglo-American world power. It has gained its ends by the lamblike methods, as it were, of diplomacy, commerce and religion. Though posing as a lamb, it has, nevertheless, had the voice of a dragon, a powerful voice, a voice like that of the dragon, Satan the Devil.

By reason of its being the world power this two-horned beast has exercised all the

authority of the first wild beast, dominating the rest of the world. Due to its prominent position in Satan's world the effect of its aims and methods has been to cause the nations of the world to give their devotion to Satan's organization instead of to God and his kingdom.

It is linked with the dragon and the wild beast at Revelation 16:13, where it is termed the "false prophet." That this false prophet is indeed the same as the two-horned beast is clear from both the physical facts and the reference to it at Revelation 19:20, where the "false prophet" is depicted as having done the things mentioned as being done by the two-horned beast in chapter 13. "The wild beast was caught, and along with it the false prophet that performed in front of it the signs with which he misled those who received the mark of the wild beast." It is fitly termed a false prophet, for it has served as a spokesman for the wild beast, Satan's visible organization, and that with the voice of a dragon. It will have the same destiny as that of the wild sea beast, for, "while still alive, they both were hurled into the fiery lake that burns with sulphur." This lake of fire is elsewhere shown to be the second death, that is, eternal annihilation or destruction.—Rev. 19:20; 20:14.

The Scarlet-colored Beast

THE fourth or last beast seen by the apostle John in his apocalyptic vision was also the last to appear in modern times in the fulfillment of Revelation. Concerning it John wrote: "I caught sight of a woman sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns.

The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly . . . The seven heads mean seven mountains, where the woman sits on

top. And there are seven kings: five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while. And the wild beast that was but is not, it is also itself an eighth king, but springs from the seven, and it goes off into destruction."—Rev. 17:3, 8-11.

Note the similarity of three of these beasts, the fiery-colored dragon (Satan the Devil), the wild beast that ascended out of the sea (Satan's visible organization), and the scarlet-colored wild beast; each has seven heads and ten horns. The ten horns in each instance would picture complete power. As for the seven heads, however, in the dragon these picture his authority over the seven world powers through demon princes; in the wild beast out of the sea the seven world powers themselves are pictured by the seven heads, and in the scarlet-colored beast these seven world powers appear as seven heads belonging to a very modern organization or entity. This scarlet-colored wild beast could not be any single one of these seven world powers, for we are plainly told that it "springs from the seven," also that it is an eighth. It would therefore have to include all of them in some form or another. What could this beast represent but that entity first known as the League of

Nations and now as the United Nations? Is it not a worldwide organization as is Satan's visible organization? Are not what remains of these seven world powers included in this world organization, and does it not in effect constitute an eighth world power? Its ten horns picture all the kings or rulers of earth.

How aptly the prophetic words "the wild beast was, but is not, and yet will be present" apply to this scarlet-colored beast! As the League of Nations it first was, its existence beginning on January 10, 1920. Then during World

War II, from 1939 until 1945, to all intents and purposes this "beast" was not, for it was ignored by the nations of the world, although they did not formally decree its end until after the United Nations was formed.* Then, with the forming of its successor, this scarlet-colored beast again was present. And certainly for the last seventeen years the world has gazed admiringly upon this eighth world power, the United Nations.

What about the seven kings concerning which it was written, in John's day, "five have fallen, one is, the other has not arrived, but when he does arrive he must remain a short while"? These are the same



* "During the war, the League practically ceased to function."—*The Encyclopedia Americana*, Vol. 17, page 142, 1956 Ed.

seven world powers of Bible history and prophecy referred to in the symbolism of the dragon and of the wild beast that came out of the sea. In John's day five of these had fallen: Egypt, Assyria, Babylon, Medo-Persia and Greece. The sixth was then in existence, pagan Rome, which continued its existence later as the Holy Roman Empire, and one was yet to come, the Anglo-American world power, the two-horned beast. Its remaining for a short time indicates that the end of these powers is near.

This scarlet-colored beast appears in yet another form in the book of Revelation. This, however, should not seem surprising, since in Bible prophecy various persons and entities appear at times in more than one form, all of them appropriate and fitting, but used to show different aspects of a person, organization, nation or political entity. Thus we have noted that the seventh world power, the Anglo-American world power, is shown as the seventh head of the wild beast that came out of the sea, as the wild beast that has two horns like a lamb and yet has the voice of a dragon, and also as the false prophet because of its propaganda activities. So here with this scarlet-colored wild beast; it is also termed an eighth world power and, at Revelation 13:14, 15, "an image to the wild beast," that is, to the sea beast: "And [the two-horned beast] misleads those who dwell on the earth, because of the signs that were granted it to perform in the sight of the wild beast, while it tells those who dwell on the earth to make an image to the wild beast that had the sword-stroke and yet revived. And there was granted it to give breath to the image of the wild beast, so that the image of the wild beast should both speak and cause to be killed all those who would not in any way worship the image of the wild beast."

According to this prophecy the two-horned beast, that is, Great Britain and the

United States, told those dwelling upon the earth to make this image to the beast, the League of Nations. Do the facts of history bear this out? They certainly do, for, says *The Encyclopaedia Britannica*, Vol. 20, page 846, 1959 Ed., in its biography on Jan Christiaan Smuts, South African statesman: "After the [1918] Armistice, Smuts wrote his Memorandum on the League of Nations, *The League of Nations: A Practical Suggestion* (1918), which received the support of both President Wilson and Mr. Lloyd George, and in substance became the Covenant of the League." The latter two were, of course, the heads of the United States and Great Britain at the time. While the United States never did officially join the League, its head did indeed take the lead in telling the world to make this image to the beast. With the years the United States did in effect get in the back door of the League through its support of covenants and treaties promulgated by the League members. The evidence is even stronger that the heads of these two nations, or this dual world power, Winston Churchill and Franklin D. Roosevelt, took the lead in causing the people of earth to bring this scarlet-colored beast out of the abyss of inactivity into which World War II had plunged it, in the form of the United Nations.

What about this scarlet-arrayed woman that is shown riding this beast of similar scarlet color? Throughout the Scriptures, from Genesis 3:15 to Revelation 22:17, a woman is used to picture an organization, and especially a religious organization. Thus unfaithful Jerusalem is described as a prostitute, and the faithful Christian congregation as a chaste virgin. (Isa. 1:21; 2 Cor. 11:2) This woman would therefore well picture false religion and, in particular, apostate Christendom, which professes to be espoused to Jesus Christ but has proved unfaithful to him as seen by her

consorting with and making common cause with the governments of this world instead of waiting for Christ's kingdom. To her the words of condemnation apply: "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." It is worthy of note that, whereas the King of kings, Jesus Christ, is shown as executing judgment against the various beasts, it is the ten horns or kings of the scarlet-colored beast that are shown bringing about the destruction of this false religious system, a precursor of which is seen in the avowed opposition of communism to all things religious.—Rev. 17:5.

Obviously, this thumbnail sketch, as it were, of the beasts of Revelation, could not touch on all the minute details. These, however, upon study will be found to be

consistent with the foregoing, even as noted elsewhere in the publications of the Watch Tower Society.

Surely Jehovah God is causing light to shine upon his prophecies long ago recorded, in keeping with his promise that the path of his servants would grow ever lighter. Such is indeed reason for all his servants to have increased faith that He at all times has full control of world affairs and that the Bible is his inspired Word. It should strengthen their hope in the ultimate triumph of righteousness and assist them in serving God with the "form of worship that is clean and undefiled from the standpoint of our God and Father," keeping themselves without spot from the world.—Jas. 1:27.

COURAGE THROUGH FAITH AND HOPE IN JEHOVAH

HOPE in Jehovah; be courageous and let your heart be strong. Yes, hope in Jehovah." Thus Jehovah God speaks to his faithful servants upon earth today and that in spite of the fact that we are living in the most perilous time of the history of humankind. What does it mean to be courageous?—Ps. 27:14.*

"Courageous," according to one dictionary, "implies a high and nobler kind of bravery, especially as resulting from an inborn quality of mind or spirit which faces or endures perils or difficulties without fear and even with enthusiasm." According to the Hebrew expression used at Psalm 27:14, courageous means to keep an internal strength, to hold together as if tightly bound together and so not crumbling to pieces under pressure, as would dry clay, and not flying to pieces under the impact of tribulation or enemy attacks, as would a piece of china if struck a hard blow.

A sterling example of such courage is being given by the faithful witnesses of Jehovah, publishers of the Kingdom good news, be-

hind the Iron Curtain and in other totalitarian lands. Concerning those in Russia the 1962 *Yearbook of Jehovah's Witnesses*, among other things, states: "Fiendish means have been employed to break the integrity of Jehovah's servants. Publishers are brought before so-called fellow-workers courts, made up of factory or farm workers, managers and party functionaries. They are threatened with the loss of their jobs, allotments, homes, pensions, and so forth, if they do not publicly denounce the organization and withdraw. A brother who courageously defended his stand was recently sent to a forced-labor camp. There are such camps in which whole groups of publishers are kept imprisoned because of their faithful stand for God's kingdom. They are treated harshly by the authorities, even worse than if they were criminals."

Not that it does not take courage to be a speaking minister of Jehovah in lands where there is relative freedom. It does. It takes courage to take Jehovah's unpopular message from house to house, to offer it to passersby on the streets. It takes courage to speak up whenever an opportunity for incidental witnessing presents itself. It takes courage to

* For details see *The Watchtower*, December 15, 1961.

keep faithful to Jehovah when you are bitterly opposed by members of your own household. And it takes no small amount of courage to keep integrity if you are a youth still attending school and daily have to rub elbows with a crowd of God-defying, mocking, scoffing, sneering teen-agers that likewise flout all rightful human authority, parents, school-teachers and even the police.

How can you gain this greatly needed, all-important courage? Not by wishful thinking. It comes from a knowledge and understanding of God's Word and your wholehearted reliance upon it. It is not a book of cowards. When its precepts and examples are properly interpreted and applied it gives the faith and hope in Jehovah that make for courage. Among the many fine examples of courage it contains are those of King David and the One whom he foreshadowed, Jesus Christ. What courage David showed when as a mere youth he took on the taunting giant Goliath! What courage Jesus manifested as he calmly spoke to the armed mob that came to take him on that last night of his earthly ministry!

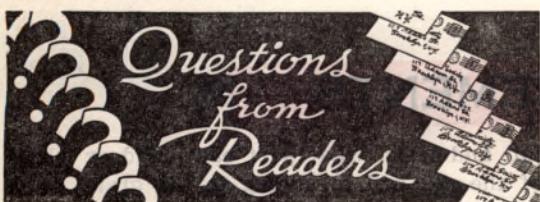
—1 Sam. 17:34-51; Matt. 26:47-56.

You can have like courage today by coming to God's Word with the right mental attitude, with a consciousness of your spiritual need. But for your personal Bible study to be truly fruitful you must take advantage of the means

Jehovah God has provided for your understanding his Word and applying it in our day. Those means consist primarily of five weekly congregational meetings. Do not let any such obstacles as inclement weather interfere with your attending these and gaining the faith-strengthening and hope-inspiring spiritual food to be had at them. Your very association with other courageous Christian ministers will cause your own courage to grow stronger, for if 'bad associations spoil useful habits,' certainly it must follow that right associations will strengthen useful habits.—1 Cor. 15:33.

You do want to be a courageous Christian minister, do you not? A courageous minister is a joyful minister. A courageous minister is one that brings honor to Jehovah's name and shares in its vindication. A courageous minister is one who strengthens his fellow ministers. And a courageous minister is one who brings forth abundantly both the fruitage of the spirit and Kingdom fruitage, thirty-, sixty- and a hundredfold.

During December courageous ministers in English-speaking lands will manifest their faith and hope in Jehovah by bringing the *New World Translation of the Holy Scriptures* to men of goodwill. Happy are all those who share in this blessed work.



- What did Elijah mean when, in reply to Elisha's request that he be permitted to say farewell to his parents, he said to Elisha: "Go, return; for what have I done to you?"—1 Ki. 19:20.—A. J., United States.

What Elijah here meant was that the matter was not so pressing that Elisha could not first go home and bid his parents farewell. Go, return, for I have no objections. I have done nothing to you to forbid this, his words might be paraphrased. So Elisha proceeded to prepare a feast for his family. This must have

taken several hours at least, as it involved killing the bulls, preparing them and then boiling their flesh.

In fact, it is reasonable to conclude that Elijah stayed and shared in this feast, for we do not read of Elisha as hurrying to catch up with Elijah, as though Elijah had kept on going and Elisha stayed behind. So we read that after the feast Elisha "rose up and went following Elijah and began to minister to him." —1 Ki. 19:21.

This was an entirely different situation from that recorded at Matthew 8:21, 22, where a disciple asked to be first permitted to bury his father, and Jesus replied: "Keep following me, and let the dead bury their dead." In this case we are not to understand that the father was already dead; otherwise, the son would have been about burying his father, as in Oriental lands people bury their dead soon after they die.

Concerning this expression George M. Lamsa, an authority on Syrian (Aramaic) customs and languages, states: "This phrase is an Orientalism, especially among Aramaic-speaking people. It means 'my father is an old man and I must take care of him until death.' Or, 'My father is on the side of the grave,' which means, my father may die any day. A man seventy years old is considered 'dead' in the Orient because he is non-productive. As they have no insurance companies or banks for protection in old age, an aged man naturally became dependent upon his son for a living. The highest desire of a father, moreover, is to have his son at his death bed to close his eyes at the last hour, when he also pronounces his benediction upon his family. . . . Eastern people are noted for their generosity and hospitality. They not only share food but also bury the dead of the community, and look after the aged."—*Gospel Light*, page 62.

So we see that there is no conflict between the call Elijah issued to Elisha and that which Jesus gave to a certain disciple.

● Why does the *New World Translation* at Philippians 3:11 have the word "earlier"? I do not find it in any other translation.—M. C., United States.

Philippians 3:11, according to the *New World Translation*, reads: "To see if I may by any means attain to the earlier resurrection from the dead." The *Diaglott*, in its interlinear, reads: "If possibly I may attain to the resur-

rection out of the dead ones." Marshall's *Interlinear Greek-English New Testament*, which is based on Nestle's text, renders the expression in question in its interlinear, "the out-resurrection." And the *Emphasized Bible* by J. Rotherham reads: "If by any means I may advance to the *earlier resurrection*, which is from among the dead." The footnote thereon reads, "More literally: 'the out-resurrection.'"

The Greek word here used is not *anástasis*, the word almost invariably appearing in the Greek when an English translation reads "resurrection," and which appears upward of forty times in the Christian Greek Scriptures. Rather, it is the word *exanástasis*, a word, incidentally, that appears only in this text. Basically, in Greek *exanástasis* means a getting up early in the morning, so it suggests earliness and therefore an earlier rising from the dead. Without doubt Paul had in mind here the "first resurrection," years later mentioned by John at Revelation 20:6: "Happy and holy is anyone having part in the first resurrection."

By making a distinction between *anástasis* and *exanástasis* the *New World Translation* again gives proof of its exactness and accuracy. Of course, to those that do not appreciate that there is not only a first and heavenly resurrection but also a later and earthly resurrection this distinction would not seem to be important, but it is for those who do appreciate it, even though this is the only instance in the writings of Paul where he uses this word.

ANNOUNCEMENTS

FIELD MINISTRY to Jehovah God requires courage. (Ps. 27:14) Throughout December Jehovah's courageous and faithful witnesses will carry out their ministry by offering the *New World Translation of the Holy Scriptures*, with a Bible-study booklet, on a contribution of \$1.50.

1963 YEARBOOK AND CALENDAR

Once more a thrilling year of service activity is ended to Jehovah's praise. Once more the record of zealous preaching for one year is a matter of permanent record. You will want to review that stimulating record in de-

tail and learn what part each land or island of the sea had in adding to the grand total. After December 15 the 1963 *Yearbook of Jehovah's Witnesses* containing this report will be available. Obtain your copy for only 50c. Send also for the 1963 calendar, beautifully illustrating the year's text. It is only 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 13: Benefiting by Subjection to Authorities, also Conscience and Subjection to Authorities, ¶1-12. Page 709.

January 20: Conscience and Subjection to Authorities, ¶13-48. Page 716.