

# The WATCHTOWER

JANUARY 15, 1964

Semimonthly

THE WORLD  
—GOD'S FIELD OF WORK

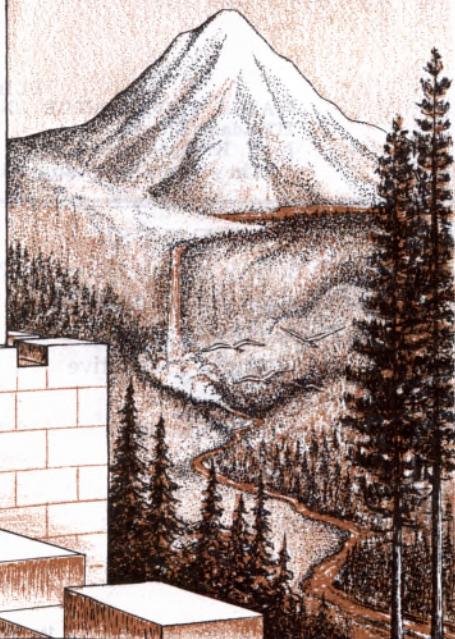
WHY GOD'S FIELD  
WILL BE PRODUCTIVE

WHAT THE ARMAGEDDON  
OF THE BIBLE IS

DOES WHAT YOU BELIEVE  
MAKE A DIFFERENCE?

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*Announcing*  
JEHOVAH'S  
KINGDOM



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

## THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

PUBLISHED BY THE  
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA  
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.  
N. H. KNORR, President GRANT SUITER, Secretary  
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

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

*AS* — American Standard Version  
*AT* — An American Translation  
*AV* — Authorized Version (1611)  
*Dy* — Catholic Douay version  
*JP* — Jewish Publication Soc.

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

Printing this issue: 4,200,000		Five cents a copy			
"The Watchtower" is Published in the Following 66 Languages					
Semimonthly					
Afrikaans	Finnish	Portuguese	Ibanag		
Arabic	French	Sesotho	Ibo		
Cebu-Visayan	German	Slovenian	Icelandic		
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English			Pidgin		
			Tamil		
			Tswana		
			Turkish		
			Ukrainian		
			Urdu		
			Yoruba		
			Hungarian		

Yearly subscription rates for semimonthly editions	
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1
Australia, 11 Beresford Rd., Stratfield, 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 2, 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 St., Brooklyn, New York 11201, U.S.A.

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

Printed in U.S.A.

## Does What You Believe Make a Difference?

HERE are many things you could believe that really would not make any difference to your welfare. For example, you might believe that one color is more pleasing to the eye than another, and it would not affect your life to any degree. It would be a matter of personal taste.

However, what if you believed you could jump out of a high-flying airplane without a parachute to slow your descent? Ah, you say, that would make a difference, because believing such an absurd thing would affect your life, actually placing it in jeopardy. So you are careful to believe what is true where your life is concerned. You would be tolerant of the beliefs of others, but you would not make them your own if you felt your welfare was endangered by such beliefs.

Are you just as careful regarding your beliefs about your own relationship to God? How careful are you to ascertain with correctness what God requires of you? Do you have a sound basis for your beliefs about your place in God's purposes? True, many say that what you believe along these lines does not matter, so long as you have some belief. But ask yourself this question: While what you believe may not matter to others, does it matter to God?

You acknowledge that it is dangerous for a person to entertain erroneous beliefs about "natural" laws, such as defying gravity by jumping out of an airplane without a parachute. These "natural" laws are really laws fixed by God. Should this not cause you to consider that it also would be dangerous to entertain erroneous beliefs regarding others of God's laws for humans? If wrong views regarding "natural" laws can endanger one's life, then surely wrong views regarding others of God's laws for human creatures can be even more dangerous, since this could affect our eternal welfare.

Down through the centuries people have believed fantastic things about God and his purposes. They have conjured up myriads of gods and related beliefs. Yet the average person today would have difficulty naming even a few of the ancient gods and what they stood for. They have vanished with time because such existed in the imagination only, not in fact. The false gods of today that do not exist in actuality will likewise pass away in time. Only the Almighty God Jehovah and his purposes have remained consistent, unchangeable, reliable.

Recently an erroneous religious belief

made a difference to a hospital patient. This patient had been in a deep coma for days. He was given the best of care. Then a staphylococcus infection developed on his chest and abdomen. Nobody could understand where the germs came from. Everything was thoroughly sanitary, and no other patient had such an infection. One day a skin specialist noticed the mother of the stricken man sprinkling something on his stomach. It was discovered that the mother had been regularly sprinkling "holy water" on her son, believing that this would help him get well. A doctor took a sample of this water and found it loaded with germs! When the sprinkling of "holy water" ended, so did the infection. (*Life*, Sept. 27, 1963) While the mother was no doubt sincere, still the practice had no force for good. It was not God's way. It amounted to nothing more than superstition, and in this case it resulted in harm where good was intended.

Where our relationship to God is concerned, what we believe makes a big difference. In the days of Noah, more than 4,000 years ago, the overwhelming majority of mankind believed they could reject God's ways and do as they pleased. The result was that "the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. . . . And the earth came to be ruined in the sight of the true God and the earth became filled with violence." (Gen. 6:5, 11) When God, through the righteously disposed man, Noah, warned that generation of their impending doom by means of a global flood, they did not believe it. What a difference this made in their lives! Because they refused to believe God and act on his word, they lost their lives in that great deluge. Noah and his family survived the end of that world because they believed God and acted on his word. It meant a great difference

in their lives, for they were saved from that world disaster. It also made a great difference to the entire human family on earth today, for we are all the descendants of Noah and his family. The disbelievers were cut off in the Flood and had no further offspring.

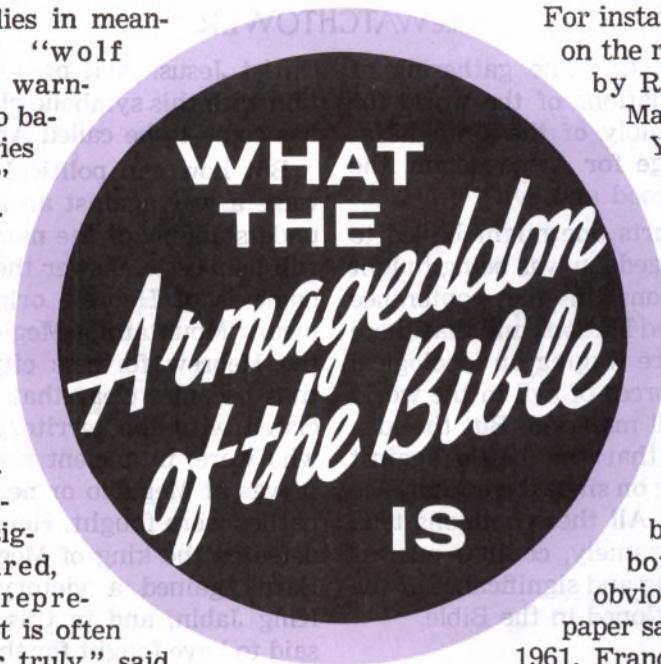
Bible prophecy clearly indicates that we, too, live in a time of judgment and are near the end of this bad system of things. Jesus marked our time as the one that would see God cleanse wickedness from the earth as He did in Noah's day. (Matt. 24:37-39) Whether you believe and act on this knowledge or not will make a tremendous difference. What difference? "I have put life and death before you, the blessing and the malediction," is the way Jehovah stated it through his servant Moses. (Deut. 30:19) The difference is between everlasting life and everlasting death!

It is true that the majority of earth's inhabitants do not believe that such a choice faces them, but neither did the people of Noah's day. Those who scoff in disbelief forget something. As the apostle Peter stated: "According to their wish, this fact escapes their notice, . . . the world of that time suffered destruction when it was deluged with water." (2 Pet. 3:5, 6) Just as surely as that ancient world ended by an act of God, so the present one will.

Do not be misled. What you believe regarding God and his purposes will make a great difference in your life. If you desire God's blessings you will want to study his Word, the Bible, to ascertain his requirements for you. Then you will want to live your life in harmony with God's expressed will, for "the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) What a difference it will make for you to believe God's ways!

DANGER lies in meaningless "wolf calls," namely, warnings that have no basis in fact. If cries of "Fire! Fire!" are made without there being a fire, the frightful possibility remains that people will not respond when a true alarm is sounded. When warning signs and signals are obscured, muffled or misrepresented, the effect is often calamitous. "For truly," said Paul, an apostle of Jesus Christ, "if the trumpet sounds an indistinct call, who will get ready for battle?" (1 Cor. 14: 8) Such is the hidden danger behind the misuse of the word "Armageddon," also known as "Har-Magedon."

It is no secret that world statesmen, clergy and the public press use the word "Armageddon," but it is just as obvious that few people know its Biblical meaning. The word itself has come to mean many things to many people, thus diminishing and obscuring its true significance. For example, the Akron *Beacon Journal*, October 9, 1961, under the editorial heading "The Armageddon Bomb" said: "It is possible that Russia is building up to the test of an 'Armageddon' or 'Doomsday' bomb, of a hundred megatons—equal to a hundred million tons of TNT." The implication here is that "Armageddon" has to do with a man-made "doomsday" precipitated by the use of nuclear weapons. Nothing could be farther from the truth, yet it is surprising how many hold to this view, or slight variations of it.



For instance, after a speech on the retaliation doctrine by Russia's Marshal Malinovsky, the New York *Times*, June 1, 1960, said that it had become supremely urgent to define the vertical borders of territorial air. "We cannot afford to drift toward Armageddon simply because nobody bothers to face the obvious problem," the paper said. On October 30, 1961, Francis Cardinal Spellman of the Roman Catholic Church, according to the New York *Herald Tribune*, called "for prayers to spare the world from 'thermonuclear Armageddon.'"

The Armageddon that these men fear, however, is not the Armageddon of the Bible. They fear extinction wrought by man.

In a similar vein, referring to the gigantic struggles between nations of men as Armageddon, various writers frequently use the term. For example, in the July 1962 issue of *Reader's Digest* appeared an article entitled "Prelude to Armageddon." It was a short story about approaching a point of no return from World War I. The *Saturday Evening Post*, April 20, 1963, featured a major excerpt from a novel by Leon Uris called "Armageddon." This is a powerful story of the American occupation of Germany following World War II.

As confusing as are such opinions about Armageddon, there are still other opinions to add to the confusion. The *Newport Daily News*, September 21, 1960, for example, under the subheading "Road to

Armageddon" stated: "The gathering of leaders of many nations of the world for the General Assembly of the United Nations sets the stage for Armageddon, the conflict between good and evil."

From such reports one might be led to believe that Armageddon was being fought by member nations in the conference rooms of the United Nations and that these political powers are waging an ideological war against the forces of evil in the world for the good of all mankind. But the idea ignores the fact that the battle against evil has been going on since the appearance of "evil" in Eden. All these opinions tend to do one thing, namely, confuse men as to the true meaning and significance of the Armageddon mentioned in the Bible.

#### **BEHIND THE WORD "ARMAGEDDON"**

The word "Armageddon" is not an invention of the political rulers and kings of the earth. Knowingly or unknowingly, they have borrowed the word from God's Word, the Bible. Even in the Bible it appears but once, and this is in the passage found at Revelation 16:13, 14, 16: "And I saw three unclean inspired expressions . . . They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together to the place that is called in Hebrew Har-Magedon," or, according to other translations, "Armageddon."

What is *this* "Har-Magedon" or "Armageddon"? From the Scripture text just cited it is clear that the word refers to the symbolic place of an all-out battle in which the political rulers of the earth, under the inducement of invisible demon forces, are gathered together to fight, not against one another in a nuclear war, but against God the Almighty and his Messianic king,

Christ Jesus. And because of its association with this symbolic place, the war itself has come to be called Armageddon.

But how can political kings and rulers wage a war against an invisible God? An understanding of the name "Armageddon" will help us to answer these questions. The name is of Hebrew origin and seems to mean "Mountain of Megiddo," referring to the Hebrew fortress city of Megiddo. It thus becomes clear that it is closely associated with the territory of God's people who were, in ancient times, the Hebrews. It was at Megiddo or nearby that decisive battles were fought. Here is where Joshua defeated the king of Megiddo. Here Judge Barak gained a victory over Canaanite King Jabin, and in this battle Heaven is said to have fought for the victory of God's people. Here is where King Josiah was mortally wounded. So at Megiddo kings of the earth gathered for their showdown battles. They fought against the soldiers of Israel, but this was no more than an indirect way of challenging the sovereignty of Jehovah, Israel's God.—Josh. 12:21; Judg. 4:12-24; 5:19-21; 2 Ki. 23:29, 30.

#### **ATTACK BY GOG OF MAGOG**

Further enlightenment on this matter is found in Ezekiel's prophecy regarding the attack of Gog of Magog. Addressing himself to Satan the Devil, under the symbol of Gog, Jehovah points to the time and the place of the attack and says: "In the final part of the years you will come to the land of people brought back from the sword, collected together out of many peoples, onto the mountains of Israel, . . . even a land that has been brought forth from the peoples, where they have dwelt in security, all of them. And you will be bound to come up. Like a storm you will come in. Like clouds to cover the land you will become, you and all your bands and many peoples with you."—Ezek. 38:8, 9.

Thus we see that, under the influence of Satan or Gog, the political rulers of the earth, unable to attack the invisible Messianic kingdom of God to show that they refuse to recognize and surrender to it, vent their anger on the only part of the Kingdom's realm that they can touch, that is, the place, "the land" or the holy estate of spiritual Israel, God's anointed witnesses here on earth. Ever since the time of Abel Jehovah's witnesses have been objects of the hatred of men and nations, but this attack is something more than the persecution they have experienced until now. It is a final, all-out attempt to destroy them. When it comes these witnesses will not all be located at any specific geographical location on earth. Neither does the name "Armageddon" appear on any geographical map. It does not refer literally to the neighborhood of Megiddo, now in the territory of the Republic of Israel, but it refers symbolically to the place within the realm of the experiences of Jehovah's witnesses on earth where the final war is to be fought.

Notice how Ezekiel's prophecy describes the destruction of God's wicked enemies that takes place: "And I will . . . bring you in upon the mountains of Israel. . . . On the mountains of Israel you will fall, you and all your bands and the peoples that will be with you. To birds of prey, birds of every sort of wing, and the wild beasts of the field I will give you for food."—Ezek. 39:2-4.

There is a striking similarity between this and the apostle John's vision of the battle of Har-Magedon: "I saw also an angel standing in the sun, and he cried out with a loud voice and said to all the birds that fly in midheaven: 'Come here, be gathered together to the great evening meal of God, that you may eat the fleshy parts of kings and the fleshy parts of military commanders and the fleshy parts of

strong men . . . of freemen as well as of slaves and of small ones and great.' . . . And all the birds were filled from the fleshy parts of them."—Rev. 19:17-21.

#### THOSE INVOLVED IN THE FIGHT

Did you notice who are the ones who are reduced to mere carcasses for the birds of prey to feed on? They are the "kings," "military commanders" and "strong men," "freemen as well as slaves and small ones and great." This narrows the destruction of Har-Magedon down to the political kings and rulers of the inhabited earth and those who support them.

So it is vital for every person on the face of the earth to be alert, if he does not want to be numbered among those who will go down in destruction in "the war of the great day of God the Almighty." One's responding to the propaganda that teaches one to put confidence in the kingdoms of men instead of the kingdom of God means that one is being guided by "expressions inspired by demons." One who heeds the urgings of human leaders who encourage one to be active in the affairs of the world, a part of it, so showing that one is on friendly terms with it, is actually being alienated from Christ and becomes an enemy of God. In unmistakable terms Jesus said of his followers: "They are no part of the world." And the disciple James wrote under inspiration: "Whoever . . . wants to be a friend of the world is constituting himself an enemy of God."—Rev. 16:13, 14; John 17:14; Jas. 4:4.

For those who thus align themselves against Jehovah God and his kingdom there is no hope for survival. While God may well cause the nations to turn against one another, resulting in much slaughter with their own weapons, as he did with the armies of Ammon, Moab and Mount Seir when they came up against his people in ancient times, he also has at his disposal

all the forces of nature. These, too, he will unleash against his foes. And his appointed executioner Jesus Christ, with the angelic forces of heaven, will himself pursue the battle until the entire visible political organization under the control of Satan the Devil, "the god of this system of things," with all its military and civilian supporters, is completely destroyed from the face of the earth.—2 Chron. 20:1-30; Judg. 5:19-21; Job 38:22, 23; 2 Cor. 4:4.

But does not Armageddon also include the destruction of the false religious element here on earth? No, it does not. As a reading of Revelation chapters

17-19 shows, this is something that will have already been taken care of in the period immediately before Har-Magedon begins. The kings of the earth, symbolized by the "ten horns" of the wild beast of Revelation chapter 17, will turn on the harlotrous system of Babylonish religion and "these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire." (Rev. 17:16) This takes place before the kings make their Armageddon war against the representatives of God's kingdom on earth. In fact, their pursuit thereafter on to Har-Magedon is nothing more than a demonized attack against anything that stands in the way of their selfish aims to perpetuate themselves in national governments, political systems and international alliances. So, having rid themselves of the religious harlot, they are lured on to the attack against the Messianic kingdom of God, which they refuse

to recognize as the rightful government over earth. The Kingdom preaching of Jehovah's witnesses becomes the object of their wrath. This attack means war, "the war of the great day of God the Almighty," Har-Magedon.

What about Satan and his demons? Will they be killed or abyssed at the battle of Har-Magedon? No, this is something that comes *after* the battle of Har-Magedon is over. Then it is that the Angel of angels,

Christ Jesus, comes "down out of heaven with the key of the abyss and a great chain in his hand" to seize Satan and his demons and hurl them into a state of oblivion.

Having witnessed first the destruction of the worldwide empire of false religion, then Har-Magedon from its start to its finish, they will be severely vexed through the humiliation of seeing that the apparently defenseless worshipers of Jehovah whom their human puppets sought to wipe out are the only ones left remaining in the earth.—Rev. 20:1-3.

It is among these worshipers of Jehovah that all lovers of righteousness want to be, and it is for this reason that we must understand what Armageddon really is and avoid the "inspired expressions" that endeavor to align men with the enemies of God at that universal war. False conceptions with regard to man's immediate future can lead only to disaster. Watch for the outworking of God's prophecies regarding the Armageddon of the Bible and work in harmony with his will for survival into a new order where "righteousness is to dwell."—2 Pet. 3:13.

#### COMING IN THE NEXT ISSUE

- Messengers of Liberation.
- The Comely Feet of the Messengers.
- What Is Required to Please God?
- Religion with a Swing—the Pentecostal Way.

**D**ID you know that you are part of a field that is under cultivation? Whether you believe it or not, you are, just as certainly as you are part of the human family. This cultivation is not part of a selfish scheme in order to exploit you in some such sort of way as the imperial powers of this earth have made selfish gain out of the people whom they have subjected and governed as colonies. The cultivation that we will here examine is for our highest good for all time to come. It is God's cultivation, which he sent his beloved Son to undertake and accomplish, sending him with the pure motive of love. The Son as a fellow worker with God described this work of cultivation by means of a parable.

<sup>2</sup> In this parabolic illustration the Son, Jesus Christ, likened himself to a householder of nineteen hundred years ago who sowed good seed in his field. By night an enemy sneaked onto the field and oversowed it with weeds. When the seeds began to grow, the presence of the weeds was discovered. The householder would not let his slaves at once remove the weeds for fear that while doing so they might also uproot much of the wheat and thus cause a loss. He waited till harvest, at which time the difference between the weeds and the wheat would be unmistakably plain. Then he sent the slaves out to

1. (a) Of what is the entire human family a part? (b) Whose field of cultivation is it, and why is it good to give consideration to it at this time?

2. (a) What illustration of Jesus is it now timely to consider? (b) Show the wisdom of the householder in not letting his slaves immediately pluck the weeds in his field of wheat.

# THE W O R L D

## *-God's Field of Work*

**"The field is the world."**

—Matt. 13:38.

pluck out the weed stalks by hand, leaving the wheat undisturbed in the field. The weeds were bound in bundles to be burned, so that the work of the enemy came to nothing. After that the householder had his slaves gather the pure wheat into his storehouses, free from all poisonous weeds.—Matt. 13: 24-30.

<sup>3</sup> Not even the disciples of Jesus Christ understood the prophetic meaning of this illustration, and so they asked him privately for an explanation. We quote his explanation as it is translated into English in the Authorized or King James Version of the Bible, now more than 350 years old, which calls the weeds "tares":

<sup>4</sup> "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked

one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:37-43, AV.

3, 4. To the disciples' inquiry what explanation of this illustration did Jesus give?

<sup>5</sup> According to the way that the Authorized or King James Bible translates the parable "the field is the world" and "the harvest is the end of the world" and "so shall it be in the end of this world." From this translation a person who does not know the original Greek of the Christian Scriptures of the Bible would understand that at the harvesttime the "field," which is "the world," is to come to an end, evidently by fire, because fire is mentioned as an agency of destruction. From this the reader of the Bible authorized by King James in 1611 might understand that the earth underneath our feet is to be destroyed by a worldwide fire, and so have a fiery end, like those tares or weeds.

<sup>6</sup> However, in the illustration Jesus did not say that the householder burned up his field and ruined himself as a farmer, either before or after the genuine wheat was gathered into his storehouses. It was only the tares or weeds that were burned, and this only after they had been plucked out of the field.

<sup>7</sup> Hence the field, which pictures "the world," remained for the householder's further service, although some changes took place in that field. The "world," pictured by the field, remains, but in a cleansed condition. The "harvest," which comes at the end of the growing season, does not therefore picture the end of that "field" symbolizing the world. According to the Authorized Bible Version of King James of England there seem to be contradictions in Jesus' explanation of his illustration. But Jesus did not contradict himself in the original language of the Bible. The difficulty was created by King James' Bible translators.

<sup>8</sup> The problem is easily solved when we

5. What are the difficulties encountered when reading this illustration from the *Authorized Version*?

6, 7. However, what did Jesus say was destroyed, and what continued to remain?

8. What now helps us to understand this parable of Jesus?

go back to the original language by means of various Bible helps and find out that the two worlds are not one and the same thing. In the original Greek text of the Bible the word for the "world" symbolized by the "field" is *kósmos*, but the word for "world" the end of which comes at harvest-time is *aión*. Never in the Christian Greek Scriptures do we read of the end, conclusion or consummation of the *kósmos*; but the end, conclusion or consummation is what befalls the *aión*. We read, in so many words, of only the end of the *aión*.

<sup>9</sup> The difference between *kósmos* and *aión* is shown in some of our modern Bible translations that translate *kósmos* and *aión* as being different.\* For example, the *New English Bible* of 1961 reads: "The field is the world; . . . The harvest is the end of time. . . . so at the end of time the Son of Man will send out his angels." —Matt. 13:38-41.

<sup>10</sup> The *Revised Standard Version* of 1952 translates the same portions as follows: "The field is the world, . . . the harvest is the close of the age, . . . so will it be at the close of the age. The Son of man will send his angels." Alexander Campbell's translation, made in 1835, reads: "The field is the world: . . . The harvest is the conclusion of this state; . . . so shall it be at the conclusion of this state. The Son of Man will send his angels." In agreement with this last-quoted translation the *New World Translation of the Holy Scriptures*, of 1961, reads: "The field is the world; . . . The harvest is a conclusion of a system of things, . . . so it will be in the conclusion of the system of things. The Son of man will send forth his angels."

\* Even the Latin *Vulgate* shows the difference between the two Greek words by rendering *kósmos* as *mundus* and *aión* as *saeculum*. But, in spite of this, the English Douay Version Bible, which is a translation of the Latin *Vulgate*, renders both words as "world."

9, 10. Cite how different Bible translations render Matthew 13:38, 39.

<sup>11</sup> There is no contradiction put into Jesus' original words by such modern translations. By their more accurate renderings they do not leave the English reader to imagine that the inspired Christian writers used only one Greek word for our English word "world" in the King James Version Bible. Even in the inspired Hebrew Scriptures of the Bible there are five distinct Hebrew words\* that the King James Version Bible translates by the one English word "world." In the inspired Christian Greek Scriptures there are four distinct Greek words† that the *King James Version* renders into English as "world." Any sensible person can see that the result of this would be religious confusion of mind. With justice to the Bible, let us clear up some of this confusion.

#### "THREE WORLDS"

<sup>12</sup> Eighty-seven years ago (or, in 1877) there was published in Rochester, New York, under the joint authorship of N. H. Barbour and C. T. Russell, a book of 197 pages the title page of which read as follows:

THREE WORLDS, and The Harvest of this World. — A Brief Review of the Bible Plan of Redemption, Which Spans Three Worlds: "The World That Was," "The World That Now Is," and "The World to Come;" with the Evidences That We Are Now in the "Time of Harvest," Or, Closing Work of the Gospel Age.

<sup>13</sup> The wording of that title page was based on the King James Bible translation, in which we read, in 2 Peter 3:6, 7: "The world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire

\* The five Hebrew words are *erets*, *hhabed*, *hheled*, *olam* and *tobel*.

† The four Greek words are *aión*, *ge*, *kósmos* and *oikouménē*.

11. Why has the King James Version Bible caused confusion in the use of the English word "world"? 12, 13. On what Bible translation was the book *Three Worlds* based?

against the day of judgment and perdition of ungodly men." In verse six the Greek word translated "world" is *kósmos*, and the apostle Peter does not use that word again in the remaining twelve verses of his letter, even when speaking about the "heavens and the earth, which are now," and the "new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13.

<sup>14</sup> However, in Galatians 1:4 (AV) we read: "Who [that is, our Lord Jesus Christ] gave himself for our sins, that he might deliver us from this present evil world." Here the word translated "world" is that other Greek word, *aión*. Also, in Matthew 12:32 (AV) Jesus says: "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world to come*." There again, the word translated "world" is that other Greek word *aión*.

<sup>15</sup> So, in the Scripture verses to which the title page of the book *Three Worlds* refers, only one *kósmos* is referred to and two *aiónes* are referred to, rather than three *cosmoses*. For that reason, doubtless, the book that was later (in 1886) brought out by the aforementioned C. T. Russell, by himself alone, was entitled, not *The Divine Plan of the Worlds*, but "*The Divine Plan of the Ages*," and its chapter four was entitled "*The Epochs and Dispensations Marked in the Development of the Divine Plan*." It spoke of the "*Three Great Epochs of the World's History*" and "*Their Distinctive Features*" and "*Subdivisions of Three Great Epochs*." (Page 65) So this book, which showed consideration for the original Greek, chose to speak of Ages or

14. How does the *Authorized Version* translate the Greek word *aión* at Galatians 1:4 and Matthew 12:32?

15. Why did C. T. Russell evidently choose the title "*The Divine Plan of the Ages*" for his book published in 1886?

Epochs, with their respective features and dispensations, rather than to speak of "worlds." This avoided confusion of ideas.

<sup>16</sup> Today also we desire to do away with any mental confusion as regards God's Word, the Holy Bible. The quotations that we made a little previous to this (page 42, paragraphs 8, 9, 10) revealed to us that modern Bible translators consider the Greek word *aión\** to mean "time," "age," "state," or "system of things." The word does not mean mere time (there is another Greek word for that), but means rather a duration or period of time, short or long, in an unbroken continuance. Hence, as one exhaustive Greek-English Lexicon defines *aión*, it means "*space of time* clearly defined and marked out, *epoch, age,*" and it came to mean also "lifetime, life," or "age, generation." Now, we know that an age or epoch can begin and it can end or it can even go on forever, according to the will of God. So an age could be endless, though having a beginning.

<sup>17</sup> As having regard for time we find the word *aión* used in Mark 3:29, where Jesus Christ said to his critics: "Whoever blasphemes against the holy spirit has no forgiveness forever [literally, to (for) the age], but is guilty of everlasting [*aionian, agelong, perpetual, eternal*] sin." That would mean no forgiveness now or in any time to come, because of a sin that can never be wiped out. Later, when Jesus

\* The Greek word *aión* is generally understood to be derived from *ai*, meaning "forever; ever." However, page 202 of the book *New Testament Synonyms*, by Archbishop R. C. Trench (1901), says: "We must reject the etymology of *aión* which Aristotle (*De Caelo* 1. 9) propounds: *the derived name was taken from the word ai*. It is more probably connected with *do, demi*, to breathe. Like *kosmos* it has a primary and physical and then, superinduced on this, a secondary and ethical, sense. In its primary, it signifies time, short or long, in its unbroken duration; oftentimes in classical Greek the duration of a human life . . . but essentially time as the condition under which all created things exist, and the measure of their existence; . . . Thus signifying time, it comes presently to signify all which exists in the world under conditions of time; . . . and then, more ethically, the course and current of this world's affairs."

16. Define the word *aión*.

17. What two examples are cited to show the time meaning of the word *aión*?

cursed the fig tree that gave the appearance of bearing fruit but that had produced none, what did he say to that tree? According to Matthew 21:19 he said: "Let no fruit come from you any more forever [literally, to (for) the age]." The next day when he and his disciples passed by they found the fig tree to be withered. (Mark 11:12-14, 20-22) That fig tree did not remain fruitless for only a period of time; but, because of what Jesus said

to it, it remained fruitless for all time. As fruit trees were taxed over in the Near East at that time, the withered fig tree was without doubt chopped down to become untaxable. So the time of its fruitlessness was endless, truly forever. Thus an age can be endless.

<sup>18</sup> As a further illustration of this, the angel Gabriel said to Mary the Jewish virgin: "You will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever [literally, to (for) the ages], and there will be no end of his kingdom." (Luke 1:26-33) The fact that there would be no end to his kingdom meant that he would reign over the house or nation of Jacob forever, for all time.

#### STATE; SYSTEM OF THINGS

<sup>19</sup> An age, an epoch, a particular space of time, may be marked by certain features that exist during its continuance, or be marked by a certain current of affairs,

18. How was this same word used by the angel announcing the birth of Jesus to Mary?

19, 20. (a) To what else may the word *aión* refer?

(b) Therefore, explain the true meaning of Galatians 1:4 with the aid of the *New World Translation*.



Fruitless Forever (*Aión*)

or a consistent state of things, or a particular system of things. Hence when these end, the age or epoch ends. The Greek word *aión* may thus come to have reference more to the state or system of things that exists than to the matter of time. For example, in Galatians 1:4, according to the King James Version Bible, the apostle Paul writes: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Instead of the expression "this present evil world," the Revised Standard Version Bible says "the present evil age." However, the apostle Paul and the Galatian Christians to whom he wrote continued living in that age, and we today are still living in it. It was therefore not just the age or particular space of time from which Jesus Christ delivered Christians by the sacrifice of himself; it must have been, rather, from the *state or system of things* existing during this time period that he delivered Christians who follow him.

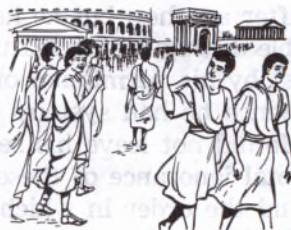
<sup>20</sup> For this reason the *New World Translation of the Holy Scriptures* renders Galatians 1:4 more factually by translating it this way: "He gave himself for our sins that he might deliver us from the present wicked system of things according to the will of our God and Father." Although they still live during this age or period of time that began after the flood of Noah's day, the true, dedicated followers of Jesus Christ are no part of the system of things that prevails during this age, because they have been delivered from the wicked system by the sin-removing sacrifice of Jesus Christ. They no longer lie under the power of the present wicked system of things, but are spiritually free to do God's will.

<sup>21</sup> Accordingly, where the distinguishing features rather than the time are the more

21. What rule, then, does the *New World Translation* follow, and how is this shown at Luke 20:34, 35?

prominent thought in a particular Bible verse, the *New World Translation* renders the Greek *aión* as "system of things," which imparts more exact meaning to the English translation. For example, when talking about what opportunities the dead people will have in the resurrection to life on earth under God's kingdom. Jesus used the word *aión* and said: "The children of this system of things marry and are given in marriage, but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage." (Luke 20:34, 35) So in this present time there is "this system of things" according to which men and women can marry, but after this there is "that system of things" in the future time when the resurrection of the human dead will occur. So, then, this system of things will end, but there will be a next system of things, a new system of things, that will follow it.

<sup>22</sup> To the Christians at Rome the apostle Paul wrote: "Quit being fashioned after this system of things [rather than this age or time period], but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." (Rom. 12:2) In harmony with this advice Paul wrote the Christian overseer Timothy and said: "Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment." A Christian by



Not Fashioned After This System of Things (*Aión*)

22. How is it shown that *aión* refers to the "distinguishing features rather than the time" in Romans 12:2; 1 Timothy 6:17; 2 Timothy 4:9, 10?

the name of Demas did not follow this advice, and, in his last inspired letter, Paul was obliged to write to Timothy this information: "Do your utmost to come to me shortly. For Demas has forsaken me because he loved the present system of things [not the present age, but its system of things], and he has gone to Thessalonica." He thus abandoned Paul as a prisoner in Rome.—1 Tim. 6:17; 2 Tim. 4:9, 10.

<sup>23</sup> Another Bible verse where, not the space of time itself, but the distinguishing features of a time period are evidently meant is Hebrews 11:3. Hence the *New World Translation* puts the verse into English this way: "By faith we perceive that the systems of things were put in order by God's word, so that what is beheld came to be out of things that do not appear."—See John Parkhurst's *A Greek and English Lexicon of the New Testament*, under *Aiόn*, page 17, column 2, under section VII. (London edition of 1845)

<sup>24</sup> It was not a case where God lined up one time period after another, one age after another, but he had in mind the visible distinguishing features that would exist by his permission or his arrangement. Hence he had systems of things in mind. He did not leave his servants on earth in total ignorance of these systems of things and the order in which they would come. By his spoken word and in his written Word he gave clues concerning these successive systems of things, each one of which was adjusted to his purpose. But to perceive those systems of things we need not just to hear what God says or to read the Holy Bible; we need also to exercise faith and believe in them, and then shape our personal lives in harmony with them. That is what men of faith, from Abel onward, did. So the things that do not appear

to faithless men, these men of faith fore-saw or even saw 'come to be.' They won God's approval.—Heb. 11:2, 6.

<sup>25</sup> This present system of things is what the apostle Paul calls it, "wicked." This is because those who control it visibly and invisibly are likewise wicked. It has selfish people who are "wiser" oftentimes in a materialistic way than the "sons of the light" are. (Luke 16:8; 1 Cor. 3:19) It has its writers and debaters with their worldly-wise arguments, and also princes or rulers who do not know God's wisdom as expressed in his sacred secret. (1 Cor. 1:20; 2:6-8) But behind these visible figures stands an invisible intelligence who blinds them religiously and who tries to tempt and destroy true Christians who are not part of the present system.

<sup>26</sup> With regard to that blinding influence Paul wrote: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:3, 4) Jehovah God, who sent the good news, is the God of his people on earth during this age or period of time, but he is not the God of this system of things. Satan the Devil is its god. He has demon angels associated with him in the invisible realm, and against these the Christians who do not conform themselves to this system have to fight.

<sup>27</sup> Just as Paul writes, "We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world rulers [cosmocrats] of this darkness, against the wicked spirit forces in the heavenly places." To fight these we have to put on the full suit of armor from God.—Eph. 6:11-13.

23, 24. (a) In what sense is *aiόn* used at Hebrews 11:3? (b) What has Jehovah therefore done for the good of his servants?

25-27. (a) Who is in control of the present wicked "system of things," and what proof have we for saying this? (b) Against whom, therefore, does the Christian have to fight?

<sup>28</sup> Satan the Devil is the disobedient spirit who wields invisible authority superior to that of the men who disobey God. We cannot conduct ourselves according to the system that now visibly exists but must live for the one to come by God's undeserved kindness. To enlarge our appreciation of this, the apostle Paul writes: "You at one time walked according to the *system of things* [aión] of this world [kós-mos], according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus, that in the *coming systems of things* there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus."—Eph. 2:2, 4-7.

<sup>29</sup> By faith, therefore, we look forward to the incoming of a new system of things; and when we use the long-time common expression "the new world" and talk about ourselves as a New World society of Jehovah's witnesses, we really have reference to this coming new system of things, this new order of things, according to the Scriptural statement of matters in the original Greek. That new order is one of those systems that God makes by means of his only-begotten Son Jesus Christ, by whom also he spoke to mankind nineteen centuries ago. When Jesus spoke, it was the crowning point of God's delivering his message of salvation to mankind, as Hebrews 1:1, 2 points it up by saying: "God, who

28. What wise counsel does Paul give about keeping separate from the wicked "system of things," and what awaits those keeping separate?

29. (a) To what do we then refer when we speak of a New World society? (b) Who makes this new system of things, and through whom is it made?

long ago spoke on many occasions and in many ways to our forefathers by means of the prophets, has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things."

<sup>30</sup> It was not concerning the destruction of our earthly globe that the apostles of the Son of God asked him after he had told them about the coming destruction of the temple in the holy city of Jerusalem. The New Testament translation by Alexander Campbell\* (of 1835) keeps us from wrongly thinking about the destruction of our earth by rendering Matthew 24:3 in this way: "As he sat upon the Mount of Olives, his disciples addressed him privately, saying, Tell us, when will this happen; and what will be the sign of your coming, and of the conclusion of this state?" And Jesus' words calling for missionary activity in Matthew 28:19, 20, Mr. Campbell renders this way: "Go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all the things which I have commanded you; and behold! I am with you always, even to the conclusion of this state." In place of the expression "the conclusion of this state," the *New World Translation* uses "the conclusion of the system of things." We now live in the time of that "conclusion." This is the harvesttime spoken of by Jesus in Matthew 13:39.

<sup>31</sup> We are not only in the conclusion of the old but also at the threshold of the new. It is worth leaving everything of the

\* Alexander Campbell is known as the founder of the religious denomination known as the Disciples of Christ or "Campbellites."

30. (a) How does the Bible translation by Alexander Campbell accurately show what the disciples meant when asking Jesus about his presence and a certain destruction? (b) What phraseology does the *New World Translation* use?

31, 32. What blessings await those coming away from the present system of things?

present period of time to gain life in the coming system of things. Jesus told his apostles who had left all to follow him: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time [this *kairós*], houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things [*aión*] everlasting life." (Mark 10:29, 30; Luke 18:29, 30) That life will be in association with Jesus Christ, who will then have a position and name above all other creatures. In that regard the apostle Paul says of Jesus:

<sup>32</sup> God "raised him up from the dead and seated him at his right hand in the heavenly places, far above every government [*kratos*]."<sup>1</sup> "Seated him in honor above all to all [as] a title of dominion for all [as] a name of authority."—Eph. 1:20, 21.

ment and authority and power and lordship and every name named, not only in this system of things, but also in that to come."—Eph. 1:19-21.

<sup>33</sup> For the providing of this wonderful coming new system of things under Christ, we have Jehovah God to thank, for he has made this his eternal purpose. We can join the apostle Paul in ascribing glory to this wonderful, loving God, in these words: "Now to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive, to him be the glory by means of the congregation and by means of Christ Jesus to all generations forever and ever [literally, of the age of the ages]. Amen."—Eph. 3:11, 20, 21.

<sup>33</sup>. To whom can we give glory for this coming system of things?

## Why GOD'S FIELD Will Be PRODUCTIVE

WITH now a more correct appreciation of the word *aión* used by the inspired writers of the Christian Greek Scriptures, we can better distinguish between that word and the other Greek word that we have under study, namely, *kósmos*. This word is used 187 times by the inspired writers, mainly by the apostle John, and in every case the *King James Version* translates it as "world" except in one case, namely, in 1 Peter 3:3, where *kósmos* is translated "adorning." The same thing is

true with the *New World Translation*: 186 times it renders *kósmos* by the English word "world," and once, in 1 Peter 3:3, "adornment." Hence the word *cosmetic* (*kosmétikos*).

<sup>2</sup> It is interesting to note that the inspired writers speak of new heavens and a new earth and New Jerusalem, but they never use the expression new *kósmos*. The reason for this dawns upon us when we discern that in the Bible the word *kósmos* implicates or revolves around the human family, the race of mankind, the people,

1. What other Greek word now comes in for discussion, and how frequently is it used in the Christian Greek Scriptures?

2. Why is the expression "new *kósmos*" never used in the inspired Scriptures?

and we are not going to have a new human family here upon this earth. Mankind is redeemed. God's Son Jesus Christ died as a perfect human sacrifice in order to buy back for mankind what the perfect Adam in Eden lost for us by sin.—2 Pet. 3: 13; Rev. 3:12; 21:1, 2.

<sup>3</sup> As Peter's use of the word, in 1 Peter 3:3, shows, the simplest meaning of *kósmos* is "arrangement," also

"adornment, beauty, ornament," because something well arranged has a beauty to it. In agreement with this, in the Christian Greek Scriptures, *kósmos* many times means the arrangement as it is connected with

mankind as a whole. So, at times, the inspired writers use *kósmos* to mean that framework of surroundings, that arrangement of things, into which man is born and in which he exists and to which he has to give a relative consideration and respect. This framework of things that surround and affect mankind has been built up here on earth. Now note some uses of the word *kósmos* in this second sense.

<sup>4</sup> Jesus Christ, just before entering into his terrible sufferings, said to his faithful apostles: "A woman, when she is giving birth, has grief, because her hour has arrived; but when she has brought forth the young child, she remembers the tribulation no more because of the joy that a man has been born into the world [*kósmos*]." (John 16:21) This does not mean

3. How is *kósmos* now defined?

4-6. What is the meaning of *kósmos* in John 16:21; 1 Corinthians 14:10, 11 and 1 John 3:17?



Adornment (*Kósmos*)



Born into the World (*Kósmos*)

primarily that the man was born into the human family but means the framework of human conditions in which the newborn child will exist from then on.

<sup>5</sup> The apostle Paul, when advising Christians at their meetings not to use speech that is not understandable to those listening, said: "It may be that there are so many kinds of speech sounds in the world, and yet no kind is without meaning. If, then, I do not understand the force of the speech sound, I shall be a foreigner to the one speaking, and the one speaking will be a foreigner to me." (1 Cor. 14:10, 11) So, within this framework or arrangement of things and circumstances that surrounds mankind, especially now with 2,796 languages and dialects, there are many kinds of speech sounds besides other kinds of sound, say, by musical instruments. But they are all common to human experience.

<sup>6</sup> In giving an illustration of a lack of Christian love, the apostle John wrote: "But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?" (1 John 3:17) To show practical love the Christian, if he has the means for supporting life as provided or made possible by this world in which he and his brother live, should share them with his needy brother.

<sup>7</sup> Jesus Christ exposed who the unseen individual who rules this external framework of things affecting all mankind is, when he said shortly before he was betrayed into the hands of his foes: "Now there is a judging of this world; now the ruler of this world will be cast out. I shall

7. Whom did Jesus say was the ruler of this external framework of things, and how is this fact supported in Luke 4:5-8?

not speak much with you any more, for the ruler of the world is coming. And he has no hold on me. . . . the ruler of this world has been judged." (John 12:31; 14:30; 16:11) The unseen ruler of this world had no hold on Jesus at the close of his earthly work even as he got no hold on Jesus when he was preparing to begin his ministry as the Messiah or Christ. At that time Jesus was finishing a fast of forty days in the wilderness. "So he brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.'" Thus Satan the Devil declared himself to be the invisible "ruler of this world," but Jesus refused to bargain with him.—Luke 4:5-8.

<sup>8</sup> Jesus as a perfect man in the flesh overcame this world, before he got out of it. Concerning his last passover supper with his apostles, we read: "Now, because he knew before the festival of the passover that his hour had come for him to move out of this world to the Father," Jesus proceeded to wash their feet. (John 13:1-5) Farther along in the night he said to them: "I came out from the Father and have come into the world. Further, I am leaving the world and am going my way to the Father. . . . In the world you will have tribulation, but take courage! I have conquered the world." (John 16:28, 33) In himself he illustrated what he had told them earlier: "He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life." (John 12:25) By sacrificing his human life or soul Jesus proved worthy of immortal life with his heavenly Father.

8. How was Jesus able to conquer the world as a man?

<sup>9</sup> Other Bible verses could be commented on to illustrate the use of *kósmos* to mean the external framework surrounding all mankind into which he has come by birth under the present circumstances. (Matt. 16:26; 24:21; John 18:36; Rom. 5:12) But we pass on to the use of it in another sense, a Christian use that suggested an idea that must have been very strange to the pagans or heathens. That novel use of *kósmos* is the making of it to mean the mass of mankind as apart from the Christian congregation and in opposition to it. Such meaning is seen in Jesus' telling his disciples not to worry about their material needs and then adding: "For all these are the things the nations of the world are eagerly pursuing, but your Father knows you need these things."—Luke 12:29, 30.

<sup>10</sup> Contrasting that world and his disciples, Jesus said: "The spirit of the truth, which the world cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you. A little longer and the world will behold me no more, but you will behold me." (John 14:17, 19) He forewarned them of the world's hatred, saying: "If the world hates you, you know that it has hated me before it hated you. If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:18, 19; 7:7; 1 John 3:13) In his final prayer with his apostles he said to God: "I make request, not concerning the world, but concerning those you have given me; because they are yours. I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world."—John 17:9, 14.

9. What is a second definition of *kósmos*, and how is this shown at Luke 12:29, 30?

10. Illustrate with suitable Bible texts this second definition of the word *kósmos*.

<sup>11</sup> Because the world was estranged from God and hostile to His people, the apostle Paul wrote: "God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us. We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' "(2 Cor. 5:19, 20; 7:10) The disciple James also gives us this warning against people alienated from God: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world." "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 1:27; 4:4) The reason for this the apostle John makes clear to us by saying: "We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:19) We should not love it.—1 John 2:15-17.

#### THE FIELD FOR GOD'S WORK

<sup>12</sup> A third use of the Greek word *kósmos* is that which means just the people themselves, the entire body of them as one family, all the human kind on earth, all human creatures, apart from their moral condition or course of life, but just as people, God's creatures. From this standpoint John 1:9, 10 says: "The true light that gives light to every sort of man was about to come into the world. He was in the world, and the world came into existence through him, but the world did not know him." From this standpoint, too, John the

11. How do Paul, James and John show *kósmos* to have the meaning given it in paragraph nine?

12. Give the third definition of *kósmos*, and how does John 1:9, 10, 29 point up this definition?

Baptist could point to Jesus Christ and cry out: "See, the Lamb of God that takes away the sin of the world!"—John 1:29; 1 John 2:2.

<sup>13</sup> Having reference to the people living within the present arrangement, Jesus said to Nicodemus a Jewish ruler: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life. For God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him." (John 3:16, 17) This was the way that the Samaritans of the city of Sychar looked at the matter, for, after Jesus had confessed to the Samaritan woman that he was the Messiah or Christ and after those Samaritans themselves had heard him talk, they said: "We know that this man is for a certainty the savior of the world." He was the savior, not of the Jews only, but also of the Samaritans and other races. (John 4:42) In keeping with that fact Jesus publicly said before the Jews: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." "As long as I am in the world, I am the world's light." (John 8:12; 9:5) In turn, his disciples must be the light of the world.—Matt. 5:14-16; Phil. 2:15.

<sup>14</sup> Regarding Jesus' sacrifice of himself as a lamb the apostle Peter wrote: "You were delivered . . . with precious blood, like that of an unblemished and spotless lamb, even Christ's. True, he was fore-known before the founding [Greek, *kata-bolé*] of the world, but he was made manifest at the end of the times for the sake of you."—1 Pet. 1:18-20.

13. (a) Having this definition in mind in reading John 3:16, 17, explain how the Samaritans of Sycar felt about Jesus. (b) Of which world would Jesus and then his disciples be the light?

14. What did Peter write about Jesus as the sacrificial lamb?

<sup>15</sup> Jesus was made manifest as the Messiah or Christ in the years 29-33 (A.D.), "at the end of the times," not at the "founding of the world." For that reason the "founding of the world" took place earlier. When? When Adam and Eve were driven out of the paradise garden of Eden, condemned to death, or, more particularly, when Adam and Eve produced children who could be rescued from the condemnation to death that they had inherited from Adam. (Rom. 5:12, 13) As far as the Bible shows, Abel was the first one of such world of mankind worthy of redemption.

<sup>16</sup> That the founding of the world (*kósmos*) must be reckoned as having taken place then, Jesus indicated when he said to the Jewish leaders who were bent on killing him: "You are witnesses of the deeds of your forefathers and yet you give consent to them, because these killed the prophets but you are building their tombs. On this account the wisdom of God also said, 'I will send forth to them prophets and apostles, and they will kill and persecute some of them, so that the blood of all the prophets spilled from the founding of the world may be required from this generation, from the blood of Abel down to the blood of Zechariah, who was slain between the altar and the house [temple].'" (Luke 11:48-51) Je-



Abel, First of World (*Kósmos*) of Mankind Worthy of Redemption

sus thus shows that the spilling of the blood of all the prophets from the founding of the world began with Abel. Consequently Abel lived at the "founding of the world." From this world of mankind Jesus Christ could take away the inherited sin by the sacrifice of himself as the Lamb of God.—Gen. 4:2-11, 25; Matt. 23:35; Heb. 11:4; 12:24.

15, 16. (a) When, particularly, did the "founding of the world" take place? (b) How did Jesus show this to be the case?

<sup>17</sup> How, then, was it true that Jesus Christ, the heavenly Son of God, was "foreknown before the founding of the world"? In that Jehovah God foreknew that his beloved Son would be the sacrificial Lamb of God for ransoming the world of mankind before the days of Abel. Before the perfect Adam and Eve sinned in the garden of Eden there was no need for God to purpose the ransoming of the world of mankind by a perfect human sacrifice. But as soon as that first human pair sinned God knew it or learned it, because now they felt guilty and hid themselves from sight. God extracted their confession of sin. Immediately he formed his purpose of ransoming the world of Adam and Eve's descendants. He revealed this purpose by saying to the serpent who stood for the Tempter, Satan the Devil: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Gen. 3:15.

<sup>18</sup> By "her seed," that is, the seed of "the woman," God meant particularly his only-begotten Son, who became Jesus Christ on earth. By talking of bruising this particular Son "in the heel" God meant his death. By death God's Son not only proved his absolute integrity but also served as a ransom sacrifice like a lamb, to be the "Lamb of God that takes away the sin of the world [*kósmos*]." Thus, according to Genesis 3:15, God foreknew Christ before God pronounced sentence upon Eve and Adam and drove them out of the garden of Eden, for Eve to bring forth children with birth pangs. This was therefore before the "founding of the world," that is, the world of mankind with inherited sin but in a ransomable condition in view of the sacri-

17, 18. (a) How was Jesus "foreknown before the founding of the world"? (b) How did Jehovah reveal this to mankind as recorded at Genesis 3:15?

fice of the principal Seed of God's woman. This was before faithful Abel offered up a sacrifice of sheep about 3897 B.C. That far ahead of his actual death on earth was Jesus Christ foreknown by God his Father.—Gen. 22:1-18; Ex. 12:3-28; 29:38-42.

<sup>19</sup> Using the very same Greek expression as the apostle Peter, the apostle Paul wrote: "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ, just as he chose us in union with him *before the founding of the world*, that we should be holy and without blemish before him in love. For he foreordained us to the adoption through Jesus Christ as sons to himself, according to the good pleasure of his will, . . . we have the release by ransom through the blood of that one."—Eph. 1:3-7.

<sup>20</sup> From this it is to be understood that, when Jehovah God spoke about the seed of his "woman" as against the seed of the serpent, he chose to have that promised seed include 144,000 other spiritual sons, to become the Bride of his principal Son. Thus God chose the 144,000 in union with Jesus Christ "before the founding of the world." In order for this to be possible, God foreordained that he would adopt these 144,000 other spiritual sons through his only-begotten Son Jesus Christ, by having Jesus provide a ransom sacrifice for them through his shed blood. Thus these 144,000 who were chosen to be part of the woman's seed in union with Christ would be released from the sinful world of mankind. As the seed of the serpent would include many individuals, so the woman's seed would include many sons of God.

19, 20. (a) Whom does Paul mention as also being chosen with Christ "before the founding of the world"? (b) How was this possible?

"WRITTEN . . . FROM THE  
FOUNDING OF THE WORLD"

<sup>21</sup> Revelation 13:1-8 pictures the great Serpent's visible political organization as a wild beast and says: "All those who dwell on the earth will worship it; the name of not one of them stands written in the scroll of life of the Lamb who was slaughtered from the founding of the world." This does not say that the Lamb was slaughtered from the founding of the world, for he was foreknown *before* the world's founding and was slaughtered first in the year 33 (A.D.), as Revelation 5:6-10 shows. So Revelation 13:8 means that the scroll of life belonged to the slaughtered Lamb, and that the worshipers of the symbolic wild beast were not written in that scroll of life and were not meant to be written in it. From the "founding of the world" such idolatrous worshipers were not God's choice for those who are to enjoy immortal life in heaven in union with the glorified Lamb of God. In that particular scroll of life name spaces were provided for only 144,000 who refuse to worship the symbolic wild beast and its image.—Rev. 15:2, 3; 20:4; 21:27.

<sup>22</sup> With regard to the modern-day worshipers of the wild beast's image Revelation 17:8 says: "Those who dwell on the earth will wonder admiringly, but their names have not been written upon the scroll of life from the founding of the world." As this verse does not say the scroll is that "of the Lamb who was slaughtered," this scroll or book could be that in which the names of those who are to inherit earthly life in the coming system of things are listed. Because of the honorable mention given him in Hebrews

21. (a) Give the true meaning of Revelation 13:8, and explain why this must be the thought of the text. (b) How many names appear in this particular "scroll of life"?

22, 23. (a) Who may be the ones enrolled in the "scroll of life" or book of Revelation (17:8), and why? (b) How did Christ evidently point forward to this at Matthew 25:34?

11:4; 12:24, Abel would be the first one listed. (Rev. 20:12-15) Abel is one of the “other sheep” for whom the Fine Shepherd Jesus Christ surrendered his soul or laid down his human life.—John 10:14-16.

<sup>23</sup> Abel will therefore live in the earthly realm of God’s kingdom, and thus on earth he will enter into the blessings of that kingdom of the Seed of God’s “woman.” (Gen. 3:15) There he will enjoy life with the sheeplike class who today do good to Christ’s spiritual brothers, the remnant of the Seed of God’s woman. (Rev. 12:1, 2, 5, 6, 17)

This privilege is evidently what Jesus Christ pointed forward to in his parable on the sheep and the goats that is now being fulfilled. In that parable he says to the sheep gathered to his right hand: “Come, you who have my Father’s blessing, inherit the kingdom prepared for you from the founding [Greek, *katabolé*] of the world.”—Matt. 25:34.

<sup>24</sup> Here for the word “founding” Jesus used a Greek word (*katabolé*) different from the Greek word (*themélōs*) that is applied to him as the “foundation” of the Christian congregation. (1 Cor. 3:10-12; Eph. 2:20-22) Rightly so, because the two Greek words do not refer to the same thing, and the laying of Jesus Christ as the “foundation” in the heavenly Zion is not the same as the “founding” of the world, and they do not occur at the same time or date. (Isa. 28:16; 1 Pet. 2:5, 6) The laying of Jesus Christ as the foundation in Zion occurs thousands of years after the “founding of the world.” From God’s statement in Genesis 3:15 concerning the Seed of his woman God began preparing for his Messianic kingdom, for the blessing of all the

“other sheep.” Thus their blessing in the earthly realm of the Kingdom was prepared “from the founding of the world.”

#### “NEW HEAVENS AND A NEW EARTH”

<sup>25</sup> The blessing of all the “other sheep” under God’s kingdom will be in the time of the promised “new heavens and a new earth.” In leading up to his mention of these the apostle Peter writes: “God . . .

did not hold back from punishing an ancient world [*kós-mos*], but kept Noah, a preacher of righteousness, safe with seven others when he brought a

deluge upon a world of ungodly people.” (2 Pet. 2:4, 5) Peter afterward describes the condition just prior to that flood when he writes: “There were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God; and by those means the world of that time suffered destruction when it was deluged with water.”—2 Pet. 3:5, 6.

<sup>26</sup> Note that Peter here mentions three things that were involved in that deluge: (1) “heavens in ancient times,” (2) “an earth standing compactly out of water and in the midst of water,” and (3) “the world of that time.” Were all destroyed, or what was?

<sup>27</sup> The earth was not destroyed; it is still “standing compactly out of water.” However, it is not standing “in the midst of water.” How is that? Because the water in the midst of which it then stood was deluged down upon it from the heavens, but not from clouds. Up until Noah’s six hundredth year of life the “heavens in ancient



World (*Kósmos*) of Ungodly People Destroyed by Water

24. What significance is there in Jesus’ use of the Greek word *katabolé* in Matthew 25:34 rather than the word for “foundation,” namely, *themélōs*?

25, 26. What does Peter show was existing prior to the flood of Noah’s day, giving rise to what timely question?

27. What was not destroyed by the Flood, but what change in the earth did the Flood bring?

times" were different or had a feature different from what the heavens or outer space have now. They had a water ring high in suspension above the earth and containing billions of tons of water. According to Genesis 1:6-8, God's word of command put that water ring up there in the heavens. It covered the earth like a canopy, so that the earth was standing "in the midst of water by the word of God." In November of the six hundredth year of Noah God's word brought that encircling water ring down upon the earth from which it had originally come. So that feature of the heavens disappeared, but the heavens themselves, with their sun, moon and stars, remained. (Gen. 1:14-19; 6:5-8:7) Well, then, what was destroyed?

<sup>28</sup> The people outside Noah's ark were destroyed. They are the ones to whom 2 Peter 3:6 refers, when it says that "the world of that time suffered destruction when it was deluged with water." They made up that "ancient world," and, as 2 Peter 2:5 says, God punished them "when he brought a deluge upon a world of ungodly people." It was the world of mankind alienated from God by its corruptness and violence, separate and apart from Noah and the seven other human souls with him in the ark. Of course, there were Nephilim in the earth in those days. They were the hybrid offspring from the marriage of disobedient angels, the sons of God, with the beautiful daughters of men. (Gen. 6:1-4) Although they may have had superhuman vitality, the Nephilim were flesh and, of course, were destroyed in the Flood. Their mothers, the wives of the materialized angelic sons of God from heaven, were flesh and also perished in the Flood; but their fathers escaped the Flood by dematerializing their human bodies and returning to the in-

28. (a) Who was destroyed by the Flood, as shown by Peter's words at 2 Peter 3:6? (b) Who were not included in the destruction?

visible spirit realm.—1 Pet. 3:19, 20; 2 Pet. 2:4; Jude 6.

<sup>29</sup> Of the three things that Peter mentions, it was not the literal heavens and the literal earth that were destroyed; it was the ancient human world, "a world of ungodly people," "the world of that time," that was destroyed from the face of the earth.

<sup>30</sup> All mankind that was estranged from God or "ungodly" was destroyed, but the human family was not wiped out. Hence today we have a modern society of mankind of this time. It is just as ungodly. It has its roots in Adam and Eve, and it will be destroyed in the coming universal battle of Armageddon. (Rev. 16:14, 16) But the human family will survive on earth, for, like Noah and the seven with him in the ark, the "other sheep" of our time will be preserved through that battle and enter the time of "new heavens and a new earth." (Matt. 24:36-39) So human life will continue on earth forever.

<sup>31</sup> In the remainder of his letter, in connection with the "heavens and the earth that are now" and the "new heavens and a new earth," the apostle Peter does not again use the word *kósmos* or world, that is to say, the people on earth. It is evidently because Peter now uses the expressions "heavens" and "earth" in a figurative or symbolic sense, not applying to the literal heavens and earth. What, then, about the people, that is, all the people that are ungodly, alienated from Jehovah God? They are to be understood in the expression "earth," for oftentimes the expression "earth" means the people living on the earth.—Gen. 11:1; Ps. 97:1; Jer. 22:29.

29. Summarize what was destroyed and what was preserved.

30. Who will be destroyed at Armageddon, and who will be preserved?

31. Why, evidently, does Peter stop using the word *kósmos* in his writings in connection with the heavens and the earth, and so what do we conclude the expression "earth" means?

<sup>32</sup> Accordingly, the means used for destroying the present symbolic heavens and earth becomes symbolic also, namely, fire. Thus the literal heavens and earth will not be destroyed when 2 Peter 3:7, 10 is fulfilled: "By the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men. . . . Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered." The fiery time of trouble will destroy the invisible control of Satan the Devil over mankind and the earthly society of ungodly people. But Christians who are reconciled to God will survive.

<sup>33</sup> Hence Peter continues on to say: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13) The new heavens, being symbolic, will be Jehovah's Messianic kingdom ruling from the invisible realm.

32. Logically, then, what else becomes symbolic in Peter's writings?

33. What are the new heavens and new earth?

The new earth will be the organized "other sheep" for whom the Fine Shepherd Jesus Christ laid down his human life. In this new earthly society righteousness will be cultivated and will dwell, so that the literal earth will everywhere be filled with righteousness in the midst of paradise conditions.

<sup>34</sup> This glorious message affects or has a bearing upon all mankind. It is God's will through Christ that this good news should go to all the inhabited earth before the heavens and earth that are now are destroyed and all the ungodly with it. (Matt. 24:14) All the world of mankind is today God's field of work and activity, as never before. As Christians dedicated entirely to the doing of his will, we are obligated to be fellow workers with him in the highly important work of salvation. Appreciating his undeserved kindness to us, we will determinedly go forward "working together with him." Thus we will lovingly show him that we have not missed the purpose of all his unmerited kindness to us through Jesus Christ.—1 Cor. 3:9; 2 Cor. 5:19 to 6:1.

34. What, then, is God's field of work, and what should all Christians feel obligated to do?

## IF JESUS CAME BACK

At a congregation luncheon in Lauttasaari, Finland, author Eila Pennanen gave a lecture on the above-mentioned subject, at the conclusion of which she said, as reported by the clergy-sponsored religious journal *Vartija*, issue No. 5-6, 1962:

"How would people react to Jesus nowadays? The organization men of the church would smilingly ignore him, the Pharisees would denounce him in the press, the Scribes would demand that Bishop's Councils punish him for heresy, the Sadducees would regard him as an uneducated and simple man and secular authority would silence him in a much more effective way than crucifixion did. Publicity alone is murderous. There is reason to hope that Jesus does not come back." Little wonder this is the attitude, for what would Jesus say about Christendom's spiritual apathy, materialistic greed, immorality and wars? What would he say about the religious leaders who join the politicians in extolling the United Nations rather than the kingdom of God?"

# Persevering Despite Opposition

## BRINGS Rejoicing

As told by A. J. Joseph

**W**HEN Jesus sent his disciples out to preach, he told them to expect opposition. He also said that the holy spirit would help them to overcome this opposition and that they could actually rejoice when persecuted.—Matt. 5:10-12.

I have experienced such opposition during my fifty years of service to God in India. I have also experienced the help of Jehovah's holy spirit. In addition, I have had much occasion to rejoice, even when persecuted, content in the knowledge that I had done the right thing and pleased God as the ancient prophets had.

### CALLED TO THE MINISTRY

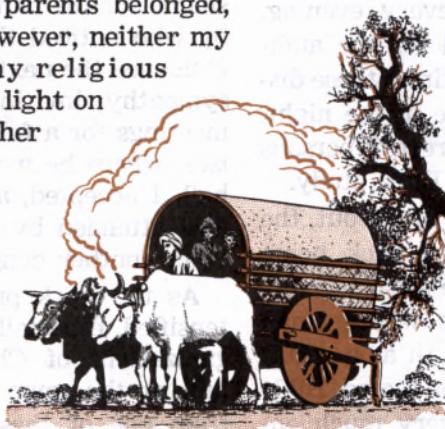
It was in 1905 that I came in touch with literature published by the Watch Tower Society. I was then living with my parents in Travancore, one of the provinces of Kerala State, South India.

I had begun to suspect that some of the doctrines and practices of the Church of England, to which my parents belonged, were not Scriptural. However, neither my parents nor any of my religious friends could throw any light on my questions. My father suggested that I write to a man who was in charge of a church organization in South India and ask if he had any books that could explain the trinity doctrine that I questioned. I did this.

What did this man send me? Why, it was the fifth volume of the Watch Tower Society's publication *Studies in the Scriptures*, entitled "The Atonement Between God and Man." From this book I first saw the truth regarding Jehovah's supremacy, the relationship between God and Jesus Christ, and the meaning of the holy spirit. It was not long until I acquired more of such publications, including the *Watch Tower* magazine.

Toward the close of 1906 I had a severe illness, which necessitated my going to live at Cuddapah, near Madras. Here I had the opportunity to study intensively, and as I recovered from my illness I began spreading the message of the Kingdom by means of tracts obtained from the Watch Tower headquarters in Brooklyn. I secured a job to support myself and spent the next few years witnessing to "Christians" in that area.

As a regular reader of the *Watchtower* magazine, I learned that the president of the Watch Tower Society, C. T. Russell, was going to visit India in 1912 in connection with his world tour. When he arrived I had the opportunity of hearing him speak. I asked to talk to him in private. In spite of his busy schedule he spent



## OPPOSITION

It was not long before great opposition was instigated by the religious leaders of the various "Christian" denominations. They incited mobs to create disturbances when I found people who showed interest. If it was not for Jehovah's help by his spirit, I might have quit because of this heavy opposition.

two hours with me. He invited me to take up the work of preaching the good news as a full-time occupation. I pleaded, like Jeremiah of old, that I was quite inexperienced to undertake such a responsible work. He advised me that Jehovah would help, strengthening me as he does all his servants. I accepted the privilege.

I traveled far and wide in South India by rail, stopping at every station to distribute tracts in the surrounding villages. I had to travel by bullock cart to other villages that were far in the interior. I walked long distances where road facilities were not available. In water-logged areas I used the primitive country barges to reach the people.

The field for preaching in India was large and I realized the need for help. I asked the president of the Watch Tower Society to send someone from America or England to organize the work on a wider scale. A brother was sent from the London branch and another was reassigned from Malaya. This was about the middle of 1913.

The work progressed well in Travancore, particularly in the central and northern part of the state. Well-advertised talks were given in practically all the "Christian" centers. We stayed a week in each place and held meetings every evening. Opportunities were allowed for the audience to ask questions. Sometimes these discussions continued until late in the night. Soon small groups of interested persons were organized for regular Bible study.

When the first world war broke out, the British brothers were called back home and I had to carry on the best I could. I traveled to the locations where small groups had accepted the truth as a result of the public talks and conducted Bible studies with them. I was very much encouraged by the grand fruitage manifested.

One clergyman of the Church of England challenged me to a debate on the doctrine of the immortality of the soul. There was an audience of about 300 for the debate. Quoting only one scripture from the Bible, he failed miserably to prove man has an immortal soul. By my using the Scriptures, the audience was able to see the correct viewpoint on this doctrine. After the debate some came forward and expressed the desire to know more. As a result, a new congregation was organized at that town called Thottakkad.

On another occasion I was conducting a public meeting in the town of Pallam, south of Kottayam. Before I had spoken fifteen minutes, a strong man jumped at me and pulled me to the ground, dragging me along while some in the crowd beat drums. However, this humiliating incident did not dampen my zeal. I could only rejoice that I was counted worthy to suffer this shame for the name of Jehovah. A passer-by who noticed this incident came to my residence the next day and expressed deep sympathy, inviting me to conduct public meetings for a full week at his own premises, where he would put up a temporary hall. I accepted, and these meetings were well attended by from 300 to 400 people. Soon another congregation was formed.

As the work progressed, opposition intensified, especially from the religious organizations of Christendom. During one talk at the town of Pullad a missionary from one of these sects interrupted me. I kindly requested him to sit down, but he

would not. He influenced his followers to tear down the temporary shed we had put up for this meeting, creating an uproar. But the next day we put up the shed again and received police protection. The meetings continued for the entire week.

Several other attacks instigated by clergymen followed. At Kundara I hired a place to hold public meetings. A few brothers distributed handbills announcing the lectures. I began one of my talks at the set time, but twenty minutes later a prominent clergyman from one of the churches stood up before me and gave a signal to his crowd to beat empty tin cans and to shout loudly. This minister, a professed "Christian" leader, further instigated his unruly mob to throw cow dung and dirt upon me. A respectable Hindu gentleman of influence who was near the place came to see what the noise was all about. He asked the clergyman whether that was the example set by Christ for Christians to follow, or whether his opposition to me was the example set by the Jewish religious leaders of Jesus' time. The clergyman blushed and retraced his steps, whereupon I continued the talk.

In the face of all this opposition I was greatly encouraged by a letter that I received from the president of the Watch Tower Society at that time, J. F. Rutherford. His letter included this paragraph: "You may expect increased persecution from those who have the spirit of the adversary, because he sees his kingdom is rapidly falling. All the followers of the great King of kings should be encouraged to push forward now with renewed zeal as we behold his Kingdom dashing to pieces Satan's empire and the establishment of righteousness at hand."

In December of 1921 Brother Rutherford wrote me to arrange for all the congregations to hold public meetings on a Sunday afternoon early in 1922. Everyone

was to use the subject "Millions Now Living Will Never Die." This grand public lecture was given at almost every village or town in our territory. This thorough witness embittered the clergy all the more, but the work prospered.

#### PERSEVERING DESPITE TRAGEDY

In 1925 a great calamity occurred in my family. Because of a severe type of dysentery three of my children died. This was a great shock to me and my wife, but we were comforted by our firm faith in the resurrection. Jehovah sustained us both to bear this calamity with courage and fortitude and to press ahead with the work.

How thrilled I was that I had persevered, when, in July of 1926, I received a letter from the Brooklyn headquarters informing me that Brother F. E. Skinner was being assigned to India to open a branch office at Bombay and asking me to carry on my work under the direction of this branch. My dream had come true! Especially from that time on, the preaching work has made steady progress in India as the branch office has offered practical suggestions regarding the methods to be adopted in organizing the congregations and witnessing to the people. Year by year there has been a steady gathering of sheeplike persons under the Fine Shepherd Christ Jesus, until today there are two thousand in India associated with 74 congregations, all united in worshiping Jehovah God.

As I look back at the past fifty years of my service to Jehovah in India, I rejoice that the Almighty God has been good to me and has helped me to persevere all this time despite intense opposition. Although my physical frame now is weak because of advanced age, I am happy as I look forward to the further fulfillment of Jehovah's purposes.

**T**EEMING with a population of at least a quarter of a million, Ephesus was one of the most outstanding cities of Asia in ancient times. It ranked in importance with Antioch in Syria and Alexandria in Egypt. Commerce and religion were the principal factors that contributed to its prominence.

Blessed with a fine harbor and lying astride the main trade route from Rome to the east, Ephesus was constantly bustling with commercial activity. Two great roads headed east from the city, with one passing through Galatia to the northeast and the other passing through Iconium and through the Taurus Mountains to connect with roads to Syrian Antioch and to the Euphrates River. It also was joined to a coast road that headed north to Smyrna and south to Miletus. By sea trade the city was linked with Rome in the west, and by these land routes it was connected with much of Asia as well as faraway Mesopotamia.

Situated three miles from the Aegean

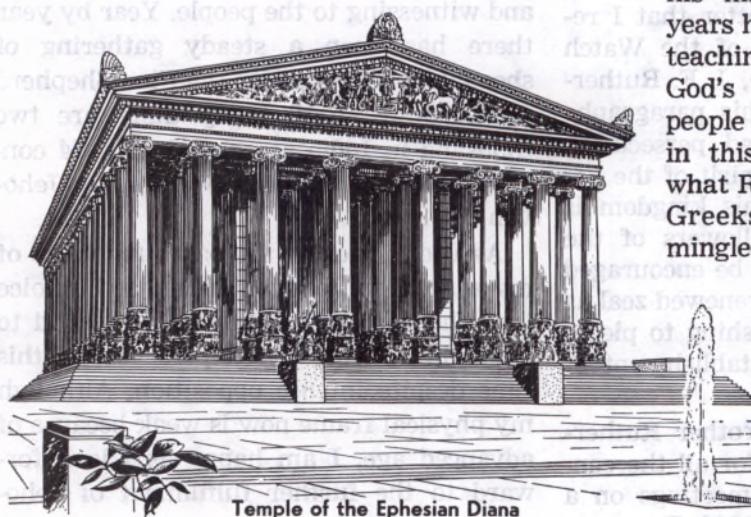
Sea on the Cayster River, its fine harbor made it the chief center for trade in Asia for many centuries. But this commercial lifeblood gradually slowed down as silt carried down by the river began filling up her harbor. Even in the first century this was becoming a problem. Throughout the centuries alluvial matter has accumulated to such an extent that Ephesus today is seven miles from the sea. The loss of its sea trade through the silting up of its harbor contributed to its becoming a dead city, a heap of ruins.

The large population of Ephesus and the large flow of travelers passing through it made it a fine place for spreading the dynamic religion of Christianity. Paul, an apostle of Jesus Christ, recognized this fact and therefore gave the city more personal attention than any other city on his missionary tours. For three years he stayed in it preaching and teaching the life-giving truths of God's Word. He could preach to people of many cultures here, for in this city, which was to Asia what Rome was to the West, Jews, Greeks, Romans and Orientals mingled together.

In addition to being the principal center of commerce in Asia, Ephesus was a famous religious center. So renowned was it for its magical arts that Greek and Roman writers re-

# EPHESUS

-the Great City of Asia



Temple of the Ephesian Diana

ferred to magical formulas and incantations as "Ephesian writings." The magnificent temple of Artemis or Diana that stood at the head of its harbor was famous throughout the ancient world, being regarded by the ancients as one of the seven wonders of the world. Ephesus was called "Warden of the Temple of Artemis," not only because of this great temple, but because of the zeal of the Ephesians for her worship. These religious factors contributed to the importance of the city and its ability to draw to it travelers from many parts of the ancient world.

The temple of Artemis was an imposing structure made of cedar, cypress, white marble and gold. Skilled artisans and workmen labored on it for 220 years. So sacred was it that treasures could be deposited in it without any fear of thievery. The local people as well as people elsewhere, including kings, used it somewhat like a bank for the safekeeping of their valuables. Gifts of gold and silver statues of the goddess further increased the great wealth contained in the temple.

An inscription found during the excavating of Ephesus by archaeologists relates how a man by the name of Vibius Salutaris made a gift of twenty-nine statues of silver and gold to the goddess. The route of the procession as described in the inscription helped archaeologists to locate the temple. When the altar was uncovered at the turn of the twentieth century, a large collection of statues of the goddess made of bronze, gold, silver and ivory was found. In view of such gifts, we can appreciate why Ephesian craftsmen were greatly upset when they saw Christianity growing in Ephesus. Regarding their feelings, Acts 19:24-28 says:

"For a certain man named Demetrius, a silversmith, by making silver shrines of Artemis furnished the craftsmen no little gain; and he gathered them and those who

worked at such things and said: 'Men, you well know that from this business we have our prosperity. Also, you behold and hear how not only in Ephesus but in nearly all the district of Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods. Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Artemis will be esteemed as nothing and even her magnificence which the whole district of Asia and the inhabited earth worships is about to be brought down to nothing.' Hearing this and becoming full of anger, the men began crying out, saying: 'Great is Artemis of the Ephesians!'

Another interesting feature about the temple of Artemis is the right of sanctuary accorded to criminals who fled there. They could find protection from arrest in an area that extended around the temple for a distance of about 600 feet. The practice of having an area of asylum for criminals around temples was a common practice in connection with a number of pagan Greek temples.

By realizing the commercial and religious importance of Ephesus, we can better appreciate why the apostle Paul spent so much time there. A strong, thriving Christian congregation could be very effective in this crossroads of the ancient world. The zealous preaching by it would bring the steady flow of travelers passing through Ephesus in touch with Christian truth and spread it to other places.

Today Ephesus is a heap of ruins, a city long dead. Remains of its famous temple, its great stadium, its theater and its marketplace can be seen by travelers, but it is difficult for them to conclude from what they see that this city was once perhaps the greatest metropolis of Asia.

## GRADUATION OF GILEAD'S 38<sup>th</sup> CLASS

IT WAS a long-awaited occasion for the 103 students of the thirty-eighth class of the Watchtower Bible School of Gilead: Graduation day had arrived. It was Monday, November 25, 1963; the time: 3 p.m. The place was the Kingdom Hall of the Watch Tower Society's headquarters building, where a buoyant and thrilling atmosphere prevailed, as 764 persons in the hall and overflow area eagerly awaited the graduation.

Before the main graduation talk by N. H. Knorr, president of the school as well as of the Society, the school's four instructors gave brief talks. W. R. Wilkinson commented that the students had now passed a significant milestone on the road to life and that when we can pass a milestone along this road, it is truly wonderful. Fred Rusk talked next on being complete as Jehovah is complete; he urged the students to cultivate in proper balance the four great qualities of Jehovah: justice, wisdom, power and love. U. V. Glass then encouraged the graduating students to make use of a force more powerful than any atomic fuel—God's holy spirit. E. A. Dunlap, the school's registrar, pointed out that the entire student body was of the "other sheep" class, and he told that many students had expressed appreciation for being at headquarters so close to so many of the anointed remnant of Kingdom heirs.

The Society's secretary, Grant Suiter, then read messages and telegrams that poured in from all over the world, from at least forty different countries. Next the factory servant, Max Larson, remarked about the maturity of the students; not only did they average thirty-four years in age but they averaged sixteen years of life as dedicated Christians. He urged them to help others enjoy spiritual "solid food." The Bethel home servant, George Couch, encouraged the students to help others wherever they go so that their good influence will spread out in all directions.

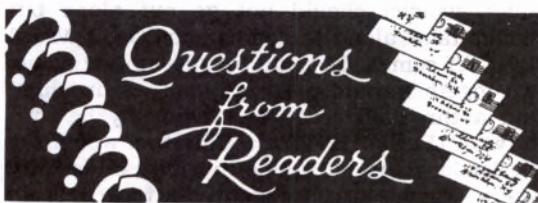
F. W. Franz, the Society's vice-president, commented on the era of violence in which we live and which will culminate in the greatest violence of all—when Jehovah God strikes down his enemies, beginning with Babylon the Great, the world empire of false religion. He stressed that *now* is the time to liberate people from Great Babylon. He pointed out the fallacy of believing that after the destructive end of Great Babylon and before the beginning of Armageddon there will be an interim during which people will come over to God's side. But not so! There will be no time of salvation open to people after Jehovah begins to strike down Great Babylon. "So don't let the idea percolate through the organization," Franz strongly stressed to the students, "that there is going to be an inflocking of crowds of innumerable people after Great Babylon's end."

The main talk of the graduation followed, with the Society's president, N. H. Knorr, speaking on the need to pay attention to the things heard by us. Basing his talk on Hebrews 1:1, 2 and 2:1-4, he highlighted the fact that God is speaking to us by means of his Son. Hence "it is necessary for us to pay more than the usual attention to the things heard by us." He explained how God backed up his Son when he was on earth so that the Son could perform miracles, healings and even resurrections. Today God is speaking to us by means of his Son, to tell us what to do. Hence he counseled the graduating students not to think that at any time they do not come under the authority of the Son of God. Keep in mind, he stressed, that what Jesus did was real; it was not fables, fairy tales. So we should heed the commands he has given us on what to do and on what not to do. We must listen to the Son; otherwise, how shall we escape if we neglect a salvation spoken through God's own Son? Since God always backed up his Son in every statement he made, we can be sure that if we are told not to do a

thing and yet we do it, we are not to think we can escape punishment. But if we pay attention to the Son and do what he commands, then we will get God's blessing.

President Knorr then gave each student his assignment. They had come from fifty-six different countries and now they received assignments, many of them as branch servants, to sixty-seven different lands. There was an intermission at 5:40 p.m., for a fine farewell dinner. The pro-

gram resumed at 7:25 p.m. with a condensed study of the *Watchtower* lesson, forty students offering comments on the questions. Then some forty more students shared in an exhilarating program of experiences and skits, illustrating, for example, how Kingdom work is carried on in Africa and India. After a song, and a prayer by the Society's president, the inspiring graduation program closed at 11:05 p.m.



- According to the Bible at Deuteronomy 22:23-27, an Israelite engaged girl threatened with rape was required to scream. What is the position of a Christian woman today if faced with a similar situation? Is she to scream even if an attacker threatens her life with a weapon?
- M. U., United States.

According to God's law an Israelite girl was under obligation to scream: "In case there happened to be a virgin girl engaged to a man, and a man actually found her in the city and lay down with her, you must also bring them both out to the gate of that city and pelt them with stones, and they must die, the girl for the reason that she did not scream in the city, and the man for the reason that he humiliated the wife of his fellow man." If, however, the attack took place in a field and the woman screamed and thus tried to get away from the attacker, she was not to be stoned, since she was overpowered and there was no one to rescue her.—Deut. 22:23-27.

But suppose the man had a weapon and threatened to kill the girl if she failed to lie down with him? These scriptures do not weaken the argument or alter the situation by citing any circumstance that would justify her in not screaming. It plainly says she should scream; hence, oppose the attack regardless of the circumstances. If she was overpowered and perhaps knocked unconscious and violated before help came in answer to her screams, she could

not be held accountable. The thought of the scriptures apparently is that the girl's screaming, by attracting neighborhood attention, would frighten off her assailant and would save her, even though he threatened her life for not quietly complying with his wishes and passionate desires.

Such Scriptural precedents are applicable to Christians, who are under command, "Flee from fornication." (1 Cor. 6:18) Thus if a Christian woman does not cry out and does not put forth every effort to flee, she would be viewed as consenting to the violation. The Christian woman who wants to keep clean and obey God's commandments, then, if faced with this situation today, needs to be courageous and to act on the suggestion made by the Scriptures and scream. Actually this counsel is for her welfare; for, if she should submit to the man's passionate wishes, she would not only be consenting to fornication or adultery, but be plagued by the shame. There would be shame, not only from the repulsiveness of the experience, but of having been coerced into breaking God's law by having sex connections with one other than a legal marriage mate. Not only that, but she might become an unwed mother, or she may contract a terrible disease from her morally debased attacker.

It is true that a woman faces the possibility her assailant will carry out his threat; but, then, what guarantee does she have that such a desperate criminal would not kill her after satisfying his passion? In fact, such a one, perhaps already hunted by the law, may be more likely to kill her after the attack, since she would then have had a greater opportunity to identify him and would therefore be in a better position to supply a description of him to the

authorities. In such case, following the Scriptural counsel of screaming could well save one's life by attracting attention and driving the attacker away at the outset, instead of causing him to feel that he must get rid of his victim for fear of being identified later.

In most instances it is doubtless a matter of calling the assailant's bluff, since the girl's screams could result in his arrest for attempted rape. Also, if he carried out his threat and committed murder, he would face the likelihood of apprehension and conviction for this even more serious offense. Of course, there is the possibility that instead of fleeing immediately, the attacker may strike his victim or inflict a superficial wound to silence the screams, yet would not the endurance of such physical punishment be insignificant compared to the disgrace and shame of submitting to an immoral man?

A Christian woman is entitled to fight for her virginity or marital fidelity to the death. Just how best she can defend herself against anyone who wants to defile her depends upon her courage and quick wits. At least, as has been mentioned, she should first try to frighten off the would-be rapist by screaming and making as loud and noisy a spectacle of the matter as she possibly can, in order to summon any convenient aid. This being unavailing, then she has

a right to defend her virtue by whatever means she can.

The morals of this generation have indeed sunk to an unprecedented low, just as Bible prophecy foretold for these last days. The fact that over 15,000 women a year, about one every half hour, are raped in the United States alone emphasizes this fact. It also serves as a warning to women that they should exercise care so as to avoid dangerous situations. Since women are almost always attacked when they are alone, they should arrange to have a companion along, especially when they are out after dark. And in localities where it is considered dangerous for women even during daylight hours, women should not go out alone but should take along a companion. God's Word says: "If somebody could overpower one alone, two together could make a stand against him. And a threefold cord cannot quickly be torn in two." (Eccl. 4:12) For a Christian woman to persist in going out alone in a city or locality where women are frequently attacked is to invite trouble and needlessly endanger life. It is the part of wisdom to give thought to what could happen in a given situation and then take the necessary precautions. The wise person foresees danger and takes steps to avoid it. "The shrewd one considers his steps."—Prov. 14:15.

## ANNOUNCEMENTS

### FIELD MINISTRY

What must one do to put up a fine fight for the faith? He must publish that faith before "many witnesses." (1 Tim. 6:12) Jehovah's witnesses will be doing that during January by preaching and teaching from the Bible, and by offering to all persons a year's subscription for *The Watchtower*, together with three booklets on the Bible, for a contribution of \$1.

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### "WATCHTOWER" STUDIES FOR THE WEEKS

February 23: The World—God's Field of Work, ¶1-22. Page 41.

March 1: The World—God's Field of Work, ¶23-33, and Why God's Field Will Be Productive, ¶1-11. Page 46.

March 8: Why God's Field Will Be Productive, ¶12-34. Page 51.