

# The **WATCHTOWER**

*Announcing*  
**JEHOVAH'S  
KINGDOM**

FEBRUARY 15, 1954

Semimonthly

**THE MEMORY OF GOD**

JEHOVAH'S "BOOK OF REMEMBRANCE"

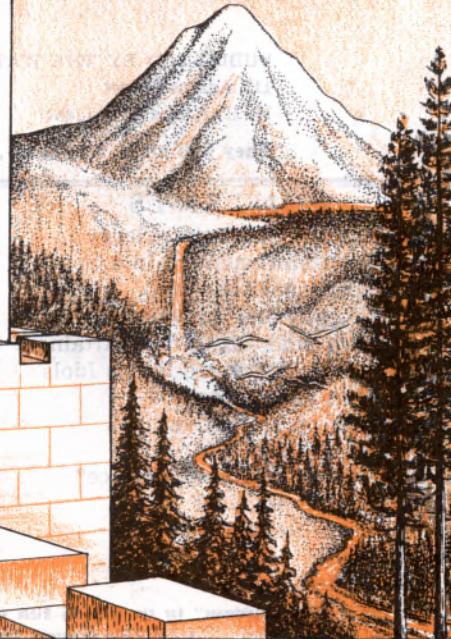
OBSERVE THE COMMANDMENT IN A  
SPOTLESS WAY

RICH MAN AND LAZARUS

—PARABLE OR NARRATIVE?

FREEDOM FROM FEAR

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

## THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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

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

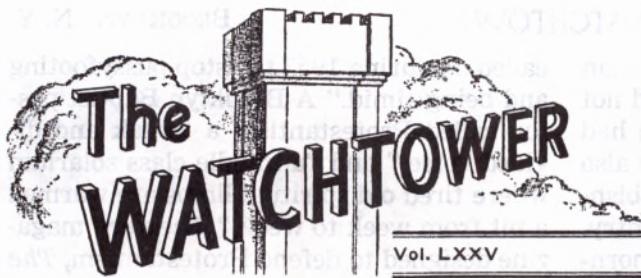
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## SPIRITUAL APATHY TORMENTS CLERGY

**W**HY are the clergy alarmed? It is not just because the specter of communism hovers over Christendom, threatening to claim professed Christians. No, there is something else. It is the colossus of spiritual apathy that stalks Christendom. The lukewarm, even icy indifference of the clergy's flock is tormenting the shepherds. Really, the clergy's complaints should prove to be not only electrifying but also enlightening to anyone who seeks to know the truth.

Just how much do people today believe their religion? Enough to preach their faith to others? Enough to "preach the word" as all true Christians are commanded to do? (2 Tim. 4:2) Recently, John O'Brien, priest and Notre Dame philosopher, conducted a poll among a representative cross section of the American church public. It revealed that the Catholics who had never made any kind of attempt to preach their faith to others were 72 per cent of the flock! (*Catholic Digest*, June, 1953) Not only that, but a different survey showed "that as much as one-half the Catholics in many places are non-practicing, if Easter duty and regular Sunday Mass attendance are taken as the norm." (*Catholic Information* magazine, August, 1953) Since all true Christians must never forsake the assembling of themselves together and must be preachers of the word, how obvious that there is spiritual apathy and anemia afflict-

ing the Catholic fold!—Heb. 10:25; 1 Cor. 9:16; 4:16.

What of the Protestants? Let the clergy make the sweeping complaint. Declared the pastor of New York's Riverside Church, Robert J. McCracken, as reported in the *New York Times* of July 13, 1953: "[Christendom] must 'face the fact' that a large proportion of the 680,000,000 Christians in the world are little more than 'nominal Christians, ignorant of what Christianity stands for in some cases, apathetic and indifferent in many more, their religion a second-hand affair.'"

It should not have to take a clergyman's sermon to awaken any observing person to the fact that Christendom's "Christians" are Christians in name only! Is it not obvious that most churchgoers devote more time to newspapers, amusements and other interests than they do to their faith? Preacher McCracken's words, "It is extraordinary how little people know of what Christianity really is," should torment the clergy! Are regular churchgoers any better off spiritually than the irregular? Admits preacher McCracken: "Even among church members essential Christian belief is widely unknown and in consequence feebly held."—*New York Times*, October 5, 1953.

Intensely alarmed are the clergy in England. London's *News Chronicle* (April 18, 1953) reported: "The Gallup Poll discovered some time ago that on two Sundays

in August and September not more than 12 per cent of the men in Britain and not more than 18 per cent of the women had gone to church." The *News Chronicle* also reported the words of two Catholic bishops: "England is not a Catholic country, said Bishop Heenan, yet on Sunday mornings more people attend Catholic services than those of all other denominations." And the bishop of Leeds declared: "The overwhelming majority of Englishmen have no religion at all."

That this spiritual apathy is tormenting the English clergy is manifest from *The Christian Century* for May 27, 1953: "Clergy of several denominations attest the almost pagan conditions of 'spiritual vacuum' under which they are compelled to labor. In February the Archbishop of York declared that missionary work was needed in England as much as overseas. . . . Anglican doctrines and creeds are becoming meaningless to the majority and unacceptable to the educated minority. Services of worship based on the Prayer Book, litany and creeds are couched in a language that seems archaic to many."

In Europe the Roman Catholic clergy have long been tormented by the apathy of the workers toward the church. Now from South America bemoanings of spiritual apathy are heard. By whom? By a Catholic priest himself! In the book *Chilean Catholicism* priest Humberto Muñoz writes of the Catholics' "shameful ignorance" of the Bible. He explains: "I am convinced that the Latin language is a wall separating priest from people. If we Catholics were to promote a spiritual revival that led to Bible-reading and made our worship understandable, our people would not need to go to Protestants to beg for spiritual food."

But can Protestantism spiritually nourish its own adherents? It is not doing it in England. Episcopalians in America were

called on during 1953 to "stop pussyfooting and being timid." A Brooklyn Baptist pastor called Protestantism a "weak and divided voice," and "a middle class solarium where tired old spiritual limbs are warmed a bit from week to week." The very magazine designed to defend Protestantism, *The American Protest*, October, 1953, said: "Unless the world finds it again, Protestantism will shrivel and die. . . . What reason can there be for the closing of so many Protestant churches? Whom can we blame it on? The blame rests squarely on Protestant Christians themselves."

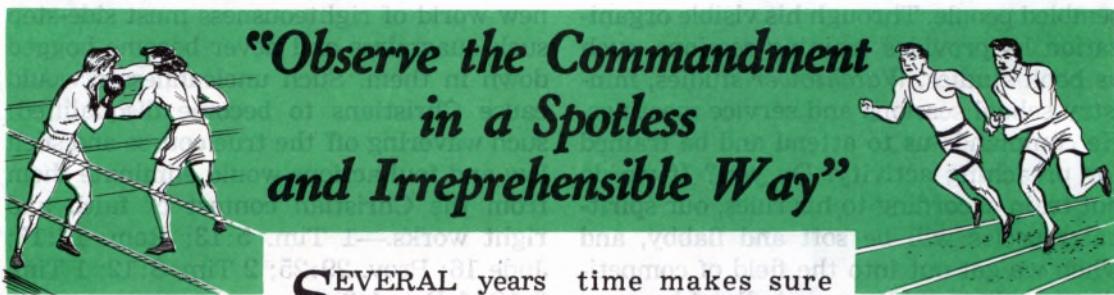
The clergy, tormented by spiritual apathy and looking for a scapegoat, now pin the blame on their flock. But think! Who really bears the blame for the fact that "Christians" succumb to godless communism, that vast numbers lack zeal to preach their belief, that they are "ignorant of what Christianity stands for," that the "overwhelming majority" in England have no religion at all, that Christendom is a "spiritual vacuum," that the clergy's doctrines and creeds are "meaningless" to common people, "unacceptable" to the learned, that the rule is a "shameful ignorance" of the Bible, that Protestantism is shriveling and dying and that Catholics need "to beg for spiritual food"? Who is to blame? None other than the clergy themselves! The ones responsible for feeding the flock! "By your words you will be condemned." (Matt. 12:37, NW) Self-condemned stand the clergy! Their own mouths admit their flock is apathetic, starved, hungry. The clergy's cupboard is filled with stupefying traditions and creeds but empty of spiritual food. As foretold, a famine is here, "not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."—Amos 8:11, AS.

Because the clergy have no spiritual food they have resorted to ritualism, proces-

sions, imposing cathedrals, choirs, archaic language and dead tongues. This hides their bare cupboard, but does not hide the effects of the famine—spiritual apathy! Jesus preached a clear, inspiring message, the Kingdom the hope of the world. Today Jehovah's witnesses are bringing to the hungry people the good news of God's kingdom. Soon Armageddon's war will wipe out heathendom and Christendom.

*[Footnote to column 1: It is time to trim off old gains and know a divisor of all you gained and lost now, if*

(Jer. 25:29, 33) God's new world will be ushered in. So now is the time to stop 'spending money for that which is not bread.' Now is the time to flee from Christendom's famine-stricken churches! Now is the time to feed upon solid spiritual food. Yes, now is the time to awake to the hope that never-ending life in Jehovah's paradise new world can be yours.—Isa. 55:2; Rev. 18:4; 21:1, 4; 22:17.



SEVERAL years ago a heavyweight boxing champion knocked out his opponent, but he lost the title because he struck a foul blow. In the last Olympic games one of the runners in a race was disqualified because he got out of his lane. The apostle Paul likened a Christian to one competing in an athletic contest, a fight or a race, saying: "Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may attain it. Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:24-27, NW.

An athlete in training refrains from certain foods and activities, and at the same

time makes sure that other foods are on his menu and certain exercises are faithfully performed. He adheres to a rigid self-control that amounts to a browbeating of his body so that he can run or fight at peak efficiency and effectiveness. If he slacks off, his athletic performance will suffer and he will not gain the approval that comes to the victor. Similarly, one who runs the Christian course must stay in the narrow and cramped lane that leads to life. He must not get out of line, must not waver or wobble or run uncertainly, because if he does get off the course marked out in the Bible he is disqualified, regardless of any burst of speed he might show in field service. The Christian engaging in godly warfare does not swing wide of the target and hit only empty air, nor does he become guilty of striking low or foul blows that would result in his being disqualified and disfellowshiped. He runs straight and true to the Christian course and his blows land clean and hard on the Scriptural targets.

## THE TRAINING RULES

Jehovah God teaches and trains and disciplines those who run for him and fight for his cause. He sets forth the rules in the Bible and applies them through his organization. We must conform to them to win. He commands us to study, to make our minds over, to oust the bad and fill them with the good, to meditate on his teachings day and night. Do you? He tells us to not forsake the assembling of ourselves together, that he is in the midst of his assembled people. Through his visible organization he provides training sessions, such as book studies, *Watchtower* studies, ministry school sessions and service meetings. He commands us to attend and be trained for preaching activity. Do you? If we do not train according to his rules, our spiritual muscles will be soft and flabby, and when we get out into the field of competition of religious ideas we shall not be properly conditioned. We may waver and be uncertain in our words. When we encounter false doctrine our verbal blows against it may miss the point or may be landed in an unfair and tactless way, instead of with clean but crushing force on the key issue. We may return from the service with our untrained spiritual muscles battered by Satan and bruised by the persecutions we encounter, and the enemy may knock us out of effective victories that are the lot of the well-trained theocratic witness of Jehovah.—2 Tim. 2:15; Rom. 12:2; Phil. 4:8; Ps. 1:2; Heb. 10:25.

Just as there are rules commanding certain things, so there are regulations prohibiting other things. The Christian is forbidden to gossip, to strive, to murmur, to complain, to be always finding fault with his brothers, or his congregation, or his servants, or the visible organization and the spiritual provisions coming through it. He is forbidden to fear men, for that would entangle him in the snare of

fear and hamper him in running the race. He must not fear persecution, for that would scare him out of the fight. To become heady or conceited or go off on the tangent of seeking worldly riches or fame is not for those in training for Christian warfare. As in the case of athletes, Christians must watch their eating and drinking, not going to the point of gluttony or drunkenness. Deeper and deeper this old world is sinking into the mire of immorality, but those training for life in Jehovah's new world of righteousness must side-step such quagmires and never become bogged down in them. Such uncleannesses would cause Christians to become disqualified; such wavering off the true course and such low and foul actions would eliminate them from the Christian contest of faith and right works.—1 Tim. 5:13; Rom. 16:17; Jude 16; Prov. 29:25; 2 Tim. 3:12; 1 Tim. 6:10; 1 Pet. 4:3, 4.

The training rules forbid the works of the flesh, but there is no law curtailing the fruitage of the spirit: "The works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom. On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law. Moreover, those who belong to Christ Jesus impale the flesh together with its passions and desires." (Gal. 5:19-24, NW) We cannot give fallen flesh the floor; if we do it will floor us and we shall be counted out of the New World society. If we start catering to the whims of the flesh we are finished, because the flesh has a

dangerous appetite that is insatiable. It has a taste for sin from inheritance, and it will get us into sinful habits if we let it. The more we heed it the greater its control over us will become, until it crowds out of our lives the fruitage of the spirit. So for our protection we must impale its passions. We must not break training.

#### IRREPREHENSIBLE SERVICE

The apostle Paul said: "I give you orders that you observe the commandment in a spotless and irreprehensible way." (1 Tim. 6:13, 14, NW) This commandment that was to be spotlessly observed embraced the whole Christian course, as shown by the context. It was not merely commanding a work of public preaching. It involved godly devotion, faith, love, endurance, mildness of temper, the shunning of riches and the pursuit of righteousness. It is not just the way we preach for a few or many hours a month, but the way we live, all the time. One might put in many hours preaching in the field service, revisit interested persons, conduct home Bible studies, bring sheeplike persons to the meetings and even train them to become ministers by taking them out in field service; and yet he might fall short. Remember Paul's words quoted earlier: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." If he did not beat down his bodily fleshly weaknesses, all the preaching activity possible would not prevent his disapproval. It is not just observing the commandment, but observing it "in a spotless and irreprehensible way."

As the Bible states at 2 Timothy 2:5 (NW): "Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules." So all the rules, whether they are the rules for training or for preaching or for daily living, must be observed to the

best of our ability if we are to gain life in the new world. Where we fall short, even after sincere and earnest efforts on our part, we can ask for and receive Jehovah's mercy and forgiveness. We show we are willing to obey, want to obey, and try to obediently conform to the theocratic rules. When we miss the mark because of inherited weaknesses Jehovah is not harsh and void of understanding and mercy. But he wants to see a good and honest effort now, to demonstrate that we will put forth every effort in the new world. If we refuse to try now, we shall not be miraculously reformed by Armageddon. Now is the time for our testing, to see what our course of conduct would be in the new world. If we have an uncontrollable urge now to gossip, or quarrel, or complain, or be heady or arrogant or selfish, or to let the lusts of the flesh take over—if we give in to such sins now it is likely that we would lean toward them then, in the new world. But if we fight against them now, we shall gain a complete victory over them in the new world. So we must try to live now as we hope to live then, observing all the divine rules.

There is a time for every purpose under the sun, and now is the time for clean worship. Now is the time for us to fight for Jehovah and his organization and our brothers, submerging the personal desires and passions of the flesh. Give everything to Jehovah now, and he will give everything to us then, in his new world. Talking about it is easy, living it is hard. The best sermons are seen, not heard; are lived, not spoken. If we do not take the time to practice them, we should not waste the time to preach them. The best prayers are sometimes not said on our knees, but in the conduct of our daily lives. If we will not make room for their fulfillment in our lives, we should not take time saying them on our knees. We should not pray one way, and

act another. We should not pray for unity, and then gossip; or for peace, and then strive; or for spiritual food, and then privately speculate; or for organizational prosperity and increase, and then not preach; or for a clean organization, and then slip into immorality. What we pray we should mean, and be willing to browbeat our body into conformity with our prayers.

Hence, "let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus." Christians are instructed: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." We must adhere to the rules as we contend for the faith. Runners must not break

stride by looking back; neither should Christians look back instead of ahead. Paul said: "Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the calling above." As we run we must not look back to the old world, or wobble or waver uncertainly out of course. As we fight we must not foul out because of dirty conduct, but land blows that are clean and hard. To do this we must study and assemble and work together, spotlessly observe the commandment together, and then by Jehovah's undeserved kindness we will all win together. May he help us to that victory.—Heb. 12:1, 2; 1 Pet. 2:21; Phil. 3:13, 14; Luke 9:62; 17:32, NW.

## Threats Fail to Shake Converted Sikh

CHRISTIAN missionaries in Moslem lands find many men of good will who would gladly accept Christianity with its worship of the true God, Jehovah, except for the fear of persecution of one kind or another, ranging from social ostracism to threat of death. However, the Sikh who accepts true Christianity has even more determined opposition and pressure brought upon him. In view of this fact the following experience of a Sikh's being converted will be of particular interest.

In Bangkok, Siam, a Watchtower missionary was calling at the home of one who had previously manifested interest in the Bible. That particular person was not at home, but on the premises was another Indian sitting in a little shop selling spices and who smilingly asked the missionary what his purpose was. Of course, the missionary gave him a witness, which very much appealed to this Indian, who happened to be a Hindu. Shortly a Bible study was started, and after several months this Hindu joined the witnesses in telling others what he had learned. He also preached among his close friends and, as a result, one of them, a Sikh, took his stand for Jehovah and Christianity.

This Sikh, because of his zeal to read the Bible and to preach to others what he learned, has suffered much persecution from his fellow Indians living in his community. He was even threatened with bodily harm by his father-in-law, but neither did this deter him in any way. A deputation of fifteen Indians called upon him and appealed to him not to abandon his old religion and to stop bringing shame and reproach upon their Indian community. However, he told them that he was surprised that only fifteen came to try to change his mind, adding: "If a whole army tried to make me surrender the truth, I would never do it, because it is the truth!"

Both these Indian witnesses, the former Hindu and the former Sikh, are now zealously and persistently publishing the good news to everyone they meet, rich and poor, and have been very successful in bringing persons to the Kingdom Hall of Jehovah's witnesses to hear and see for themselves. The wife of one of them has also taken her stand for the truth. Truly it is God's will "that all kinds of men should be saved and come to an accurate knowledge of truth."—1 Tim. 2:4, NW.



## A RE you afraid?

Many people are today. Sometimes it gets to the point where just reading the newspaper can make fear grip at one's heart. Listening to the radio, talking to friends, or just thinking about the muddled world situation can bring up the fear of war and the horror of the atomic bomb. The world has war nervousness, not over just the big issues between East and West, but also over other differences between France and Germany, Italy and Yugoslavia, Israel and the Arabs, India and Pakistan. The world is fearful because of the peace failure, because of increasing delinquency. The scientists are frightened and the clergy are fearful.

Britain's Archbishop of Canterbury said: "We must not for a moment allow ourselves to regard war as inevitable; but the fear of it broods over the face of the earth." A president of Harvard University said that somehow "youth must be taught to walk with confidence in spite of monstrous weapons . . . inflation . . . depression." The editor of London's *New Statesman and Nation* wrote: "Nothing more astonishes the European visitor [to the United States] than evidence of fear—the directions to public underground shelters in New York, the periodic air-raid practices."

Man is afraid, not only of atomic war, but of crime and corruption, of inflated bureaucracy, of disease that could maim

and cripple him and his family, of loss of wealth and financial failure, and, not the least, of appearing inferior to other men. He is afraid of storms and natural catastrophes, of the unknown, of what "might happen," of accidents and violent death. Jesus' prediction has proved true: "On the earth anguish of nations, not knowing the way out . . . men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken."—Luke 21:25, 26, NW.

Has man fought this fear? Yes, he has even gone to war to overcome it. Before Christ was born the Roman orator Cicero said: "Wars are to be undertaken in order that it may be possible to live in peace without molestation." Two thousand years later wars are still being undertaken, but man does not yet live in peace! World War I did not abolish democracy's fears; World War II did not establish the four freedoms. Fear continues.

All human attempts to banish it have failed, because the world is still in the dark as to the one behind the increasing causes of fear. Without some light on the matter all man's efforts against this adversary are just so much beating of the air. Yet, there is no need for this darkness. A bright beacon light points squarely at the one responsible; a light spurned by most men because it is not of their making. It is the light of God's Word, the Bible. It is a guide to overcoming fear, but modern man in this conceited atomic age often considers God's Word impractical. Man's failure is

obvious. His fear drives him to spend thousands of millions of dollars on atomic bombs, which add to his dread, but in his stubbornness he will rarely spend a few hours to learn the hope that the atom's Maker gives for man today.

#### THE INSTIGATOR OF FEAR

Communism, crooked politicians, an unequal economic system, disease, and even death, these are causes of fear; but the instigator is the actual wicked spirit creature, Satan the Devil, who challenged the supremacy of the Almighty God, was condemned to death, but has been allowed to remain temporarily to have his challenge against God fail, proving once and for all eternity that Jehovah, the Almighty Creator, is the supreme sovereign.—Job 1:9-11; 2:3-5; Ex. 9:16.

Satan's existence is not just legendary, is not just the imagination of some men, nor merely a personification of evil. That Satan is an actual living creature was shown by Paul, who said: "The god of this system of things has blinded the minds of the unbelievers." And by Peter: "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." And by the account of Jesus' temptation: "The Tempter came and said to him . . . Then the Devil took him along into the holy city . . . Again the Devil took him along into an unusually high mountain, . . . and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.' Then Jesus said to him: 'Go away, Satan!'" It is because of Satan's wicked rule over earth that Jesus said: "My kingdom is no part of this world." Thus, Satan is an actual creature, and in his efforts to turn men from God he is prompting the wickedness of earth today. —2 Cor. 4:4; 1 Pet. 5:8; Matt. 4:1-11; John 18:36, NW.

However, Satan's rule is not permanent. The Bible promises it will end. Jesus showed that, just before it would end, fear and perplexity would increase and that all these things would be "a beginning of pangs of distress." Their increase is at Satan's instigation: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." Should this add to one's fear? No: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." Deliverance? Yes, for just as the fig tree's putting forth leaves indicates summer is near, so the fearful conditions Jesus described in Matthew 24 and Luke 21 indicate Satan's destruction is at hand, and that "this generation [that sees the present woes] will by no means pass away until all these things [including the end of Satan's system] occur."—Matt. 24:8; Rev. 12:12; Luke 21:28; Matt. 24:3, 34, NW.

Obviously, Satan cannot be defeated by man's weapons, for there is no evidence that even man's prized atomic or hydrogen bombs would affect a spirit creature. But, while man cannot remove Satan from his wicked overlordship and imprison and execute him, God can. He does not quibble over whether this is possible; the instigator of wickedness must go! Jehovah's Word promises: "For yet a little while, and the wicked shall not be." And again: "All the wicked will he destroy." It further definitely states that Jehovah will do what man cannot—have Satan seized, bound, abyssed, and have the abyss shut and sealed over him. (Ps. 37:10; 145:20; Rev. 20:1-3) Satan's wicked rule will then be replaced by a righteous one, the "new heaven and a new earth" of Revelation 21:1-4.

That new rule will bring earth freedom from fear, for it will completely fulfill the Christian's prayer for God's will to be done

throughout the earth as it is in heaven. There will then be no fear of war, nor of animals, nor of disease, nor even of death.

~~that a wise and fearless man do over us all know to succeed at all times~~

**FEARLESS NOW!**

But even now, before Satan is destroyed, fear can be overcome. When the New York *Post* asked people on the street, "What frightens you most?" one person said, "The atom bomb"; another, "The thought that a great plague may at some time hit our country." But one of Jehovah's witnesses said: "There is nothing that frightens me. The Bible indicates that there will be a new world with perfect conditions. . . . And regardless of what happens, I will live in perfect harmony and contentment." Was he blind to world conditions? No, but with the aid of the penetrating truth of God's Word he saw through the present darkness and understood the extent of the protection he has as a servant of Jehovah.

To have such confidence an accurate knowledge of God's Word is necessary. It is that Word, the Bible, the highest source of information, that shows how Satan works, the dangers he sets before man, and how to withstand his onslaughts. A knowledge of it removes the fear of wars, for Matthew 24 shows that though they would suddenly get worse their getting worse indicates their end is at hand and marks Satan's last desperate effort to keep man from taking the time to side with Christ. Jesus was not speaking empty words when he uttered the oft-quoted statement: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32, NW) That truth does provide freedom from fear!

The Christian's love casts out fear, for it includes sincerity of action, helping others to learn, an unselfish devotion to truth. Jehovah's witnesses, filled with zeal for this, have little time to worry about things

that might happen, but rarely do. Their minds are filled with joyful things, with God's Word and his purposes, with the growth of new persons in the Christian organization, with the promises of a new world and the joyful privilege of helping others to see that new world's blessings and to live for its righteousness.

Inflation, depression or other economic difficulties do not strike them with dread. They have confidence that they will not starve, and while money's dwindling value may inconvenience them, they are not distressed to death. Money is not their god. Their treasures are real, stored in heaven "where neither moth nor rust consume, and where thieves do not break in and steal." So loss of material wealth, or having less than the next man, is not a gnawing fear to them as it is to so many today.

—Matthew 6:20, NW.

They do not fear loss of worldly position, or appearing inferior to other men, for they do not consider themselves gods to be worshiped. Rather than taking themselves too seriously, they know that "it is Jehovah your God you must worship," that he is the one to be pleased. Their interest is in what he thinks of them, not what men think of them.—Matt. 4:10, NW.

They do not fear government corruption, for they know that while Satan rules corruption is inevitable, but that this will soon end. They know that under Christ's righteous rule disease will be cured, that both literally and spiritually God will fulfill the promise: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." Even death, though a grief to loved ones, provides no fear, because, like the apostles, they believe in a resurrection. After Revelation tells of Satan's binding, it prophetically says: "And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were

judged individually according to their deeds."—Jer. 33:6; Rev. 20:13, NW.  
Jehovah's witnesses really have such confidence! Under direct threat of death thousands of them have held firm to their faith, uncowering. When, as in the face of Hitler's Nazis, the determination to hold their faith brought execution, they were still unflinching. Listen to samples of what they wrote to loved ones: "I have a radiant goal before my eyes, and in order to reach this I will count my life as dross, and place myself in those Hands, and commend my spirit to His keeping. I shall fight for the honor of Jehovah and the glory of His name. I will fight for Him with the courage and boldness of a roaring lion." Does that sound like fear? Or this: "Be strong, for I am not lost, but I can say with Paul, 'I have fought a good fight, I have finished my course, I have kept the faith.'" Why did these witnesses not quake and compromise, as did those of other religions, whose clergymen and priests aligned with the Nazis? Why do they stand firm and fearless today in lands where Communist rul-

ers attack their faith? Because they have partaken of the sound, strengthening, faith-building spiritual food of Jehovah's Word. They have obtained knowledge that is strengthening to faith. It is because of their spiritual strength and because of their confidence that the Power behind them is greater than all the enemies before them that Jehovah's witnesses have a freedom from fear that today's old world just cannot comprehend!

You wish for such faith? Then get knowledge. Theirs is not a blind faith, but an informed one, based on fact. If you get the knowledge and follow God's commands, you too can grow strong in the informed faith that brings such freedom. When one has God's protection, knows Jehovah's definite promises, has an understanding of the reason for today's troubles, knows their outcome, has his mind active in the most important of all works, trusts in the One who has infinite power, and when faced with death has confidence in the promise of a resurrection into the new world, then what is there left for him to fear?

#### BURNER OF BIBLE LITERATURE BURNS IDOLS

 A few years ago a policeman in the Quebec village of Bourlamaque was sent by the priest to gather some literature that had been left at certain homes by Jehovah's witnesses. Some of the literature he brought to the priest but some of it he kept to examine for himself. When his wife saw the literature she threw it in the stove. The policeman kept getting more literature from those who had shown interest, and his wife, a very devout Catholic, continued to burn it. This went on for about two years. Then one day his wife found one of the Society's magazines in her husband's coat pocket. She read it and then burned it so that her husband would not know that she was beginning to take an interest after having been such an ardent Catholic. The next time one of the witnesses came to the door she invited him in. Previously she had thrown them out, literally. This time she obtained a copy of *The Watchtower*. Her husband, the policeman, discovered her reading it and so they read the magazine together. Shortly thereafter the husband quit his job as a policeman and took a "more honorable job," as he put it. They have since subscribed for both *The Watchtower* and *Awake!* and procured all other available literature. A Bible study has been started in their home and they have removed all their religious statues and other paraphernalia and burned them. They are very thankful to Jehovah for the truth and have already shown their appreciation to the extent of sharing in the field service, making it known to others. They being very well known and much respected, their taking their stand for the truth has resulted in giving a good witness.

# The Rich Man and Lazarus

—Parable or Narrative?



THE great majority of the religious sects of Christendom hold that eternal torment in a burning hell is the destiny of the wicked. The words of Jesus recorded at Luke 16:19-31 regarding the rich man and Lazarus are among the proofs offered in support of this teaching. It is argued that these words tell of an incident, are a narration of what actually took place. A tract published by one who holds to this view asks: "Do you not think all who heard the Lord Jesus relate the story of the rich man and Lazarus, would naturally suppose He meant to teach conscious existence after death in happiness or woe?"

Granting, for the sake of argument, that his listeners did think it was an actual incident, that, far from proving that it was, proves just the opposite. How so? Because we are explicitly told that the reason Jesus spoke in parables or illustrations was—that people might understand?—no, but that they might NOT understand. Note his words: "To you [his disciples] it is granted to understand the sacred secrets of the kingdom of God, but for the rest it is in illustrations, in order that, though looking, they may look in vain and, though hearing, they may not get the meaning." (Luke 8:10, NW) Obviously, whatever meaning his listeners got from the illustration was bound to be the wrong one.

But some further object because Jesus did not indicate in so many words that this was an illustration. But is it necessary that Jesus do this every time, when we have the plain statement that "without an illustration he would not speak to

them"? (Matt. 13:34, NW) The mere fact that names are given cannot be used as an argument against its being an illustration, in view of all the evidence that proves that to take it literally is to outrage reason and common sense and to contradict the rest of God's Word.

## ABSURDITIES

Briefly, in this illustration we first read of a rich man clothed in purple and fine linen who lived in magnificence and of a beggar named Lazarus who sat at his gate, full of ulcers, and who craved the crumbs that fell from the rich man's table. Each in course of time died. Lazarus was taken by angels to recline upon Abraham's bosom whereas the rich man was buried, and in Hades suffered torment and from which place he saw Lazarus.—Luke 16:19-23, NW.

Note here that not one word is said about Lazarus' having been a good man, about his having had faith and proving it by works; both of which are indispensable to gaining everlasting life. (Heb. 11:6; Jas. 2:14-26) When are mere wretchedness, poverty and disease a guarantee of salvation?

Neither is there a word about the rich man's having been wicked. By what kind of reasoning and by what principles of justice can it be maintained that simply because a man enjoyed the good things of this life to the full for threescore years and ten he must suffer the agonies of a burning hell for billions times billions of years, yes, for eternity? Even fallen, imperfect man appreciates that justice requires that "the punishment fit the crime," and certainly

God is more just than man. Abraham, David, Solomon, Joseph of Arimathea, all had great wealth; does that fact doom them to eternal torment?

Further, Jesus in his arguments with the Jewish clergy evinced a fine sense of logic, second to none. Would he give such a dire warning on the wages of sin and not even mention sin, or tell of the rewards of faith and obedience and not even mention them? Had Jesus meant to warn his listeners about eternal torment he certainly would have stressed these points; but he did nothing of the kind.

Not only that, but we read that Lazarus was carried off to Abraham's bosom. Are all those gaining salvation reclining on Abraham's bosom? If we grant that this expression is a figure of speech, why insist that what befell the rich man be taken literally? It simply does not make sense to take one part of the account literally and another parallel part figuratively.

Further note that this is the only place in the Scriptures where consciousness and suffering are associated with Hades. Nor will it do to claim that before Jesus' death Hades had two compartments, one for the good and the other for the wicked, and that after he died for man's sin then the good went to heaven, for at the time Jesus spoke this illustration he had not yet died. That Hades is used figuratively is apparent from Revelation 6:8, 9, where Hades is shown as riding horseback, and also at Revelation 20:14, where Hades is shown—not as being the lake of fire—but as being itself cast into the lake of fire.

#### UNSCRIPTURAL

Making Jesus' words regarding the rich man and Lazarus literal becomes even more untenable when compared with what the rest of God's Word has to say regarding the penalty of sin and the condition of the dead. Adam was not warned of eternal

torment, and upon sinning was simply and plainly told: "Dust you are and to dust you will return." (Gen. 3:19; 2:17, NW) Nor did Jehovah God say, "Your body will return to the dust"; no, but YOU, Adam, will do so. There is no mistaking the plain testimony of the Scriptures: "The wages sin pays is death."—Rom. 6:23, NW.

And what is death, the state or condition of the dead—conscious suffering or conscious bliss? No! Man dies as the beast; the dead know not anything; there is no consciousness in Sheol (Hebrew equivalent for Hades). Man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." David prayed for God to spare his life lest "I go hence, and be [yes, exist] no more." Peter likened the wicked to brute beasts that perish. Brute beasts are not tormented after death.—Ps. 146:4; 39:13; Eccl. 3:19-21; 9:5, 10; 2 Pet. 2:12, NW.

Besides, are we not assured that there will be a resurrection of the dead, both of the just and the unjust? Why a resurrection if at death man receives his eternal reward? (Acts 24:15; John 5:28, 29, NW) When the brother of Mary and Martha, Jesus' friend Lazarus, died, did Jesus comfort those women by assuring them that Lazarus was not dead? No, but with the assurance that he would rise from the dead. His sisters knew that he would "rise in the resurrection on the last day." And when Jesus called him forth, did he call Lazarus down from Abraham's bosom, from limbo or from a burning hell? No, but from the grave. Incidentally, had Lazarus been conscious in any such place we may be certain he would have told all his friends about the remarkable experience he had, for he had been dead four days. His very silence on this point is strong circumstantial evidence that he was unconscious.—John 11:22-44, NW.

Besides, how could we account for Abraham's being in heaven in view of Jesus' words: "No man has ascended into heaven but he that descended from heaven, the Son of man"? And did not Peter on the day of Pentecost point out to his listeners that David "both deceased and was buried and his tomb is among us to this day. Actually David did not ascend to the heavens"? (John 3:13; Acts 2:29, 34, NW) None of God's servants had a heavenly reward held out to them before the coming of Christ Jesus; that is why his apostles even after his resurrection were looking to an earthly kingdom.—Ps. 45:16; Acts 1:6-8.

Returning to the illustration: it next tells us of the rich man's calling "Father Abraham" to send Lazarus to give him relief by a drop of water on the tip of his finger, upon which Abraham reminds him of the good things he enjoyed in his lifetime as compared with what Lazarus had; besides, there is a great chasm between, which makes it impossible for anyone to cross from one place to the other. The rich man then requests that Lazarus be sent to warn his five brothers, but he is told that they have Moses and the Prophets and that if they would not listen to these they would not listen to one raised from the dead.—Luke 16:24-31, NW.

According to the Scriptures heaven and Hades (Sheol) are at opposite extremes. (Ps. 139:8; Luke 10:15) Could we imagine those in one place seeing those in the other and carrying on a conversation? And were the rich man in a burning hell would he ask for just a drop of water to cool his tongue? How much relief would that bring? Would it last to reach him? Could anyone get anywhere near a burning hell with just a drop of water? Obviously this is a figure of speech even as is Abraham's bosom, yes, and as are all the rest of Jesus' words on that occasion.

#### MEANING OF THE ILLUSTRATION

Since we cannot escape the conclusion that Jesus' words regarding the rich man and Lazarus are an illustration, what do they illustrate, what is their meaning? In brief they tell of the change in the relative positions of two classes of people due to the preaching of the truth, both in Jesus' day and in ours.

The rich man well pictures the Jewish clergy who were well provided for with spiritual provision; who considered themselves children of the kingdom, clothed in purple; who were very self-righteous, wearing fine linen; and who were proud of being Abraham's offspring.—Rom. 3:1, 2; Matt. 8:12; 23:27, 28; Rev. 19:8; Matt. 3:9, NW.

The beggar Lazarus, whose name means "God is helper," well pictures the Jewish common people, who were despised by the clergy, who because of neglect were spiritually sick and were hungering and thirsting for righteousness, and who appreciated their need of the Great Physician, Christ Jesus.—John 7:49; Matt. 5:6; Mark 2:17, NW.

The death of the rich man and of Lazarus pictured a change taking place in the relative positions of these two classes. That this should be so should not surprise us, for time and again the Scriptures speak of persons as dying or having died though still alive, meaning thereby that a change has taken place in their lives. (See 1 Corinthians 11:30; Colossians 3:3; 1 Timothy 5:6; Jude 12.) The preaching by Jesus that exposed the hypocrisy, greed and false teaching of the Jewish clergy caused a change to take place in their lives. (Matt. 23; Luke 16:14; Matt. 15:1-9) From a state of self-satisfied and luxurious ease they were brought into a state of torment; such torment that they had no peace until they had put the Son of God to death.—Matt. 21:45, 46.

Those pictured by Lazarus, the Jewish common people of faith toward God, likewise experienced a change in their condition due to the preaching of Jesus, to become the spiritual remnant of Jewry. Even as their name "Lazarus" indicates, they were helped, comforted of God and given the hope of God's heavenly kingdom. Yes, the poor and spiritually sick harlots and tax collectors were entering the kingdom of God and were receiving God's favor, as pictured by reclining upon Abraham's bosom. The heavy burdens the Pharisees had placed upon them were being removed, and they became themselves part of the "seed of Abraham" in whom all the families of the earth are to bless themselves.—Matt. 11:6; 21:31; Gal. 3:7, 26; Matt. 23:4; 11:28-30, NW.

And the great chasm between the two classes? This pictures Jehovah's righteous judgments, which cannot be changed. The religious leaders as a class had fixed their destiny by sinning against the holy spirit, for which there is no forgiveness; and their plea to have their torment eased, even in the slightest, by diminishing the preaching of the truth, was not to be complied with.—Mark 3:29; Acts 5:27-32, NW.

The five brothers of the rich man well picture the associates of the Jewish clergy who manifested the same spirit as the Pharisees. These, refusing to believe in Jesus, showed thereby that they actually were not taking heed to what Moses and the Prophets had said. And that they would not believe even if one rose from the dead was borne out when Lazarus, the brother of Mary and Martha, did actually rise from the dead.—John 7:47, 48; 5:46, 47; 12:10, 11.

All these facts in fulfillment of this illustration find a striking parallel in our day. For a long time the hypocritical, greedy, tradition-following clergy of Christendom had things all their own way in exploiting their flocks and neglecting their spiritual interests, whereas the remnant of anointed spiritual Israelites were viewed and treated as a diseased beggar fit only for association with dogs of the street. But with the preaching of the good news of Jehovah's kingdom a change has taken place in these two classes, and since 1919 this once despised, outcast spiritual remnant of anointed Christians have been lifted high in the favor of the Greater Abraham, Jehovah God, and have been given Kingdom interests, especially to preach the good news of God's now-established Government for mankind's blessing. Thus others not of the remnant may share in their comfort, and they now do.—Ezek. 34:1-16, AS; Matt. 24:14.

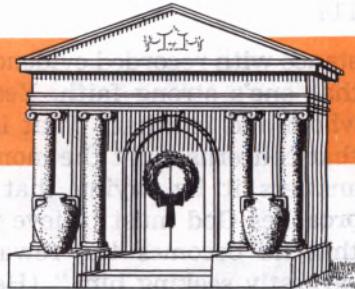
Today the clergy are being tormented by the great witness since being given by the Christian witnesses of Jehovah whereas the "laity" of good will are being comforted and are being brought into a position of favor with the Greater Abraham, Jehovah God; a case in point being the joy these experienced at the international assembly of Jehovah's witnesses in 1953. Again there will be no soothing of the torment of the clergy by a letup in the preaching work; neither will any special sign be given now to convince the commercial and political allies of the clergy that this message is of Jehovah God.

Only if viewed thus do the words of Jesus recorded at Luke 16:19-31 make sense, have value and pertinency for our day, and harmonize with the rest of the Scriptures.



# The Memory of God

*"Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out."—John 5:28, 29, NW.*



**P**ERFECT man is a perfect reflection of his glorious Creator. That is how it was in the beginning of human life on earth, and that is how it will be once again when, under the administration of "the holy city, New Jerusalem," God renews his residence with humankind. Then, when all things are made new and the life pattern of every individual is ultimately cured of every imperfection, then again everyone living upon this renewed earth will perfectly mirror the likeness of his Maker, as a clear still pool of water beautifully reflects the evening sky and every detail of the surrounding rocks and foliage. That is a time well worth while visualizing and looking forward to, but it all depends, among other things, on the memory of God.—Rev. 21:2-5; 22:1-3, NW.

<sup>2</sup> Do not say to yourself, 'Ah yes, but that day is a long way off, and meanwhile I feel very much enslaved to the present wicked system of things and its corrupting influence.' The purpose of this article is to help you to appreciate that this is a day of judgment, and that it is possible and urgently necessary right now to bring your pattern of life into conformity with the new heavens and the new earth as a member of the New World society. This is a day of decision, either for or against God's righteous, holy will and purpose. As John was told immediately after the glorious

vision mentioned above: "The appointed time is near. He that is doing unrighteousness, let him do unrighteousness still; and let the filthy one be made filthy still; but let the righteous one do righteousness still, and let the holy one be made holy still." —Rev. 22:10, 11, NW.

<sup>3</sup> Do you still say that things are too much against you, and are you puzzled by the statement that it all depends on the memory of God? In reply, and in order to gain the proper perspective of this lesson and the subject matter involved, let us approach it from the viewpoint of the apostle in his argument in Hebrews chapter 11. This chapter will be familiar to many of our readers as a grand definition and record of faith. And so it is, of course; but interwoven therein is the very essence of our subject concerning the memory of God, also concerning the aspect of our life pattern. Perhaps we should explain right away that by the expression "life pattern" we simply mean the kind of person you are and the kind of life you live, according as you are governed by certain guiding principles, or, as is true of many today, by a total lack of principle, just drifting downstream with the prevailing current.

<sup>4</sup> You will notice that in Hebrews chapter 11 the apostle introduces each individual named with the expression: "By faith . . ." Then he follows that up in each in-

1. What is God's ultimate purpose regarding mankind, and how will it be realized, depending on what?  
2. Realizing this is a judgment day should affect us in what way?

3. Where do we find the basis for our study, and how is the expression "life pattern" to be understood?  
4. (a) In whom do we exercise faith? (b) What reward is mentioned at Hebrews chapter 11?

stance with recorded evidence testifying to that one's strong faith. Yes, but faith in whom and in what? That is the question that concerns us at the moment, and Paul answers it by saying that "he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6, NW) This means acknowledging not only the fact that there is a God, but that he ever is, or ever exists, the self-existing One. (Ps. 90:2) Coupled with that, one must also believe in the promise of a reward to those who sincerely seek him. And, since God exists eternally, then it logically follows that the enjoyment of the reward will continue forever to the one who retains God's favor. What, then, is the reward? The writer enlarges on this a little later on in the same chapter when he tells how all those persons of faith were "reaching out for a better place, that is, one belonging to heaven," and that God "has made a city ready for them." Still later in the same letter he plainly identifies that city as "a city of the living [self-existing] God, heavenly Jerusalem." (Heb. 11:16; 12:22, NW; see also Revelation 21:2, NW.) This carries our minds right forward to the final outworking of the divine pattern. At the same time we are linked with the remote past, for Paul lists Abel as the first of those who manifested true faith. This linking together of the remote past with the distant future is where memory and pattern come in. These two words are closely related and we purpose to briefly discuss them at this point.

#### MEMORY

<sup>5</sup> What is memory? Memory is the mental faculty whereby we retain and recall previous ideas and impressions. We need not concern ourselves as to how memory

operates in the human brain; indeed we doubt if a scientific answer can be given with any degree of certainty. While most of us sigh and moan over the shortness and imperfection of our memory, as when we meet someone well known but cannot recall the name, or give the wrong one, yet we cannot but marvel at the tremendous scope and possibilities of this particular faculty. It is really staggering when we stop to think of what the human mind is capable of in this respect, even though so imperfect. For instance, a gifted musician who applies his mind, together with other abilities, can sit down at a piano and play for hours, remembering and reproducing accurately the most complicated music in all its harmonies. On reflection, it seems that when man is restored to perfection he will enjoy without limit the ability to remember perfectly everything that he wishes and decides to remember. Contrariwise, he will be able to deliberately forget everything he desires to put out of his mind. Perfect man will never need to say either 'Oh, I wish I could remember' or 'I wish I could forget.' And may that day soon come is the wish of us all.

<sup>6</sup> Besides being a wonderful gift, memory is also a very precious one, provided, of course, we have precious things to remember. Even under present conditions, we derive the keenest pleasure and delight as, by the aid of memory, we recall and live over again some particularly happy experience. Perhaps it is a memory of long ago when we found someone with whom we first experienced all the deep-seated joy that true friendship can bring. Many of our readers, too, will have a keen memory of what it meant to them when they first realized they had come to a correct understanding of Jehovah's wonderful purpose and gracious provision. Yes, such memories are both strong and tender, stirring us to the very depth of heart and mind in their

5, 6. (a) How is memory seen to be a marvelous faculty?  
(b) How is it also a precious gift?

extraordinary appeal, bringing a happy smile to our lips or perhaps an unbidden tear to our eyes. Let us by all means fully appreciate and wisely use this loving gift of a gracious Creator.

<sup>7</sup> But what of God's memory? It would be presumptuous for human creatures to discuss the mind of the Creator, how it operates and what its functions and abilities are, except as the Creator himself is pleased to give such information to man. Has he done so? He has indeed. Even the visible works of creation eloquently testify to a creative mind of infinite ability and wisdom, for, says the apostle, "his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship." (Rom. 1:20, NW) But it is in and through his written Word that God has been pleased to give a much fuller revelation of his purpose respecting the human family, and, incidentally, to give us an insight as to how his mind operates. First, in the account of man's creation we read that God said: "Let us make man in our image, according to our likeness." (Gen. 1:26, NW) That certainly includes a likeness in mental abilities and processes of reasoning and memory. In fact, the first piece of recorded conversation in the Bible involved a memory test. The serpent said to Eve: "Is it really so that God said . . . ?" And Eve showed by her reply that she remembered and understood and was able to repeat perfectly what God had said.—Gen. 3:1-3, NW.

<sup>8</sup> Now let us approach this question regarding God's memory from the viewpoint of those things discussed in the eleventh chapter of Hebrews. There, we remember, in submitting the long list of men and women of faith, Paul speaks of the reward

7. Where do we find the best guide as to God's purpose, giving us an insight into what?

8. What does the Bible reveal regarding God's memory as related to his purpose?

in which they all exercised faith in common. This reward centered in a city of heavenly origin. But was anything said to Abel, the first man of faith, about a city? No, but in Abel's day God had already given his initial promise, not of a city, but of a seed to the woman who would eventually crush the serpent's head. (Gen. 3:15; Rom. 16:20, NW) From a study of this theme in the Scriptures nothing stands out plainer than the fact that God ever keeps that original promise in mind. Not only that, but he knew and determined exactly how that promise would finally be worked out, for he himself declares: "I am God, and there is none like me; declaring the end from the beginning, . . . [and] saying, My counsel shall stand, and I will do all my pleasure." (Isa. 46:9, 10, AS) That grand statement shows that the memory of God never operates in a haphazard way, as is often so in our case, when something happens to quicken our memory only because of some closely associated thing coming to our notice. In contrast, when it says that God knew and determined the end from the beginning, it means he is ever mindful of it and exercises a continual and deliberate remembrance concerning the same. It also means something else. It means he is a purposeful and designing God. This is where our other word in which we are interested comes in, namely, "pattern."

#### PATTERN

<sup>9</sup> A pattern is something formed or designed to serve as a guide or model to be copied. It is similar in meaning to the word "type," which signifies a figure or representation of something to come. The word "pattern" occurs a few times throughout the Scriptures. A good example of its use is found in Hebrews chapter 8, where the apostle, speaking of the Israelitish priests

9. How is the word "pattern" used in Scripture, and related to what other word?

and the tabernacle arrangements, says: "Which men are rendering sacred service in a typical representation and a shadow of the heavenly things; just as Moses, when about to make the complete tent, was given the divine command: For says he, 'See that you make all things according to the pattern [margin, type] that was shown you in the mountain.'" (Heb. 8:5, NW) Then Paul goes on to explain about the fulfillment of the pattern, or type, showing the close correspondence, yet, at the same time, showing how the fulfillment is far better and greater. Practically the whole of the letter to the Hebrews is based on this form of argument.

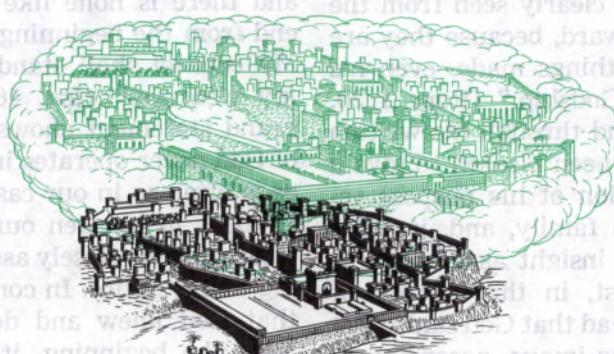
<sup>10</sup> Please notice this, that whenever we speak of a pattern, or type, there is always connected with it the thought of a specific purpose, or design. In the first instance, the pattern itself is not made according to chance, but according to a certain end in view. Then, in every step of the way and in every procedure involved, looking toward the ultimate attainment of that desired end, there must be strict conformity with the original pattern. Additions and enlargements may be brought in, but all must be in harmony with the initial pattern and the purpose connected therewith. See how true this is regarding those things we have just been discussing. In this case, the original pattern was not some tangible, material thing, but it was a word of promise given in Eden, the promise of a seed. That was the only promise Abel had as a foundation for faith, yet it was sufficient.

10. (a) What does a pattern always imply? (b) How does this apply to the subject of our study?

And since every additional promise given by God was a harmonious development of that first one, then Paul was enabled and justified in linking together in one continuous chain all those mentioned in Hebrews chapter 11 as having the same faith in the one true God, who exists ever, and in that grand reward promised in the full outworking of that original promise. True, an additional theme of a "city" was worked into the pattern as time went on, but the harmony is easily seen, for the King of that city, symbolizing God's ruling organization and government, is none other than the promised "seed," the Son to whom God's woman gives birth, the King, Christ Jesus.

<sup>11</sup> Also notice that that continuous chain does not end with those men of faith who lived and died before Christ came, but it is linked with those who follow after Christ, with Christ himself as the center and pivot of the whole group of witnesses. This is where we realize, as was mentioned earlier, how this study helps us to appreciate the need in this day of decision to pattern our lives after the right example, "as we look intently at the leader and perfecter of our faith, Jesus," besides all the encouragement and admonition derived from that chain and "cloud of witnesses surrounding us." (Heb. 12:1, 2, NW) Yes, we must have the same faith as they had, demonstrated in the same way, and looking to the same city. Like Abraham, Isaac and Jacob, we must prove ourselves to be "strangers and temporary

11. How are Christians closely linked with those listed in Hebrews chapter 11?



residents" amidst this present wicked system of things and its corrupting influence, "for we do not have here a city that continues, but we are earnestly seeking the one to come."—Heb. 11:13; 13:14, NW.

<sup>12</sup> Thus far, then, we have seen how Paul's discussion of the subject of faith highlights both the unfailing memory of God and the consistent pattern of his purpose, which he ever keeps in mind. Why, his very name and Word strongly emphasize both these same things. His name, Jehovah, gives the initial foundation for faith in the outworking of the divine pattern without deviation, as he himself declares: "For I, Jehovah, change not." He is always mindful of his covenants. His Word, too, reveals an Author who knows how to take up thread after thread, theme after theme, weaving them into a glorious and harmonious pattern, simple in outline, intricate in its interwoven detail.—Mal. 3:6; Gen. 9:15, 16; Lev. 26:42, 45; Ezek. 16:60, AS.

<sup>13</sup> But Paul's argument not only provides a grand build-up for faith in the memory of God respecting his purpose. It provides a strong foundation for faith in something else as well. What is that?

#### FAITH IN A RESURRECTION

<sup>14</sup> When Jesus made his great pronouncement that "all those in the memorial tombs will hear his voice and come out," it was not without reason that he prefaced it with the words: "Do not marvel at this." (John 5:28, 29, NW) He well understood that belief in a resurrection as taught in the Scriptures constituted one of the most searching tests of faith. Of course, the way Christendom in general explains the

12, 13. (a) How are God's memory and pattern of his purpose related to his name and Word? (b) Does Paul's argument strengthen faith in one aspect only?

14. (a) Did Jesus show that belief in a resurrection demanded real faith? (b) How does Christendom's teaching vitiate this doctrine?

doctrine of a resurrection largely does away with the need for real faith, which doubtless explains why her teachings are more acceptable to the masses than the truth of the Bible. By accepting the general teaching that man possesses an immortal soul, the real self, and that death does not mean a cessation or cutting off from life, but is rather the door leading to a fuller life, then that waters down the meaning of a resurrection to a mere reunion of body and soul. It is not our purpose in this study to submit Scriptural proof in order to combat Christendom's false teachings on this subject, as the ground has previously been well covered in the pages of this magazine, as well as in the Watch Tower Society's other publications. Rather, our purpose is to strengthen faith in a resurrection through a better understanding and appreciation of the memory of God, and then to see how this vitally affects our life pattern.

<sup>15</sup> That Jesus himself had unbounded faith in a resurrection is beyond question. This was not because of anything arising out of his own initiative, but he acknowledged that all the credit was due to his heavenly Father, including the authority and power to raise from the dead, thus causing a standing or raising up again to life, which is the real meaning of the word "resurrection" (Greek, *anástasis*). This is clearly seen from a reading of John 5:19-27 (NW). Then comes the climax at verses 28 and 29. Notice the specific reference to the "memorial tombs." This is in direct contrast with that other place, "Gehenna," where the dead bodies of executed criminals were sometimes thrown, because they were thought too vile to have a resurrection from the dead and hence to have a decent burial and memorial tomb.

15. What is shown by the context of John 5:28, 29, and what is the contrast between the memorial tombs and Gehenna?

<sup>16</sup> The fact that Jesus used the term "memorial tomb" showed that he was in complete agreement with the inspired statement at Ecclesiastes 9:5, 10 (AS), which reads: "For the living know that they shall die: but the dead know not anything, . . . for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." Yes, Sheol is the common grave of mankind into which they go at the end of their earthly course. But Jesus had such confidence in his heavenly Father's power and ability to hold in his memory as many of these as he chose that he deliberately used the expression "memorial tombs," which was in common use in his day. As later proved by the most convincing evidence, Jesus showed he was justified in saying: "I am the resurrection and the life," when, by God's power, he raised Lazarus from the dead, who "had already been four days in the memorial tomb." Note the two reasons why Jesus rejoiced that he was not there in time to heal his friend of his sickness before death actually occurred. The first reason was that it was "for the glory of God, in order that the Son of God may be glorified through it." The second reason given was "in order for you to believe." Surely there is every reason why we should have strong faith in a resurrection.—John 11:4, 15, 17, 25, NW.

<sup>17</sup> That such a faith in God's ability to retain in his memory those who had died was not new in Jesus' day is clearly shown by the ancient record concerning Job. What grand words of faith are his, as recorded at Job 14:13 (AS): "Oh that thou wouldest hide me in Sheol, that thou wouldest keep me secret, until thy wrath be past,

that thou wouldest appoint me a set time, and remember me!"

<sup>18</sup> As already intimated, God does not purpose to retain in his memory all who have died, without exception. As he purposely remembers some, he also can and does deliberately forget others. God's own Word tells us how he determines the matter. "The memory of the righteous is blessed; but the name of the wicked shall rot."—Prov. 10:7, AS.

<sup>19</sup> That the apostle Paul also had an unbounded faith in a resurrection of the dead is likewise beyond question. He, too, knew that this doctrine was a searching test of faith, as is shown, for example, by his experience at Athens. (Acts 17:31, 32) In his writings this subject is given prominence, as, for instance, in that powerful argument contained in the well-known chapter at 1 Corinthians 15. Again, at Romans 4:16-25 (NW), in discussing the faith of father Abraham, he shows how important it is to have faith in God, "who makes the dead alive and calls the things that are not as though they were." But we are particularly interested in the apostle's theme of faith and its relation to a resurrection as dealt with at Hebrews chapter 11. Here again he cites the example of Abraham and Sarah, first as respects their faith in God's power to bring forth a promised seed, even though they were both "as good as dead" as far as any human prospects in that direction were concerned. Then, including all mentioned in this chapter, he says, "In faith all these died," and finally explains that they "did not get the fulfillment of the promise, as God foresaw something better for us [Christians], in order that they might not be made perfect apart from us." (Heb. 11:12, 13, 39, 40, NW) The conclusion is

16. (a) How did Jesus express agreement with Ecclesiastes 9:5, 10? (b) How was his statement at John 11:25 justified?

17. With what expression did Job express faith in a resurrection?

18. What is the Scriptural answer as to whether all the dead are retained in God's memory?

19. How did Paul argue for faith in a resurrection, especially at Hebrews chapter 11?

therefore inescapable that in order for them to enjoy the fulfillment of that which was promised and which is awaiting them in that city made ready for them, there must of necessity be a resurrection of the dead.

<sup>20</sup> Do you marvel at this? Surely there is nothing unreasonable or farfetched about such a possibility. It is not an unusual experience for someone getting on in years to hear mentioned a name that he has not heard since perhaps he was at school. Immediately he can recall that person and, so to speak, re-create him in his mind's eye, how he used to dress, the look on his face, and a multitude of characteristics and incidents. Again, think of that musician who can remember and accurate-

20. Why should we not marvel at all concerning a resurrection of the dead?

ly reproduce, not just one piece of music with all its notes, but many and varied such pieces. So we readily admit that mere man, with his many limitations and imperfections, has marvelous capabilities within the scope of his memory. Why, then, should we think that the almighty and infinite Creator, the One who made man's mind and knows exactly how it works, has not the power to call back from the memorial tomb and re-create all those whom he has held in his memory, yes, including all their traits and mental impressions that go to make up each individual? As Paul once pertinently asked: "Why is it judged unbelievable among you men that God raises up the dead?" There is only the one answer. "Do not marvel at this."—Acts 26:8; John 5:28, NW.

## Jehovah's "BOOK OF REMEMBRANCE"

**J**EHOVAH is the Perfect Pattern. Satan bears the stigma of being the originator of an evil and iniquitous pattern. During a judgment period that has already commenced, the life pattern of every individual will eventually be judged as either of one kind or of the other. He will either be found worthy of inheriting the everlasting blessings in store for all recognized by God as his sons or be placed among those whose "portion will be in the lake that burns with fire and sulphur. This means the second death." (Rev. 21:7, 8, NW) Which kind of pattern are you forming? Is it possible to change one's life pattern and, if so, how can you be helped in the

building up of a life pattern that will ensure Jehovah's approval? These are questions that call for serious consideration.

<sup>2</sup> Malachi's prophecy, in the third chapter, tells of the beginning of this judgment period when "the Lord, whom ye seek, will suddenly come to his temple" and will purify and restore to a perfect pattern all those who sincerely seek him and who desire to "offer unto Jehovah offerings in righteousness." At the same time he "will be a swift witness against" those who, like the majority of the priestly class, the sons of Levi, in Malachi's day, persist in following their own corrupt pattern. (Mal. 3:1, 3, 5, AS) In conjunction with other scriptures, it has often been shown in these columns that the spring of A.D. 1918

1. On what basis will individual judgment be finally determined, this leading to what questions?

2. How does Malachi's prophecy show this to be a judgment day?

marked the fulfillment of the Lord's coming to his temple, three and one half years after the birth of the Kingdom in the latter part of 1914. (See *The Watchtower* as of May 1, 1953, page 281.) That is why it is urgently necessary right now to honestly face these questions.

<sup>3</sup> While the major part of Malachi's prophecy is indeed a "burden," as its opening words say, yet, in sharp relief, there are brief portions that stand out in vivid colors of bright hope and promise and that are of great comfort and encouragement. We want to turn our attention to one of these that plainly tells of a time when the two kinds of pattern will be made manifest. It reads: "Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern [see the difference, *Ro*] between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. 3:16-18, AS.

<sup>4</sup> This reference to Jehovah's "book of remembrance" floods our minds with questions. What is this book? Is it just a figure of speech, or does Jehovah need some kind

of book or record to prompt his memory? What is its purpose and what does it contain? Is it the same as the "book of life" mentioned in The Revelation (Rev. 3:5, etc.)?

<sup>5</sup> We can answer these questions only as we find information thereon in God's Book, the written Word. First, we must remember that God, when telling of himself and of things in the spirit realm, uses expressions and illustrations that can be grasped by our finite minds. In our curiosity over the literal word or illustration used we must not allow our attention to be diverted away from the important thing of the idea or truth intended to be conveyed. For example, how often do we find people arguing to no purpose over the literal aspect of Jesus' expression: "The very hairs of your head are all numbered." (Matt. 10:30, NW) As already discussed at some length, there is no possibility of Jehovah's memory's proving faulty or needing to be prompted in the slightest degree. We

are helped, however, when we recall that a closely similar reference is found at Esther 6:1-3 (AS), where it tells how the king, who could not sleep one night, caused to be read to him from the "book of records of the chronicles," and then inquired: "What honor and dignity hath been bestowed on Mordecai" for a previous loyal act of devotion performed in the king's interest? So we see that this written record served as a "book of remembrance" and, in this instance, resulted in the king's favor and a

3. What part of Malachi's prophecy throws light on the question of life pattern?

4. Reference to Jehovah's "book of remembrance" gives rise to what questions?



5, 6. (a) When studying Scriptural expressions what must be remembered? (b) Where and how are we helped by a similar reference to Malachi 3:16?

fitting reward being assured to that faithful servant Mordecai.

<sup>6</sup> Along exactly similar lines, the record at Malachi 3:16-18 shows that the faithful, loyal and devoted servants of Jehovah can have strong assurance respecting his favor and reward in this judgment day. (Ps. 62:12, AS; Rev. 22:12, NW) There is not the slightest possibility that a single one of those servants will be overlooked at that time, right now, when Jehovah is deciding who belong to him "in that day when I make up my jewels [special treasure]." —Mal. 3:17, margin.

#### LIFE PATTERN, GOOD OR EVIL?

<sup>7</sup> Let us go right back now and trace some of those things revealed in the sacred Record respecting life pattern, so that we can obtain a satisfactory answer to those questions we have already submitted.

<sup>8</sup> That it is proper to speak of Jehovah as the Perfect Pattern is shown by that part of Moses' song that says: "Perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4, NW) When it says "perfect is his activity" it necessarily includes the creation of our first parents, Adam and Eve, and means that they had a perfect life pattern to begin with. But of their own free will they deliberately vitiated that perfect pattern and, instead of honoring their Creator by rendering implicit obedience in the spirit of loving devotion, they selfishly grasped what they thought would open their eyes to absolute freedom, independent of God and in defiance of his commandment.

<sup>9</sup> Now let us fix our attention for a moment on their immediate offspring, Cain

7, 8. Is it proper to speak of Jehovah as the Perfect Pattern, and what can be said of Adam and Eve in this respect?

9. What contrast is seen between Cain and Abel, teaching what lesson?

and Abel. What a contrast in life pattern! Both were born of the same parents and came under the same parental influence. The former, John says, "originated with the wicked one [Satan]" and chose to follow that one's pattern of wicked works in the spirit of jealous hatred, quickly leading to its logical and tragic end, murder. The latter, however, chose to exercise faith, proved by his righteous course of action, and it seems, in point of time, that his name was written first in God's record. This shows that we are individually responsible for our life pattern. Let us not excuse ourselves by putting the blame on our parents or on anyone else.—1 John 3:12; Heb. 11:4, NW; Ex. 32:32.

<sup>10</sup> Later on in Genesis, showing another aspect of the subject, we get an example of how it is possible to experience a change of heart, resulting in a change of life pattern. We refer to Joseph's brothers who, to begin with, were governed by jealousy and ill-will, showing itself in cruelty and treachery, but, when years later it came to pleading on Benjamin's behalf under most adverse circumstances, we could not imagine a more convincing proof of a change of heart than found in that deeply moving intercession as voiced by Judah. (Gen. 44:16-34) As Paul wrote to the Christians at Ephesus: "You should put away the old personality which conforms to your former course of conduct . . . and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24, NW) Certainly a change of life pattern is possible and necessary for everyone who would escape the corruption of the old wicked system of things and find a place in the New World society.

<sup>11</sup> In the next book of the Bible, Exodus,

10. Do the Scriptures show it is possible to change one's life pattern?

11. Why would it be reasonable for Moses to speak of Jehovah's "book"?

we come across the first reference to Jehovah's "book." (Ex. 32:32, 33) Moses speaks of it as an accepted fact and Jehovah does not contradict it, but confirms it. Though no definite word is given as to how Moses got his information, yet for two reasons it is not surprising. First and foremost, all those who died in faith, from Abel onward, had strong confidence that Jehovah would retain each and every one of them in his memory, or, in human language, would keep a permanent record of them, as in a book. Secondly, now that there is evidence indicating that the art of writing goes back to preflood days, it is not surprising that Moses should give expression to his own faith respecting Jehovah's memory by using the simile of a book written and preserved by its Author. In confirmation of the suggestion already made that Jehovah can and does deliberately forget, as well as remember, we have his own word in this instance: "Whosoever hath sinned against me, him will I blot out [not just cross out] of my book."—Ex. 32:33.

<sup>12</sup> So from Exodus to Revelation we find quite a few references to a book containing names having Jehovah's approval and a standing of righteousness before him. Only from the time when the Father "has committed all the judging to the Son" we appropriately read of "the Lamb's scroll of life."—John 5:22; Rev. 21:27, NW.

<sup>13</sup> Next we come to David. Critics are inclined to point the finger of scorn at David and say that his was a very faulty kind of life pattern. True, he had his faults which resulted in serious transgressions at times, but we must be careful not to condemn where Jehovah approves. He was always devoted to the true worship of God and ever dedicated to his service. God found him, as he says, "a man agreeable to my

heart, who will do all the things I purpose." (Acts 13:22, NW) While the account does not hide or gloss over David's faults, yet the main thing made prominent is rather God's great mercy to his servant. David's critics would do well to keep this in mind before they find out, too late, their own greater need of mercy. In fact, this aspect of judgment tempered with mercy is so prominent in the scriptures related to our study that it calls for particular attention.

#### JUDGMENT TEMPERED WITH MERCY

<sup>14</sup> "I will spare them, as a man spareth his own son that serveth him." (Mal. 3:17, AS) Notice the condition laid down. Jehovah does not spare merely on the grounds of sonship. No, the emphasis is on the proof given of sonship as evidenced by the service rendered. As the prophecy goes on to show, this is how Jehovah makes manifest in this day of judgment those whom he considers righteous (though needing much mercy), and those who are judged as wicked and hence blotted out of his book. Observe the simple, yet searching, test: "Then shall ye . . . discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Remember, we are in the day of judgment now.—Mal. 3:18, AS.

<sup>15</sup> Yes, but how does God spare those sons who cling to his service? Let us turn to Psalm 103 and see the close connection between God's mercy and his memory. First, at verse 2, there is a call to exercise our own memory: "And forget not all his benefits." Then, from verse 8 onward, there comes a glowing description of Jehovah's mercy and loving-kindness, proved by the fact that "as far as the east is from the west, so far hath he removed our transgressions from us." (Ps. 103: 12; see also

12. How is the reference to the "Lamb's scroll of life" seen to be appropriate?

13. What is made prominent in David's record and God's dealings with him?

14. What does Malachi 3:17, 18 reveal as to God's judgment and mercy?

15. How does Psalm 103 closely link Jehovah's mercy with his memory?

Isaiah 12:1.) That means he really forgives and really forgets. Then, similar to Malachi's reference to a man sparing his own son, this Psalm comfortingly tells us something that Jehovah ever keeps in mind: "Like as a father pitith his children, so Jehovah pitith them that fear him. For he knoweth our frame; he remembereth that we are dust." Next comes a striking contrast between the brevity of man's life, so soon finished in death, and the mercy and loving-kindness of Jehovah which is "from everlasting to everlasting," shown to those observing the same conditions as Malachi mentions: "Upon them that fear him, . . . to such as keep his covenant, and to those that remember his precepts to do them."—Ps. 103:13, 14, 17, 18, AS.

<sup>16</sup> But in this connection a further problem sometimes arises when we find ourselves stumbling and falling many times over some bad habit that has bitten more deeply into our former pattern of life than we had realized. Then we are inclined to feel very discouraged and quite unworthy of further handling the precious Kingdom interests and unfit to speak the pure message of truth. What should be done if you find yourself in such an unhappy state? Do not despair. Do not conclude you have committed the unforgivable sin. That is just how Satan would like you to reason. The fact that you feel grieved and vexed with yourself is proof in itself that you have not gone too far. Never weary of turning humbly and earnestly to God, seeking his forgiveness and cleansing and help. Go to him as a child goes to his father when in trouble, no matter how often on the same weakness, and Jehovah will graciously give you the help because of his undeserved kindness and, if you are sincere, he will give you the realization of a

16. What further problem arises, and how should it be viewed?

cleansed conscience. The question is, How does Jehovah help us to see what are the major requirements in order to maintain more steadfastly a wholly sanctified course?

#### DEVOTION AND DEDICATION

<sup>17</sup> The two words "devotion" and "dedication" are closely related and often used synonymously. However, a distinction can be seen, supported by the Scriptures, and which will aid us in what we are considering. Devotion has to do with the heart, and for Christians it means to have ardent love and strong attachment and intense loyalty in relation to Jehovah. On the other hand, dedication is a sharper word and has rather to do with the mind respecting matters for decision and determination, requiring the exercise of will power. As has already been defined, the dedication of ourselves to Jehovah means setting ourselves apart to a holy life, not touched or used for worldly purposes, but obligated to practice the clean and undefiled religion. (See *The Watchtower* as of May 15, 1952, page 315.)

<sup>18</sup> Let us take the perfect example, Jesus. There was no question about his perfect heart devotion to his heavenly Father while on earth, from earliest childhood. However, during the time he was living at home no particular issue confronted him requiring his decision or determination. We might say that, being perfect, it was easy and natural for him to work out his life pattern, "progressing in wisdom and in physical growth and in favor with God and men." (Luke 2:52, NW) But on approaching the age of thirty he perceived clearly from God's Word that his Father had an altogether different life pattern in

17. As applying to Christians, what meaning is attached to devotion and dedication, and with what distinction?

18, 19. (a) How is this distinction seen with reference to Jesus? (b) How is it also seen regarding a Christian husband and wife?

mind for him, as shown by the apostle's application of Psalm 40:6-8 at Hebrews 10:5-7. These scriptures indicate that Jesus, after fully weighing up the situation and all that was involved, decided to put aside his own will, perfect though it was. Instead, he decided to undertake to do God's will as revealed in the Scriptures and determined to carry it out to the finish. That decision and determination to set himself apart to do God's will constituted his dedication. He did not do it grudgingly, or just from a sense of duty, but he said: "I delight to do thy will, O my God." (Ps. 40:8) In other words, he dedicated himself in the spirit of loving devotion. To use his own illustration, he saw that his Father was holding out to him a cup containing a potion, both very sweet and very bitter, and he said, 'Yes, I will gladly accept that cup and drink it to the dregs.'—John 18:11.

<sup>19</sup> Take another illustration, the relationship between husband and wife, as explained at Ephesians 5:21-33 (NW). The Christian husband is devoted to his wife and dearly loves her. The Christian wife is likewise devoted to her husband, but there is something else required of her. When she marries she decides to accept and submit to her husband's headship "in everything," even as "the congregation is in subjection to the Christ." (Eph. 5:24, NW) So her relationship involves the aspect of dedication as well as devotion as far as the married life is concerned. She not only loves her husband, but deeply respects him as her head. She delights to do it, of course, though in the daily carrying out of her marriage vows, waiting on her husband, she, too, may find it something of a potion at times.

<sup>20</sup> Do not these lessons in living out our life of dedication in the spirit of devotion well summarize the major requirements in

order to maintain an acceptable course before Jehovah with the assurance of being retained in his "book of remembrance"? Let us at all times fear Jehovah and think upon his name, how we may honor it the more, speaking often one with another on these vital things for our mutual encouragement and reminder. Yes, let us bring "the whole tithe into the store-house," all our valued possessions of time, effort and ability, and see if Jehovah will not "open you the windows of heaven, and pour you out a blessing [of increase], that there shall not be room enough to receive it." —Mal. 3:10, 16, AS.

#### LIFE PATTERN REFLECTED IN ZION

<sup>21</sup> Have you ever seen a small boy with a bit of broken looking glass in his hand, adroitly turning it so that it shines right into your eye? It is as if a bit of the sun itself were in his hand. Ah yes, you say, I can see myself in that illustration, like a bit of glass broken off from the rest of broken humanity, trying to reflect a little bit of the truth. Well, from the individual viewpoint, the illustration might be quite apt. And do not forget that no object has sharper points and cutting edges than a sliver of broken glass. But is that the correct viewpoint of Jehovah's people in this judgment day? See what a marvelous thing Jehovah has done. He has welded all those broken bits into one clean, crystal-clear, smooth surface, enabling them faithfully to "reflect like mirrors the glory of Jehovah." (2 Cor. 3:18, NW) How has this been accomplished? By Jehovah's bringing his devoted people into his organization, Zion. There, because Jehovah's spirit is upon them and his words (Kingdom message) are put into their mouths, they are enabled as a united body of people, welded into one harmonious pattern world-wide,

20. How does Malachi's prophecy stress our major obligations toward Jehovah?

21. How has Jehovah marvelously welded his people into a close unity?

to respond to the call: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." Additionally, we find that Jehovah's "book of remembrance" is tied in with his organization, for the promise reads: "And those who remain in Zion and are left in Jerusalem will be called holy—even everyone who is enrolled among those destined for life in Jerusalem."—Isa. 60:1, AS; 4:3, AT.

<sup>22</sup> What a happy ending to our study! In the world even the brightest memories are often tinged with sadness, we knowing that the former things enjoyed in the days of youth cannot be repeated. But once having been brought into Jehovah's organiza-

<sup>22</sup> Why and on what basis is this a day for great joy and rejoicing?

tion and privileged to become a member of the New World society, then the whole outlook is changed. Even now, in Zion, the New World activities are so continuously satisfying and our lives are so full and happy that we have begun to realize the fulfillment of the glorious prophecy: "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying."—Isa. 65:17-19, AS.

## Priest Apologizes for Lies

By Watchtower missionary in Uruguay

WHILE engaged in missionary work from house to house in Melo, Uruguay, we encountered a number of people who said that they knew all they wanted to know about Jehovah's witnesses. This surprised us, because, as a rule, these people are meek and eager to learn. When we inquired of them what it was that they knew, they produced a periodical called *Toma y Lee*, meaning "Take and Read."

This periodical, dated January 25, 1953, said that Jehovah's witnesses were a branch of the Seventh-Day Adventist faith; that their leader is Judge Rutherford and their founder Charles T. Russell; that they are bitter souls, whose publications are against God. In the January 31 and February 8, 1953, issues of *Toma y Lee*, the writer stated that Jehovah's witnesses teach that Christ ascended to heaven in 1914; that they do not believe in prayer; do not accept Mary, the virgin 'mother of God,' and that, above all, Jeho-

vah's witnesses deny the existence of 'the triune Godhead.' The writer would frequently refer to Jehovah's witnesses as 'bitter souls,' 'idiots,' 'lunatics,' 'those who stir up dirt in and about our town,' 'people that are impossible,' and other unfavorable comments.

On February 9, 1953, we (two of Jehovah's witnesses) decided to call on Padre Guillermo Andulla, who was responsible for these articles, to ascertain the reasons for these misrepresentations and falsehoods. The priest invited us to sit down and discuss our business. We told him that we were interested in the publication *Toma y Lee*, especially in how it treated the subject of "Strange Religions" as pertaining to Jehovah's witnesses; and what we were particularly interested in knowing was where he got his material for his articles. The priest quickly assured us that his sources were plentiful and accurate and that he could prove all that he had published, especially about Jehovah's wit-

nesses. But when we pressed him further to see his sources, he, with some reluctance, yielded a publication in the form of a tabloid and stated that this was his authority. We asked him if he had investigated the material prior to publication. He said that he had, but, he added, there was really no need for investigating, because the author of the tabloid was the bishop of the diocese, and there was absolutely no reason to think that he had erred.

During the course of conversation he admitted that he did not know us personally, so we asked him if he thought we were 'bitter souls,' 'lunatics,' or 'idiots.' He quickly said of course not; that such expressions were improper and that one could be punished for using them. We then told him that he had called us those names in his publication. He categorically denied it. But when we produced copies of *Toma y Lee* and pointed out to him these slanderous remarks, the lies and misrepresentations that he told, he became very nervous. We suggested that he retract all his statements in the next issue of *Toma y Lee*, or face charges in court. He pleaded with us not to do that. He said it was impossible for him to retract the things he had written, but he promised that from that day forward not another word would appear in his paper against Jehovah's witnesses.

We spent over an hour with him in his church office, in which time his disposition changed considerably, from that of a rather sure, "cocky" individual to that of a somewhat mild-tempered man. He came from behind his desk before we left and took hold of our hands, shaking them. He asked that we forgive him and pardon him for his great error, and said that he was asking this apology not only for himself but also for all the Catholic people. So with that we left his church office.

As far as we were concerned the issue was not closed yet. We felt that the people of Melo were entitled to know where the publication *Toma y Lee* had erred in its report on Jehovah's witnesses. A talk was scheduled for this purpose on Sunday, March 22, 1953, in the Plaza Constitución. We arranged with the only radio station in town to make a few spot announcements of the lecture during the week. While we were making these arrangements the radio station owner and manager became intensely interested in the purpose of our lecture and suggested that we give the history of the organization of Jehovah's witnesses and that they would be willing to broadcast it free to the people. This we did, and to our further amazement we received radio time at noon, when almost all the people listen to the station. The same program was rebroadcast in the evening and then again at the close of the week. The radio did a marvelous job of preparation for the Sunday talk.

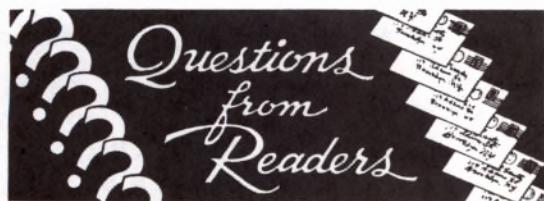
On Sunday night over 150 gathered to hear the lecture. The speaker quoted the assertions, misrepresentations and bold lies made in the periodical, and then, step by step, clearly and logically refuted them. He showed that Jehovah's witnesses are not and never were Seventh-Day Adventists; that Jehovah's witnesses do definitely believe in prayer; that they are not 'bitter souls' but are happy souls looking forward to the fulfillment of Jesus' prayer at Matthew 6:9, 10.

After presenting the Bible viewpoint, the speaker appealed to the audience to study their Bibles for truth. He urged them to "make sure of all things; hold fast to what is right." (1 Thess. 5:21, NW) He stated very emphatically that the reason the clergy lie, oppose and misrepresent Jehovah's witnesses is that these teach the truth. Jesus said: "Now this is the basis

for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked. For he that practices vile things hates the light and does not come to the light, in order that his works may not be reproved. But he that does what is true comes to the light, in order that his works may be made manifest as having been

worked in harmony with God."—John 3:19-21, NW; Matt. 24:9.

The immediate reaction to the lecture was very favorable. This may well be another time when Jehovah will turn an intended "curse" into a blessing. (Neh. 13:2) Notwithstanding, it has already resulted in an effective witness to the honor and glory of his great and holy name.



- Genesis 7:2 instructed Noah, "Of every clean beast thou shalt take to thee by sevens, the male and his female." This would mean seven of each clean kind, but some modern translations render it "seven pairs," which would mean fourteen clean animals of each kind. Which is correct?—C. M., United States.

The original Hebrew expression literally reads "seven seven." The Hebrew frequently indicates apportionment or distribution merely by repeating the number involved. Harper's *Introductory Hebrew Method and Manual*, in discussing Genesis 7:2, 9, says on page 176: "Words are often repeated in order to express the distributive relation." Under the heading "Syntax of the Numerals" Gesenius' *Hebrew Grammar* (Second American Edition), on page 409, also states that one way of showing distribution is to repeat the number. The repeated numbers are not to be added together, but only indicate a distribution.

In 2 Samuel 21:20 we read of a giant having six fingers on each hand and six toes on each foot. The Hebrew repeats the number "six," not meaning each hand has six pairs of fingers, or twelve fingers, or that each foot has six pairs of toes, or twelve toes. The number is repeated because a distribution is involved, and

the repetition shows this. Also Numbers 13:2 and Joshua 3:12 speak of taking one man from each tribe, and the Hebrew literally reads "one man one man," repeating to show distributive relation, and not meaning a pair of men or two men from each tribe. When Numbers 34:18 instructs to take one prince from each tribe the Hebrew literally is "one prince one prince," showing the distributive relation, and not meaning two princes.

So in Genesis 7:2 the repeating of "seven" does not mean seven pairs, or fourteen clean animals, but means seven of each kind were to be taken. In verses 9 and 15 of this chapter the number "two" is repeated, but the modern translations that say "seven pairs" in verse 2 do not say "two pairs" in verses 9 and 15, as consistency might suggest doing. In these verses the meaning is obvious that the unclean animals entered the ark "by twos." Similarly, verse 2 shows the clean animals were taken in "by sevens," as the expression is translated in the *New World Translation of the Hebrew Scriptures*. Some think seven pairs must be meant since it says after "seven," "the male and his female," which would require an even number if each male had its own female. However, Genesis 8:20 (NW) shows that "some of all the clean beasts and of all the clean flying creatures" were offered as burnt-offerings when Noah came out of the ark. He did not have to break up a pair to do this, since he took into the ark three pairs and one extra, the extra one being available for sacrificial purposes. So says the book "*New Heavens and a New Earth*," page 102, paragraph 3.

*O Jehovah, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.—Ps. 104:24, AS.*


**ANNOUNCEMENTS**

**TAUGHT BY JEHOVAH**

Amidst the great confusion that exists between nations and peoples of this war-torn, unhappy world, the great God of the universe is teaching men of good will: "Put not your trust in princes, nor in the son of man, in whom there is no help." (Ps. 146:3) No lasting peace will come through the efforts of men. The kingdom of God alone is the hope of the world. To understand its blessings and what it will do for lovers of righteousness requires one to be taught by Jehovah, for he is the Provider of the Kingdom by and through his Son Christ Jesus. (John 6:45, NW; Isa. 54:13, AS) These two Scripture texts are cited on the inside cover of each issue of *The Watchtower*, for the purpose of this journal is to announce Jehovah's kingdom.

**"WATCHTOWER" STUDIES**

**Week of March 21:** The Memory of God.  
**Week of March 28:** Jehovah's "Book of Remembrance."

**vv CHECK YOUR MEMORY vv**

After reading this issue of "The Watchtower," do you remember—

- ✓ What shows that many people do not believe their religion? P. 99, ¶2.
- ✓ How the Christian's course is like that of an athlete in training? P. 101, ¶2.
- ✓ The danger of catering to the whims of the flesh? P. 102, ¶3.
- ✓ What kind of praying is inconsistent? P. 103, ¶3.
- ✓ Why fear continues? P. 105, ¶5.
- ✓ Whether there really is a Devil? P. 106, ¶2.
- ✓ How to overcome fear? P. 107, ¶2.
- ✓ What indicates that Jehovah's witnesses have a freedom from fear? P. 108, ¶1.
- ✓ Why the account of the rich man and Lazarus has nothing to do with eternal torment? P. 110, ¶4.
- ✓ Whether the man who did come back from the dead said anything about being in heaven or hell? P. 110, ¶6.
- ✓ Why the rewards Jehovah gives exist forever? P. 113, ¶4.
- ✓ What shows the staggering power of even man's memory? P. 114, ¶5.

- ✓ How God's memory differs from man's? P. 115, ¶8.
- ✓ How a widely accepted idea about death would water down the miracle of the resurrection? P. 117, ¶14.
- ✓ Whether the apostles believed in a resurrection? P. 118, ¶19.
- ✓ Why the resurrection is not unreasonable? P. 119, ¶20.
- ✓ What Scriptural proof shows one can change his life pattern? P. 121, ¶10.
- ✓ Why just being a "son" of God is not sufficient? P. 122, ¶14.
- ✓ Whether there is hope for those who think their sin unforgivable? P. 123, ¶16.
- ✓ How the entire outlook changes for those who become members of the New World society? P. 125, ¶22.
- ✓ What publicity resulted from Jehovah's witnesses' correcting lies told about their work? P. 126, ¶3.
- ✓ Why modern translators err in saying Noah took "seven pairs" of clean animals into the ark? P. 127, ¶5.