The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 1, 1954
Semimonthly

THE ROYAL PRIESTHOOD

THE "LIKENESS OF MELCHIZEDEK"

DOES GOD HAVE A HAND IN MAN'S WARS?

THE TOBACCO HABIT—COMPATIBLE WITH CHRISTIANITY?

NEW WORLD SOCIETY ADVANCES IN PERU

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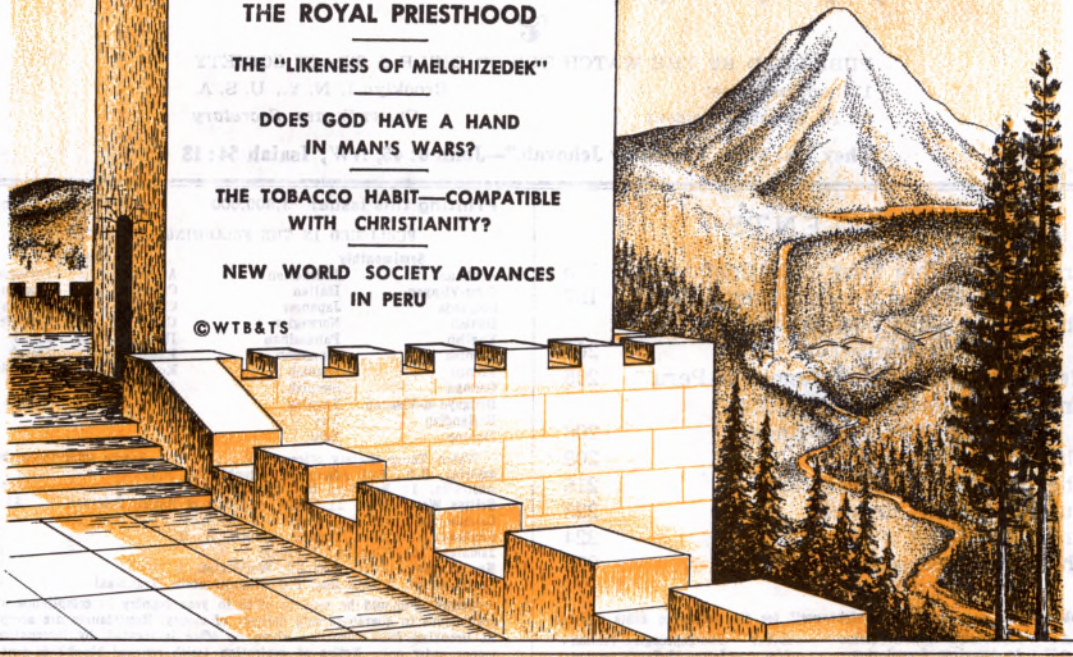

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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

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

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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ARE YOU HOLDING FAST YOUR CONFIDENCE?

THE Bible throughout its pages breathes the spirit of confidence. Confidence in the existence of the Creator, Jehovah God; confidence in the truthfulness of his Word, the Bible; confidence in God's ability to fulfill that which he has promised. Yes, and also God's confidence in the ability of some of his creatures to keep integrity.

In view of all this there certainly is no valid excuse whatever for our not holding fast our confidence in God and in what he has promised us, no logical reason for our not remaining constant in our faith and service to him. Yet such is not an easy thing to do, and especially so in view of the perilous times in which we are now living—the days Jesus foretold when the love of many would grow cold because of the increase of lawlessness, when the wisdom of this world musters all its weapons to destroy faith in Jehovah's Word, and when Satan is enraged as never before. —2 Tim. 3:1-6; Rev. 12:12.

More timely than ever before, then, is Paul's admonition that "we make fast our hold on the confidence we had at the beginning firm to the end." (Heb. 3:14, *NW*) How shall we go about doing this? Take a course at some theological seminary? No, for even some of the world's foremost theologians fail to hold fast their confidence. Note, for example, William Ralph Inge, K.C.V.O., F.B.A., D.D., who was considered one of England's most influential clerics between World Wars I and II, for twenty-three years the dean of St. Paul's cathedral in London and the author of twenty-five books on religion. In November, 1953, at the age of ninety-three, he was interviewed by a reporter for the London *Express* and from that interview we give the following representative quotations:

"If I could live my life over again I don't think I should be a clergyman. I have never been happy about the Church of England. I do not love the human race. I have loved just a few of them. The rest are a pretty mixed lot. I hope I haven't entirely wasted my life. But I don't think the world is a better place for having had me in it. The world is no better and probably no worse. It is the same as it always has been and, no doubt, always will be.

"All my life I have struggled to find the purpose of living. I have tried to answer three problems which always seemed to me to be fundamental: The problem of eternity, the problem of human personality, and the problem of evil. I have failed. I have solved none of them and I know no more now than when I started. And I believe no one ever will solve them.

"I know as much about the after-life as you—nothing. I don't even know there is one—in the sense in which the church teaches it. I have no vision of 'heaven' or a

'welcoming God.' I do not know what I shall find. I must wait and see."

He also confessed that he had enough of life and was tired of waiting to die.

What a confession of failure, of loss of confidence for a professed Christian minister to make! How unlike the example set by Christ Jesus! He, on the night of his betrayal, stated in his prayer to his heavenly Father that he had completed the work for which he had been sent to earth. Jesus felt no regrets. There was no question in his mind as to what God's purpose for him was. As he told Pilate the following day: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." He left a model for us that we must follow closely. He commanded his followers to "make disciples of people of all the nations." Yes, THE work of Christians is to " 'declare abroad the excellencies' of the one that called [them] out of darkness into his wonderful light."—John 17:4; 18:37; Matt. 28:19; 1 Pet. 2:9, *NW*.

There is no reason for a Christian to be perplexed over the problem of eternity. He knows that his finite mind cannot comprehend the infinities of space and time and so by faith he also accepts the fact of Jehovah God's infinity. (Ps. 90:2) Nor is the Christian disturbed over the permission of evil, for as Jehovah plainly told Pharaoh, who served as a representation of the Devil even as Moses served as a representation of Christ: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth."—Ex. 9:16, *NW*.

Nor need the Christian minister pessimistically opine that this old world will always continue as it is, for Jesus, in telling us to pray for God's will to be done on earth as it is done in heaven, clearly indicated that some day a new world would replace this old one, a new heavens and a new earth that Jehovah long ago promised, even as the apostle Peter reminds us. —Matt. 6:10; Isa. 65:17; 2 Pet. 3:9, 13, *NW*.

A theologian may not know what to expect in the after-death, but Christ Jesus knew, and so did the apostle Paul. For that matter, so did all God's faithful servants in both Christian and pre-Christian times and they stressed the hope of the resurrection time and again.—John 5:28, 29.

Why should these simple and plain truths be beyond the reach of learned theologians? Could it be because of pride and selfishness? Yes, is it not the height of conceit to say: 'I don't know; you don't know; no one will ever know,' as does Inge? And what selfishness in his words: "I do not love the human race. I have loved just a few of them. The rest are a pretty mixed lot"! How different the pattern Jesus set: "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd."—Matt. 9:36, *NW*.

There is every reason for us to hold fast our confidence in God firm to the end of this old system of things, for "not one word has failed of all his good promise." (1 Ki. 8:56, *RS*) And we can hold fast our confidence, not by going to some theological seminary, but by going to the Bible in the spirit of humility, willing to accept the help God provides, and then showing love for our neighbor by telling him about the things we have learned. Are you holding fast to your confidence?

The name of Jehovah is a strong tower; the righteous runneth into it, and is safe.

—Prov. 18:10, *AS*.

Does God Have a Hand in MAN'S WARS?

WHEN nations go to war and military forces clash on the battlefield, where does God stand? Brazen assertions by political and religious leaders have raised grave doubts in the minds of many; yes, some wonder if God is even interested in the affairs of men. In point is the statement in the Muncie, Indiana, *Star,* of March, 1952, which said: "Bishop sees God using U. S. to win world back to freedom." While we consider that claim, it is also interesting to note that during the second world war while prayers for a victorious peace arose from the churches in the United States, equally fervent prayers for the success of the Axis powers were offered up by the leaders of some of those same religious organizations in Germany and her allies. Surely God is not on both sides. What is God's position in time of war?

God's dealings with his creatures are governed by his outstanding attributes of wisdom, justice, love and power. (Deut. 32:4; Ps. 104:24; 62:11; 1 John 4:8) Such have certainly been manifest in the deliverances he has brought about for his people. In the sixteenth century before Christ God heard the anguished cry of the children of Israel under totalitarian bondage in Egypt, and in defiance of Egypt's pagan gods and its military power he manifested his power by delivering them. They had no claim on God, but he justly was their Owner, their Redeemer. As he reminded them when they gathered at the foot of Mount Sinai in the third month after their exodus from Egypt: "You yourselves have seen what I did to the Egyptians, that I might carry you on wings of eagles and bring you to myself. And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation." And he further counseled them: "You must never have any other gods against my face."—Ex. 19:4-6; 20:3, *NW.*

With those principles to guide them, they became known as the nation Jehovah fought for. He thus showed his love for them by favoring them, and the wisdom of his actions was manifest in that it all worked for the furtherance of his purpose. As he had declared to Pharaoh through his spokesman Moses a short time before: "In fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." And surely Jehovah's miraculous deliverance of his people Israel through the Red Sea and his destruction of the Egyptian hosts did demonstrate his power and caused him to be talked about and his name to be known far and wide. —Ex. 9:16; Josh. 2:10, 11, *NW.*

But can we say that one deliverance on behalf of the nation proved that God would continue to deliver each individual in the nation? No; because three thousand men of those saved through the Red Sea were later destroyed for engaging in rebellious idolatry while Moses was away in the

mountain. (Ex. 32:1-4, 27, 28) Nor can we say that Jehovah's fighting for the nation once, or often, meant that he would always do so. He delivered the nation of Israel from Egypt, he saved them from the Philistine forces when David was a lad, he fought for them against Midian, and again against the combined forces of Ammon, Moab and Mount Seir; but in 607 B.C. when the Babylonian forces of Nebuchadnezzar wheeled into position against Jerusalem their prayers for deliverance availed them nothing. Why? Because they were not acting consistent with their prayers. They were not keeping the covenant God had made with them; they did not 'obey his voice.'—Ex. 14:30; 1 Sam. 17:46; Judg. 7:19-23; 2 Chron. 20:22, 23; Jer. 9:12-16.

Yet God had previously delivered them when they were actually provoking him. When in the wilderness on their way out of Egypt, after having witnessed the glorious power of Jehovah in executing the ten plagues, "the sons of Israel got quite afraid and began to cry out to Jehovah. And they began to say to Moses: 'Is it because there are no burial places at all in Egypt that you have taken us here to die in the wilderness? What is this that you have done to us in leading us out of Egypt? Is this not the word we spoke to you in Egypt, saying, "Let us alone, that we may serve the Egyptians"? For it is better for us to serve the Egyptians than for us to die in the wilderness.' " As the psalmist later recounted the event: "Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy loving-kindnesses, but were rebellious at the sea, even at the Red Sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known." —Ex. 14:10-12, *NW;* Ps. 106:7, 8, *AS.*

Was the rebelliousness of some unappreciative men to be permitted to change the purpose of God? Certainly not. He had promised in Eden that he would raise up a Seed or deliverer; to Abraham he had foretold that the promised One would be one of his descendants; and the family head Judah was prophetically assured that that one would come through his line. (Gen. 3:15; 22:15-18; 49:10) This arrangement of God to extend blessings to all the nations of the earth was not to be turned back. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11, *AS*) So the psalmist points to God's wisdom when he says: "Nevertheless he saved them for his name's sake." This underscores the vindication of Jehovah's name and purpose as being of far greater importance than the destiny of any men or nations of earth. That generation of Israelites was destroyed and did not enter the Promised Land, because of continued disobedience, but Jehovah's purpose had not failed.

THIS WORLD IS NOT GOD'S

Keeping in mind our brief review of God's dealings with his people in times past, we shall find that a few more statements from his Word make his position in relation to the factions of this world very plain. Christ Jesus in prayer to his Father said: "I came out as your representative." And when he spoke, it was 'not of his own originality,' but he talked of the things he had seen and heard from his Father in heaven. He said of the Kingdom, which is given him by Jehovah God, "My kingdom is no part of this world. . . . my kingdom is not from this source." However, the apostle Paul identified the one controlling this world when he pointed to Satan the Devil as the "god of this system of things." And Jesus himself said: "The ruler of the world is coming. And yet he has no hold on me." Surely if the god or ruler of this

world has no hold on Jesus, neither do any of the divided factions of his world organization. He is not on their side, and neither is his Father, for Jesus clearly said, "I and the Father are one."—John 17:8; 14:10; 18:36; 2 Cor. 4:4; John 14:30; 10:30, *NW;* Dan. 7:13, 14.

Oblivious to these Scriptural facts, Dr. Billington of the Akron, Ohio, Baptist Temple, when speaking of the war in Korea, said: "Drop the A-bomb and stop it. God gave it to us. Let's use it to protect our Bibles, churches, schools and America's way of life." But if God gave it to the United States, who gave it to Russia? Would it not be more reasonable, and Scriptural, to say that the "ruler of the world" made it accessible to both sides, because both, as part of his world, are part of his divided and confused organization? Adding further to the religious confusion on the subject, Monsignor W. T. Green, speaking in St. Patrick's Cathedral in New York city, said: 'War is part of God's plan to populate the kingdom of heaven.' If that is so, then why pray for the return of loved ones from the front? Indeed, why pray for peace at all? Obviously, the whole effort to drag God into the conflict is based on specious reasoning.

After all, are any of the nations really Christian, so they can claim that God is with them? Since nearly all claim theirs as the way to security and prosperity, do they conform to the requirements set out at 2 Chronicles 20:20 (*AS*): "Believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper"? The pagan world admittedly and openly does not believe Jehovah God or his prophets, but what of Christendom? Not only do they fail to believe in Jehovah, but they try to keep others from learning of him. Why, in the new Revised Standard Version of the Bible the translators have tried to make him a nameless "God" or "Lord" by taking his name out of his own Book, and then the religious world persecutes those who bear that name. They have fallen into the class "having a form of godly devotion but proving false to its power," as they espouse the evolution theory and teach that "man was not a special creation but has been developed from the ape." (2 Tim. 3:5, *NW*) Jesus said: "Broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14, *NW*) But modern-day Christendom, together with its political leaders, has embraced the line of interfaith and thereby accepts in religious brotherhood all who practice religion, no matter how degrading its form, in all the world.

"But to the wicked God says: 'What right have you to recount my statutes, and to take my covenant upon your lips? For you hate instruction, and you cast my words behind you! If you see a thief, you are friendly with him; and you make common cause with adulterers. You charge your mouth with evil, and your tongue frames up deceit. You sit down and speak against your brother, against the son of your mother you utter slander. These things you have done—and am I to be silent? You thought that I was just like yourself! I will correct you and set it forth in your sight.'" (Ps. 50:16-21, *AT*) In his own Word God plainly tells them that he is not in league with them and that he has no part in their wicked practices.

POSITION OF WORLD'S RELIGION

However, the clergy and other leaders of thought of the world continue to try to implicate God in the world's divisive affairs through the statements they make for public consumption. With such effect, John Gerhard, in his *Loci Theologici,* quotes

Luther as saying: "What else is war than to punish wrong and evil? . . . Although it does not seem that killing and robbing is a Christian work, yet it is in truth a work of love. . . . Therefore God honors the sword so highly that He calls it His own ordinance and does not want that one may say or imagine that man has invented or instituted it. For the hand that wields such sword and kills is no longer man's hand but God's hand, and not man but God hangs, quarters, decapitates, kills, and wages war. They are all God's works and His judgments." Then, too, members of the African Methodist Episcopal Church were urged by Bishop Nichols, as reported in *The Philadelphia Independent,* of August 12, 1950, "As followers of Christ we cannot afford to stand idly by. The cause of democracy is the cause of the church and now that the issue is joined openly, we must do what we can to make ourselves felt . . . I call upon the entire membership of the First Episcopal District to give their utmost backing to the cause of Democracy and the United Nations."

No matter what the faction, someone seems to be ready to proclaim that God is with it. But do these public proclamations and prayers gain the friendship and favor of God? Do they assure that he is on their side? Rather, his Word tells us at James 4:4 (*NW*): "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." So instead of making friends with God, they are making friends with the world by lauding and supporting its schemes, and that makes them enemies of God.

Instead of being eager to proclaim that they have God on their side or desiring to get him on their side, it would be far better for men to work to get themselves on God's side by studying his Word and conforming to its righteous precepts. Instead of praying for God to bless their political, military or religious systems, they should learn to pray with sincerity as Jesus instructed: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10, *NW*) They would do well to fix their attention, not on a new world-order supported by military might, but on the "new heavens and new earth" that God creates and that will last forever.

CAUSE OF DISTRESS

In addition to showing us the way of God's approval, the Bible does not leave us without an adequate explanation of the present world conditions. The twelfth chapter of Revelation clearly shows that since the establishment of the long-prayed-for kingdom A.D. 1914 Satan has been hurled out of heaven and down to the earth. "On this account be glad, you heavens and you who reside in them! 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." (Rev. 12:12, *NW*) And he has brought great woe, both in increased war and distress to afflicted mankind and in confusion in the minds of those who do not know the truth as to the purpose of God.

We cannot say that the outcome of the world's modern-day wars is governed by God, when they are powered by greedy commercial and political elements. Love and justice are not factors in their execution, when God-fearing persons as well as wicked ones are destroyed. Surely it is not a demonstration of God's power or wisdom when high-powered explosives rip open and make uninhabitable large sections of the earth, which God 'created not a waste, but formed to be inhabited.' (Isa. 45:18) Nor do these wars serve to 'make his name

known' because he has delivered his people or vindicated his purpose by fighting for the side of righteousness in them. No, because none of the factions in these wars are his people. He makes clear his rejection of their professions of devotion, saying: "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."—Isa. 1:15.

Instead of their demonstrating his divine attributes and purpose, man's selfish wars are a negation of them all. But the time is now near, at Armageddon, when God will fight for righteousness and "bring to ruin those ruining the earth." (Rev. 11:18, *NW*) Then will come a peaceful new world in which "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isa. 11:9, *AS*.

The Tobacco Habit
—Compatible with Christianity?

"Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear."
—2 Corinthians 7:1, NW.

IT WAS July 18, 1953, the day before the international New World Society Assembly of Jehovah's Witnesses was to open at Yankee Stadium in New York city. Among the eager and curious spectators on the convention grounds outside the stadium was seen a young man smoking a cigarette. Although there were others who were smoking, yet this particular young man attracted attention. Why? Because he also wore a badge identifying himself as one of Jehovah's witnesses. Upon being engaged in conversation he revealed that he lived in the immediate vicinity of the stadium and had only recently become interested in the work of Jehovah's witnesses and that the subject of smoking had at no time been broached by the witness who was conducting a Bible study in his home.

Why do Jehovah's witnesses frown on the use of tobacco? Do the Scriptures explicitly forbid smoking in just so many words? No, they do not. However, the entire tenor of the Scriptures is that the use of tobacco is incompatible with true Christianity.

Christ Jesus summed up true Christianity by saying: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and "you must love your neighbor as yourself." (Mark 12:30, 31, *NW*) The use of tobacco cannot be reconciled with obedience to these two great commandments, and that on some ten different counts.

INCOMPATIBLE WITH THE FIRST COMMANDMENT

To love Jehovah with all our strength means to give to God's service the very best that our bodies are capable of giving. But we cannot do that if we deliberately engage in practices that harm our bodies, can we? And the use of tobacco is harmful. Researchers, working in four of the

most respected research centers in the United States, recently met and went on record that the blame for the rise in lung cancer and certain circulatory or heart ailments must be placed squarely on the increase in cigarette smoking. And a doctor and author, who for ten years was research adviser to a major tobacco company, warns that tobacco contains thirty different substances such as nicotine, arsenic, alcohol and ammonia. According to him "tobacco contains as nice a collection of poisons as you will find anywhere in one small package."

Christians have much and important work to do and need all the strength their bodies can supply. If respect for our bodies should be sufficient to discourage the use of tobacco, then certainly respect for the service of God should be even stronger reason for not using it. The use of tobacco is incompatible with our loving God with all our strength.

Loving Jehovah with all our heart, mind, soul, and strength also means worshiping him with clean bodies. Jehovah and everything associated with him, his Word and his organization, are pure, clean and righteous. Tobacco befouls one's body, one's breath, one's clothing and one's home. The Scriptures admonish us not to touch or have anything to do with that which is unclean, and this applies to literal as well as figurative uncleanness: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." "*Every* defilement of flesh" includes defilement by tobacco. Further, we are counseled to avoid "uncleanness of *every* kind" and to "put away *all* filthiness." —2 Cor. 7:1; Eph. 5:3; Jas. 1:21; 2 Cor. 6:17; Col. 3:5-9, *NW*.

Our bodies are vessels for God's holy spirit, earthen vessels containing the treasure of the ministry, and therefore must be kept clean. Tobacco-stained and tobacco-saturated bodies, clothes and homes are incompatible with Christianity.—2 Cor. 4:7.

Again, loving Jehovah with all our soul means also to love him with all the means we have at our disposal, and that includes our money. Since tobacco is not essential to our well-being, but rather works injury to our health, there can be no excuse for squandering our money upon it. If we smoke a package of cigarettes a day, in the course of a year we will have spent from $75 to $100 for tobacco. Many smoke more than one package a day. How much better to use that money to help spread the truth of God's kingdom in foreign lands or to support the Kingdom witness in our local territory. Or, money thus saved could be used to pay our way to an international assembly of Jehovah's witnesses, or to provide wholesome entertainment and relaxation for ourselves and our families. Truly, the tobacco habit represents a waste of money that is incompatible with true Christianity.

And further: to love Jehovah wholesouledly means that our wills must be his, subject to him and only to him. The Scriptures show that, by virtue of our having been ransomed by the blood of Christ and by virtue of our having dedicated ourselves to do God's will, we are his slaves and so we cannot be the slaves of men or of any bad habit. (1 Cor. 6:20; 7:23, *NW*) We must be as free men and yet not using our freedom as a cloak for moral badness. —1 Pet. 2:16, *NW*.

However, it is a well-known fact that tobacco is a narcotic, the most widely used of all narcotics. Narcotics are habit-forming and bring one into slavery to them. Many persons admit that the only reason they continue smoking tobacco is that they are unable to stop. While some

boast they could stop if they wanted to, yet more likely than not such boasts are mere rationalization because of an unwillingness to admit that they are slaves to the tobacco habit. We are slaves to that which we obey, and slavery to the tobacco habit is incompatible with Christianity, which is free.

If we would love God with all our heart, mind, soul and strength, we must also avoid everything contaminated by his enemy, Satan the Devil. The Israelites were strictly forbidden to have anything to do with pagan demonism in any form, and the law for Christians is not less strict. (1 Cor. 10:19-24) Historical facts show that among the chief uses to which the American Indians put tobacco was in connection with "most significant and solemn tribal ceremonies," which, of course, were steeped in pagan demonism. This original use of tobacco furnishes another argument why its use today is not compatible with Christianity.

INCOMPATIBLE WITH LOVE OF NEIGHBOR

True Christianity, as expounded by Christ Jesus, in addition to requiring that we love Jehovah God with all our heart, mind, soul and strength, also means loving our neighbor as ourselves.—Mark 12:31, *NW*.

In view of the many injurious substances that tobacco smoke contains, are we loving our neighbor as ourselves, are we doing to others as we would have them do to us, when we pollute with tobacco smoke the air they breathe, although many of them do not smoke but find tobacco fumes very obnoxious? Certainly not! We may blow our own smoke away from ourselves and thus minimize the harm it does to us by not inhaling, but what about others? And all this is especially inexcusable when done in homes, places of employment or public conveyances during inclement weather. Surely such thoughtlessness is incompatible with Christianity's neighbor love.

Loving our neighbors as ourselves also requires that we set a good example. Just as we would not want others to stumble us or influence us in a wrong way, so we should be careful not to stumble or adversely influence others. Paul would even have refused to eat certain meat if that stumbled another. And as he counseled Timothy: "Become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." (1 Tim. 4:12; 1 Cor. 8:13, *NW*) Is thoughtlessness regarding the spiritual welfare of our neighbor or fellow Christian compatible with Christianity?

Then again, the New World society of Jehovah's witnesses has gained a reputation for being a clean organization, and it is recognized as a society of ministers. As ministers we should be very jealous of our power to influence others for good. Many who are "conscious of their spiritual need," who are "hungering and thirsting for righteousness," may be prejudiced against accepting aid from us if they note us using tobacco. We are a "theatrical spectacle to the world," we are to follow the example Christ Jesus set, we are ambassadors in his stead. (Matt. 5:3, 6; 1 Cor. 4:9; 1 Pet. 2:21; 2 Cor. 5:20, *NW*) Could we imagine Christ Jesus smoking? Unless we can, we must admit that smoking tobacco is incompatible with Christianity.

And finally there is the hope of everlasting life in Jehovah's righteous new world. In that new world men will not use any narcotics, for there will be no pain, sorrow or death there. It will be a clean world and its inhabitants will be clean. Shall we be able to enjoy that new world if we enter it as slaves to the tobacco habit? Having this hope of a clean new world should help us to be clean even now,

for are we not to live now by the same rules and principles as will prevail then? Smoking tobacco now while holding out to others as desirable the hope of a beautiful clean new world in which there will be no smoking is not consistent, is it?

NO ARGUMENTS FOR TOBACCO

Some argue that because the Bible does not specifically forbid the use of tobacco there can be no objection to its use. Such, however, overlook the historical fact that until the Western Hemisphere was discovered the use of tobacco was limited to the Indians residing in that hemisphere; so there was no occasion for tobacco to be mentioned or forbidden among Jehovah's servants.

Then again, some claim that it is inconsistent to be so strict regarding tobacco and yet permit the use of alcoholic beverages, as do Jehovah's witnesses. However, let it be noted that the Bible tells us that Jehovah God provided wine to make glad the hearts of man, and Paul instructed Timothy to take a little wine for his stomach's sake. Such was fermented wine, for without modern means for preserving it grape juice could not remain unfermented. But if you do not need it there is no need to use it. (Ps. 104:15; 1 Tim. 5:23) Of course, it is wrong to drink too much, even as it is wrong to overeat, and that is why the Bible condemns both gluttony and drunkenness. Certainly the Christian ministers in such lands as France, Germany and Italy who drink wine or beer regularly with their meals are bringing no reproach upon Jehovah, nor are they harming their bodies by following the custom of the people. Moderate use of wine and like beverages is compatible with Christianity, with loving Jehovah God with all our heart, mind, soul and strength and loving our neighbor as ourself. But keep in mind, moderation, never once getting drunk!

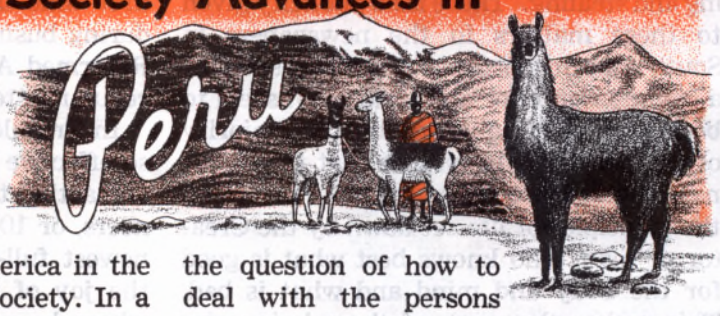
But tobacco is not a food; it is a habit-forming drug, a narcotic. When first taken into one's system it usually produces illness, showing that the body rebels against the poison. The tobacco habit injures one's health, is unclean, is a waste of money, enslaves its users; its origin is associated with demon worship, all of which are incompatible with our loving Jehovah with all our heart, mind, soul and strength. And since it pollutes the air others must breathe, sets them a bad example and gives them a bad impression of the New World society, its use indicates a lack of neighbor love. The fact that smokers are inclined to be indifferent toward the rights of others is indicated by the number of fires caused by careless smokers, some 15 per cent, or approximately 100,000 fires a year, being caused by careless smokers in the United States alone. In Jehovah's new world there will be no smoking of tobacco.

Some smoke because of tenseness, nervousness or restlessness. Such, however, should endeavor to get at the cause of their condition rather than to take an injurious drug to palliate the symptoms. Self-examination might reveal such traits as greed, competition or ambition; or it may be double-mindedness; or then again the prickings of a guilty conscience may be the cause. For such cases 'godliness and contentment, or self-sufficiency,' is the remedy.—1 Tim. 6:6, *NW*.

Tens of thousands of Christian ministers of Jehovah at one time had the tobacco habit, but, finding it incompatible with Christianity, they dropped it. All who would take Christianity seriously certainly will divest themselves of it if saddled with it. One can stop smoking if he really wants to. The thing is to be fully convinced that smoking tobacco is displeasing to Jehovah God, shows lack of neighbor love and is not good for the one smoking, either physical-

ly, spiritually, mentally or morally. Incidentally, until one has overcome the habit, let him show neighbor love by keeping his vice to himself, not flaunting his folly. (Prov. 13:16, *AS*) As the apostle Paul well said, "For all things I have the strength by virtue of him who imparts power to me." That includes strength to overcome the tobacco habit.—Phil. 4:13, *NW*.

New World Society Advances in Peru



ON November 14, 1953, N. H. Knorr, president of the Watch Tower Society, and M. G. Henschel, his secretary and one of the Society's board of directors, left New York for a tour of South America in the interests of the New World society. In a previous issue of this journal we accompanied these two travelers as they visited Venezuela, Colombia and Ecuador, particularly sharing with them their experiences at the various assemblies held in those lands.

It was a smooth night flight above the clouds that took Brothers Knorr and Henschel southward from Ecuador to Lima, Peru. Above Lima the clouds were so thick and low that the pilot had to bring the plane in on instruments. A good-sized crowd of Peruvian witnesses of Jehovah and missionaries was at the airport to welcome our travelers who arrived just before midnight, December 1. All were full of excitement because of the four-day assembly of the New World society about to begin in Lima. Incidentally, this was the third time the president of the Society visited Peru.

The first day was spent at the branch office going over local problems relative to the Kingdom witness. That evening all the missionaries, 39 in number, assembled and were given good counsel on the problems peculiar to the missionary work. The greater part of two hours was devoted to the question of how to deal with the persons who are living together improperly. It was pointed out that only those who come in line with Jehovah's principles of proper living can be accepted for baptism in symbol of their having dedicated their lives to serve Jehovah God. If people do not want to clean up and follow the principles of the Bible after having studied the Bible with the missionaries for a reasonable length of time, more time should not be wasted on them. At the convention itself, it was pointed out that we must add to our faith virtue, and virtue means conformity of life and conduct with moral law.—2 Pet. 1:5.

The Catholic people here in South America and elsewhere hear a little of the talk of the clergy on morals, but it seems that every once in a while their church makes a big talk about morals and tries to fool the world through propaganda, so that they may appear to be "so holy." For example, recently the pope warned the Italian people of television's dangers. The newspapers reported that the priests in Italy were warned against letting "the wicked and devastating power of motion

pictures" enter the homes through television. One wonders why the pope does not take an interest in the millions of people who live in Central and South America and get his priests there to straighten out the lives of those indulging in immoral living, for in Latin America one finds the height of adultery and fornication, plus lying and stealing. There is no publicity given to these matters in the newspapers in South America, because it is all accepted as a common practice and it does not seem to be looked upon as wrong by the majority of the people. It is evident that they have not received proper education concerning the principles of life set down by the Creator of man, who knows best what is good for the body and mind and what is bad. This makes the work of the missionaries of Jehovah's witnesses all the more important to the people, but also more difficult.

PERUVIAN NATIONAL ASSEMBLY BEGINS

Thursday morning the convention opened at the fine Salón Majestic, which lent itself well to convention purposes. The platform featured the 1954 yeartext, "Every day will I bless you, and I will praise your name forever and ever" (Ps. 145:2, *CB*), and had a backdrop depicting the various national types common to Peru as coming to the highway leading to the new world, even as is the case there right now.

The Christian witnesses of Jehovah came to the assembly from all parts of Peru. Five arrived from Arequipa, far to the south, a special full-time minister came from Iquitos on the Amazon River to the east and twenty-eight came from Trujillo in the north.

Many interesting experiences were related at the assembly. One minister told how he was advised not to go to a certain home because no one lived there, but upon reflection felt it was better to make sure for himself, and so he called anyhow. He found a man, over eighty years old, reading a Bible, who, though physically deaf, showed good spiritual understanding and that he had hearing ears. Another told of giving an incidental witness to a Japanese storekeeper that resulted not only in placing literature with him but also in starting a Bible study in his store, for which, for the first time in his life, he closed his store during business hours. He belonged to the Reformed Adventist Church but is now a regular attendant at the Kingdom Hall.

In Trujillo three missionaries have been so effective that now thirty-five witnesses are active there, including four local pioneers, or 100-hour-a-month ministers. The newest full-time minister in Trujillo had the joy of seeing six of the people with whom he was studying become ministers within a short time, five of whom were immersed last October and were present at the assembly, busy helping all they could about the assembly and in field witnessing.

On a program in which a number of these pioneers were questioned regarding their ministry one of them was asked if he was married and had a family. He replied, "*¡Cómo no!*" ("Of course!") And why should a married man with a family not be engaged in the hundred-hour-a-month pioneer ministry? There are married men with families that are doing this in other countries; why not in Peru?

Many of the discourses that had been presented at the Yankee Stadium assembly in the summer of 1953 were given at this assembly and brought the Peruvian audience much joy and satisfaction. Brothers Knorr and Henschel gave a number of discourses that were greatly appreciated for the strong points they contained regarding practical living in connection with the service of God. A surprise feature of the assembly program was the presentation of a tape recording by Brother Franz, vice-president of the Society, of his talk in

Spanish on "New World Society Attacked from the Far North," which he had given to the Spanish-speaking group at Yankee Stadium last summer. While the brothers would have liked to have Brother Franz with them in person, they were certainly delighted to hear his voice in the recording of this excellent speech.

At this assembly the Peruvian brothers received the Spanish *Songbook* for the first time and, with the help of musical accompaniment, they were doing well with the new songs. They were also delighted to receive for distribution two other Spanish publications, *God's Way Is Love* and *Evolution versus The New World.*

The assembly's service meeting, dealing with the practical aspects of the field ministry, was not one whit behind those conducted by Jehovah's witnesses in other lands. They put all they had into it and gave an excellent pantomime contrasting Brother Untidy with Brother Tidy. Ministers of the good news cannot bring their old slovenly ways into their preaching activity. Demonstrations showing what changes had to be made were very effective.

Because the president of the Society had to leave late Saturday night he addressed the assembly twice that day. A point he stressed was the matter of paying constant attention to ourselves so that we follow the good counsel of the Scriptures and make sure we get into the new world, his remarks being based on 1 Timothy 4:15, 16 (*NW*): "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." In order to pay constant attention to oneself it is very necessary for each one to study privately in the home and in the congregation, and then put to use that which has been learned in the house-to-house preaching and in the conducting of Bible studies with the people.

In the evening Brother Knorr discussed the expansion work in Peru and showed that it was doing very well. During the evening the Resolution, first presented and adopted at the Yankee Stadium assembly last summer, was also presented and the 375 Peruvian witnesses present enthusiastically and unanimously adopted it. Right after the close of the evening's program Brother Knorr left to catch the midnight plane for Antofagasta, Chile.

The convention, however, still had one more day to run, and on Sunday morning thirty-three brothers and sisters were baptized in the municipal swimming pool, which had been given free for this purpose. Sunday afternoon Brother Henschel gave the public discourse "After Armageddon —God's New World" in Spanish to an audience of 602. This attendance eclipsed all previous records as far as Jehovah's witnesses in Peru were concerned. Sunday evening the convention learned that their 1954 twenty per cent increase quota was 340 and that they had already passed their ten per cent quota for December by having 317 ministers in Peru reporting activity in October. The Peruvian witnesses were confident that they would realize their quota of 340 ministers before the end of the 1954 service year. A discourse by Brother Henschel on the prophetic significance of Daniel in the lions' den concluded the assembly.

This assembly made important history for the New World society of Jehovah's witnesses in Peru. It seemed to be another starting point for greater advancement in preaching the good news. Hopes of all were high for greater expansion in the near future. All seemed eager to aid in gathering in the "other sheep" so that they might enjoy the blessings of life in the new world with them.

Engage in the Pastoral Work with the Shepherd-Prince

ARE you sharing in the joys and blessings that come from engaging in the pastoral work with the Shepherd-Prince? Do you ask, "Who is the Shepherd-Prince, what is this pastoral work, and how may I engage in it?"*

The Shepherd-Prince is none other than the Right Shepherd, Christ Jesus. (Ezek. 34:24; John 10:11, *NW*) The pastoral work that he is directing at the present time is the gathering of men of good will into one family, with justice and equality enjoyed by all and love binding the members indivisibly together, and with the hope of everlasting life in God's new world.

This gathering activity is very fittingly described as a pastoral work, for human creatures are, oh so much, like sheep. Like sheep they have been fleeced, oppressed, mistreated and butchered by their religious, political and commercial rulers and leaders; like sheep they are prone to follow leaders, and like sheep mankind have gone astray. None is more concerned about these sheep than is Jehovah God, the Great Shepherd, and that is why he has purposed to bring his sheep together, as well as to feed, shelter and heal them.—Ps. 44:22; Isa. 53:6; Ps. 23:1; Ezek. 34:11-16.

The Shepherd-Prince Christ Jesus demonstrated his great love for the sheep by giving his life for them. While he began the work of gathering his spiritual sheep at the time of his first presence, his greatest activity along this line has been particularly since his second presence, which began in 1914, and after the "cloudy and dark day" of persecution of his sheep during World War I. These spiritual sheep of the "little flock," having now been gathered, join in the work with their Shepherd-Prince in gathering the "other sheep." (Luke 12:32; John 10:16) Particularly since 1931, when these "other sheep" were identified as those sighing and crying for the abominations done in the land, have these been gathered, and even more so since 1935, when they were identified as the "great crowd" of praisers of John's vision.—Ezek. 9:1-6; Rev. 7:9, 10, *NW*.

To expedite this pastoral work the Watchtower Bible School of Gilead was established in 1943 for the training of Christian ministers for missionary work in foreign lands, and since that school was opened Christian ministers engaging in this pastoral work have increased more than threefold, so that today more than a half million of these are active in 143 different lands and isles of the sea.

While not all Christians who have been gathered to the Shepherd-Prince can devote all their time as missionaries to this pastoral work, all of us can buy out the opportune time right in our own communities, looking for the sheep by going from house to house with the Kingdom message and by offering Bible literature to passers-by on street corners. And then, when having found those that appear to be sheep, willing to learn from the Shepherd-Prince, we can follow through with the pastoral work of feeding them with the spiritual food provided by Jehovah God, namely, the information regarding God's purposes as revealed in his Word, the Bible.

Because of his great love for these sheep, Jehovah God has made provision for gathering them now and eventually giving them everlasting life in his new world. Christ Jesus loves the sheep; that is why he died for them and is now directing the gathering work. If we love Jehovah God, Christ Jesus and these sheep, we shall now engage in the pastoral work with the Shepherd-Prince and realize the joys and blessings coming from such work.

* For details see *The Watchtower*, August 1, 1953.

The Royal Priesthood

"Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years."
—*Rev. 20:6, NW.*

MEMBERS of this royal priesthood are the officiating ministers of Jehovah in all matters concerning his universal organization, and one great service will be to rule as kings with Christ Jesus for a thousand years. This rulership will be from heaven and over the inhabitants of earth, who will then live under the kingdom of God. It is the establishment and functioning of this royal priesthood that give the hope to people of all nations that Jehovah is their God and that there is hope of reconciliation with him. The royal priesthood is made up of Christ Jesus, the great High Priest, and underpriests numbering 144,000. It is to be an everlasting priesthood "after the likeness of Melchizedek." (Heb. 5:6, *NW*) Happiness and holiness belong to those having part in this order of priests, for they share in the "first resurrection," and over them "the second death has no authority." During the rulership of this kingdom of priests peace, happiness and life will come to all those of humankind who are blessed with being subjects of Jehovah's New World King-Priest.

[2] The scripture at Revelation 20:6 indicates two classes: the rulers, and those ruled. Regardless of the class to which you hope to belong, obedience and faithfulness toward the truth are constant requirements. The prospective members of the royal priesthood need to keep their vision clear and their hope bright, and completely do the will of God. Those hoping for everlasting life on earth in the theocratic new world are eager to learn of the requirements and faithfulness of the royal body of priests that is to rule for the thousand years, and learn to be faithful. Those of the anointed are happy to learn of Jehovah's purpose to bless and give life to millions of humans. So also those who look forward to living on earth forever will be happy to know about the royal priesthood, to which they will be subject.

[3] Jehovah's purpose to have a kingdom of priests was expressed to his typical people Israel at Mount Sinai. Moses was inspired to inform them: "Now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation." (Ex. 19:5, 6, *NW*) Israel was to be a sacred kingdom under Jehovah, a real theocracy, a royal nation, living under the rules and rites of the Most High. The word "kingdom" as used in this verse has the meaning of royalty, dynasty, sovereignty. It meant that Jehovah purposed a royal, priestly race, a dynasty of priests, each member having the qualifications and attributes of kings and priests.

1. Who make up the royal priesthood, and what benefits come as a result of its establishment and functioning?
2. What should be the mental attitude of those knowing about the royal priesthood?
3. When did Jehovah first state his purpose to have a royal priesthood, and how was it a theocracy?

4 The people of Israel grew discontented, and asked Judge Gideon to rule over them as king. Gideon replied, "I myself shall not rule over you, nor will my son rule over you. Jehovah is the one who will rule over you." (Judg. 8:23, *NW*) In Samuel's day the elders of Israel said to him: "Now make us a king to judge us like all the nations. But the thing displeased Samuel. . . . And Jehovah said unto Samuel, . . . they have not rejected thee, but they have rejected me." (1 Sam. 8:5-7, *AS*) Typically Israel was the kingdom of Jehovah, but they were unfaithful and disobedient. Later, when Jehovah sent his Son, Christ Jesus, the Kingdom heir, to them, they rejected him, the Stone of Zion. This typical house of Israel had lost sight of the purpose of Jehovah, and was building in opposition to God's will. Jesus said to them: " 'The stone that the builders rejected is the one that has become the chief cornerstone. From Jehovah this has come to pass and it is marvelous in our eyes.' This is why I say to you, The kingdom of God will be taken from you and be given to a nation producing its fruits."—Matt. 21:42, 43, *NW*.

GOOD NEWS TO THE NATIONS

5 Jehovah's rejection of the nation of Israel and taking the Kingdom from them opened the door for people of the nations to have the great privilege of becoming a part of the priestly nation. Cornelius of the uncircumcised Gentiles was the first, and Peter said when visiting him: " 'You well know how unlawful it is for a Jew to join himself to or approach a man of another race; and yet God has shown me I should call no man defiled or unclean.' . . . 'For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him.' " (Acts 10:28-35, *NW*) Paul was commissioned to go to the nations, as Jesus said of him: "This man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel." Again, to the Jews, "Paul and Barnabas said: 'It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations. In fact, Jehovah has laid commandment upon us in these words, "I have appointed you as a light of nations, for you to be a salvation to the most distant part of the earth." ' "—Acts 9:15; 13:46, 47, *NW*.

6 Stressing nations, Paul wrote: "It is written: 'That is why I will openly acknowledge you [Jehovah] among the nations and will sing praise to your name.' And again he says: 'Be glad, you nations, with his people.' And again: 'Praise Jehovah, all you nations.' " To the Colossians Paul said: "Not being shifted away from the hope of that good news which you heard, and which was preached in all creation that is under heaven. Of this good news I Paul became a minister." (Rom. 15:9-11; Col. 1:23, *NW*) "Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: 'By means of you all the nations will be blessed.' " Again, "The blessing of Abraham might come to be by means of Jesus Christ for the nations." (Gal. 3:8, 9, 14, *NW*) Jehovah was using the prospective royal priest Paul to work out his grand purpose concerning the great news' being turned to people in nations other than Israel after the flesh.

4. By Israel's asking for a king, what were they actually doing? How did they treat Jehovah's King-Son?

5. How did the apostles Peter and Paul explain the purpose of Jehovah in sending the good news of the Kingdom to the Gentiles?

6. In what manner was Jehovah beginning to fulfill his promises to Abraham?

7 To these 'called' ones comes union with Christ, the Royal Priest. Paul wrote: "Formerly you were people of the nations as to flesh; 'uncircumcision' . . . without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the world. But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ." And again he says: "For you are all one in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Eph. 2:11-13; Gal. 3:28, 29, *NW*) The good news to the nations means being brought into harmony with Jehovah God and blessed with the assurance of his promises. This is true service by God's great High Priest, Christ Jesus, for not only does he bring the people of the nations near to God but brings God near to them. Pure and holy fellowship results. This good news was released to all nations, but not all the people accept. Toward those who do Jehovah is fulfilling his promise that "all the nations will be blessed" because of Abraham and his seed. This good news is still being declared. In fact, today it is being proclaimed in a more comprehensive, widespread manner than ever before. At the present time the good news calls another class out from among the nations, but the work is still being performed by the royal priesthood.

THE SPIRITUAL ROYAL PRIESTHOOD

8 Jehovah's purpose to have a royal priesthood is accomplished, though natural Israel failed. Paul writes: "For not all who spring from Israel are really 'Israel'. Neither because they are Abraham's seed are they all children. . . . It is as he says also in Hosea: 'Those not my people I will call "my people", . . . they will be called "sons of the living God".' " "God did not reject his people, whom he first recognized. . . . The very thing Israel is earnestly seeking he did not obtain, but the ones chosen obtained it. The rest had their sensibilities blunted." (Rom. 9:6, 7, 25, 26; 11:2, 7, *NW*) Rejection of Jews brought riches to others, for although some of the true royal priesthood were chosen from natural Israel, the majority were to be chosen from the nations. It is in this manner that Jehovah's original purpose to have a royal nation of priests is accomplished. Concerning them Paul wrote: "God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose; because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the firstborn among many brothers. Moreover, . . . those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified." "If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together."—Rom. 8:28-30, 17, *NW*.

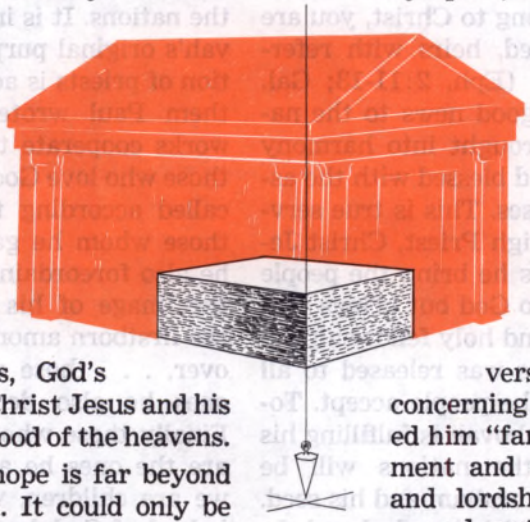
9 The apostle Peter writes "to the ones chosen according to the foreknowledge of God the Father" and says: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you, who are being safeguarded by God's power through faith for a salvation ready to be revealed in the last

7. Receiving the "good news" means what? Mention some of the benefits.

8. Explain how God's purpose to have a royal priesthood is accomplished, though natural Israel failed.

9. How does the apostle Peter identify the royal priesthood?

period of time." Peter further says to them: "Coming to him [Christ] as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and he that rests his faith on it will by no means come to disappointment.'" (1 Pet. 1:3-5; 2:4-6, *NW*) This spiritual building is the royal house because it is built upon the true foundation, Jehovah's anointed King, the royal Son, the Heir of God. The apostle is here identifying the royal nation of priests, God's royal priesthood, to be Christ Jesus and his body members, a priesthood of the heavens.



[10] Such a marvelous hope is far beyond the human imagination. It could only be Jehovah-inspired and made possible by the power of holy spirit. It is this spirit from the Creator that quickens the mind, making it alive to heavenly hopes. Hence it is written to those having such hope: "It is you God made alive though you were dead in your trespasses and sins." "If, however, you were raised up with Christ, go on seeking the things above, where the Christ is seated at the right hand of God," and "because of the hope that is being reserved for you in the heavens." Those enjoying this hope are a spiritual temple in Christ: "In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. . . . a place for God to inhabit by spirit." The holy, heavenly temple is the royal priesthood.—Eph. 2:1; Col. 3:1; 1:5; Eph. 2:21, 22, *NW*.

[11] All those of this class yet on earth, together with the hundreds of thousands of the Lord's other sheep, are deeply grateful for this marvelous provision of God's workmanship, namely, the kingdom of the heavens. It means a habitation for Jehovah by spirit, and this is something the Most High has not possessed before. Yes, beyond our imagination though it may be, yet it is true. It is the holy heavenly temple. The kingdom of priests is the temple and will be the highest place in the universe, for it is written concerning Christ that God seated him "far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come. He also subjected all things under his feet, and made him head over all things to the congregation, which is his body." The Bible therefore calls him "The Ruler of the kings of the earth." The apostle John speaks of him as one "that loves us and that loosed us from our sins by means of his own blood—and he made us to be a kingdom, priests to his God and Father." Note particularly the expression "and he made us to be a kingdom," actually a kingdom of priests. These regal and sacred dignities are the two highest that can possi-

10. Show by scriptures how anyone gets the hope of being part of the heavenly royal priesthood?

11. Why should all Jehovah's people be very grateful for the completion of the Kingdom? And what will be its position in the universe?

bly exist among men and clearly indicate the superlatively high estate that will belong to the sons of God.—Eph. 1:21-23; Rev. 1:5, 6, *NW*.

12 The prospective members of the royal priesthood have a consuming zeal to see the building of God in the heavens completed with themselves a part of it. For it will be the permanent sanctuary of Jehovah, the temple, where his name shall be praised forevermore, and is seen to be a holy array of 144,000 priests under Jesus Christ singing praises to Jehovah. All heaven will hear their glad and grateful song and all the inhabitants of the earth will learn of this the sweetest melody of the universe, for all will be led by the sweetest singer in heavenly Zion, the Lord Jesus, the Royal Priest. That will truly be a choir of choirs, worshiping Jehovah in holy array, in the beauty of holiness, even in the holiness of his sanctuary! In that happy day everything will be in its right place, for the theocratic rule will permeate everything. All created things will speak of the glory and majesty of the Holy One, the Most High God, Jehovah. The day is now so near for all unholiness to be done away with, for every form and expression of iniquity to cease, when no evil thing will be in existence! In that delightful day peace, serenity and happiness will be the portion of all living. "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Rev. 4:11, *NW*.

13 Members of the royal priesthood desire to see these miraculous things take place, and so they work diligently toward that end. There will be no satisfaction, no rest, until everything that lives speaks Jehovah's praise, until "every creature that is in heaven and on earth and underneath the earth and on the sea, and all the things in them [say]: 'To the one sitting on the throne and to the Lamb be the blessing and the honor and the glory and the might for ever and ever.' " (Rev. 5:13, *NW*) The ancient king of Zion, David, who typified the great Royal Priest, had similar desires and they were recorded for our benefit. He desired and longed to see the ark of God, representing the divine presence, safely deposited and at rest in the sanctuary. Listen to his utterances: "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids; until I find out a place for Jehovah, a tabernacle for the Mighty One of Jacob." (Ps. 132:3-5, *AS*) Yes, a *rest* for Jehovah! What a marvelously elevating and inspiring thought! Jehovah's spirit causes these desires to spring up in the mind and heart. The psalmist continues: "Arise, O Jehovah, into thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; . . . For Jehovah hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it." (Ps. 132:8, 9, 13, 14, *AS*) Zion is the royal city, the "capital" of the universe, made up of the King Christ Jesus and the 144,000 "living stones," and is Jehovah's chosen, permanent and dearly beloved dwelling place. It has taken thousands of years to prepare and build his own settlement or temple. Through the royal priesthood he will hold communion with all his creatures. He makes the royal priesthood of Zion an institution of salvation, for he clothes her priests with salvation. Their whole appearance proclaims salvation. The members remaining on

12. How do we know Jehovah's praise will be sung in heaven and on earth; and does this make us happy, and why?

13. (a) What did the psalmist mean when he desired to find a "tabernacle for the mighty one of Jacob"? (b) How is this prophetic picture fulfilled, and what are the holy desires of Jehovah's people?

earth today publish salvation to thousands upon thousands. "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Jehovah's."—Obadiah 21, *AS*.

REQUIREMENTS AND RESPONSIBILITIES OF THE ROYAL PRIESTHOOD

[14] The first requirement was and still is obedience. When the royal priesthood was first mentioned to the Israelites at Mount Sinai, Jehovah said: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." (Ex. 19:5, 6, *AS*) Jehovah said to Israel's first high priest, Aaron, "Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance." (Num. 18:20, *AS*) Those of the faithful, royal priesthood may not serve merely for the heavenly reward, though their hearts must be set on it. But the great heavenly reward will be theirs only if they serve Jehovah in complete obedience and make Him their inheritance.

[15] In the typical priesthood the whole appearance of the priest reflected the highest purity and exclusive devotion to Jehovah. The law was specific regarding the bodily condition and regulation of life. Physical defects such as blindness, lameness, flat nose, broken feet, being dwarfed, blemish of eyes, etc., rendered a man unfit for the priesthood. (Lev. 21:16-24) It has been said that there were one hundred and twenty blemishes that disqualified a priest. Then, if such strict requirements were made for the typical priesthood, how much more for the antitypical? True it is that physical blemishes do not disqualify one for membership in the heavenly royal priesthood, but other blemishes will, for nothing defiled will ever enter into heaven. "The Christ also loved the congregation . . . cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish." "No fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God." "Pursue peace with all people, and the sanctification without which no man will see the Lord."—Eph. 5:25-27; 5:5; Heb. 12:14, *NW*.

[16] It is a fearful, awesome thought to even contemplate the possibility of disqualification from membership in the royal priesthood. Therefore prospective members must give earnest, prayerful and proper consideration to Jehovah's requirements. All must remain in a cleansed condition, in a purified state by the preciousness of the blood of Christ Jesus and his available righteousness. Also by the undeserved kindness of our heavenly Father, those in line for the royal priesthood should remember this: "Since we have boldness for the way of entry into the holy place by the blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh, and since we have a great priest over the house of God, let us approach with sincere hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies washed with clean water." (Heb. 10:19-22, *NW*) The great Royal Priest, Christ Jesus, is our protection.

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14. State the first requirement of Jehovah for his people. Should we serve just because of reward? Explain.
15. Regarding the typical priesthood, what were some blemishes that would disqualify? Do physical blemishes disqualify now? If not, what kind of blemishes or unholiness does?

16. How do Jehovah's people remain in a cleansed condition?

17 Some of the chief responsibilities are now mentioned. Paul writes: "For every high priest taken from among men is appointed in behalf of men over the things pertaining to God, that he may offer gifts and sacrifices for sins." (Heb. 5:1, *NW*) This description shows a divine appointment of the priesthood, the essential idea being that of serving in behalf of God and for fallen men, and this is the very essence of the priesthood. It is further stated: "For every high priest is appointed to offer both gifts and sacrifices; wherefore it was necessary for this one also to have something to offer." "When Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation, he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us." "Christ entered . . . heaven itself, now to appear before the person of God for us." (Heb. 8:3; 9:11, 12; 9:24; 10:12, *NW*) The sacrifice he offered was his own life given up voluntarily, and the value of the perfect human life he presented to his heavenly Father, and all this to the praise of Jehovah and that we might be the recipients of divine favor.

18 Those of the royal priesthood must be teachers and guardians of the law of God. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts." "And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses." (Mal. 2:7; Lev. 10:11, *AS;* Deut. 33:10; 17:9-11) These appointed teachers must teach theocratically, for tremendous responsibility lay on their shoulders, and God held them to this responsibility. They were administering Jehovah's law; hence he was the real judge in Israel. Faithful priests taught the law and kept the people of Jehovah in the right paths. They really cared for the "sheep."

19 The high priest had the law-instructor duties in God's holy nation by virtue of the principle of theocracy, for all the powers of the state are united in Jehovah. Even when the congregation acts, it is in the name of Jehovah. He is the Lawgiver. "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us." (Isa. 33:22, *AS*) Just as the legislative power was exercised through Moses and only the fundamental law was valid, so in the development of the theocracy the Prophet greater than Moses, Christ Jesus, dispenses the law of Jehovah. "You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people." (Acts 3:22, 23, *NW*) Joyful obedience is required today.

20 Consider carefully the qualifications and duties of the great King-Priest, who sets the pattern for his underpriests. He was "able to deal moderately with the ignorant and erring ones"; "able also to save completely those who are approaching God through him, because he is always alive to plead for them. For such a high priest as this was suitable for us, one of loving-kindness, guileless, undefiled, separated from the sinners"; one always available for service because "every priest takes his station from day to day to render public service." His underpriests, too, are required to offer sacrifices: "Through him let us always offer to God a sacrifice of

17. Explain Paul's words at Hebrews 5:1 and their application to Christ Jesus.
18. Show how the "priest's lips keep knowledge."
19. Show how the priesthood has law-instruction duties for God's holy nation.
20. Mention some of the qualifications of the priesthood and why we should consider them.

praise, that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased."—Heb. 5:2; 7:24-26; 10:11; 13:15, 16, *NW*.

The "Likeness of Melchizedek"

MELCHIZEDEK was a royal priest, and the royal priesthood was made like him. The apostle Paul teaches: "Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my Son; today I have become your Father.' Just as he says also in another place: 'You are a priest forever after the likeness of Melchizedek.' . . . he has been specifically called by God a high priest after the likeness of Melchizedek." (Heb. 5:5, 6, 10, *NW*) What is this likeness? and what does it mean?

[2] The original record of this royal priest shows his appearance on the scene in connection with the most ancient war reported in the Scriptures. It was an invasion of the Jordan valley. A great fight resulted between the kings of those days and the people of the valley. The invaders won and took spoils and prisoners, including Lot and his family. Lot's uncle, Abram, when informed of the capture, gathered together his trained slaves and pursued the victors, overcame them, rescuing the prisoners and returning the spoils. It was on Abram's return from this victorious warfare that Melchizedek came forward. (See Genesis 14:1-20.) Paul in a most interesting way explains at Hebrews 7:1-3 (*NW*): "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him and to whom Abraham apportioned a tenth from all things, is first of all, by translation, 'King of righteousness,' and is then also king of Salem, that is, 'King of peace.' In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually."

[3] Following these events "Melchizedek king of Salem brought out bread and wine, and he was priest of the Most High God. Then he blessed him and said: 'Blessed be Abram of the Most High God, Producer of heaven and earth, and blessed be the Most High God, who has delivered your oppressors into your hand!'" (Gen. 14:18-20, *NW*) Paul states: "Behold, then, how great this man was to whom Abraham, the family head, gave a tenth out of the chief spoils. . . . and [Melchizedek] blessed him who had the promises. Now without any dispute, the less is blessed by the greater. If, then, perfection were really through the Levitical priesthood, . . . what further need would there be for another priest to arise after the likeness of Melchizedek and not said to be after the likeness of Aaron? And it is still more abundantly clear that with a similarity to Melchizedek there

1. Who was Melchizedek, and who was made "after his likeness"?
2. Briefly state the circumstances that bring Melchizedek into the record at Genesis 14, and what does Paul have to say about this king-priest?
3. What is Paul's argument at Hebrews 7 concerning the "likeness of Melchizedek"?

arises another priest, . . . according to the power of an indestructible life, for in witness it is said: 'You are a priest forever after the likeness of Melchizedek.' " Paul continues the argument, again quoting Psalm 110:4, saying: "Jehovah has sworn, and he will not feel regret: 'You are a priest forever.' " Who is? Christ Jesus is. "He because of continuing alive forever has his priesthood without any successors. Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them."—Heb. 7:4-7, 11, 15-17, 21-25, *NW*.

4 Jehovah acknowledged Jesus at his baptism in the Jordan. "Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.' " Again at the time of Jesus' transfiguration: "And a voice came out of the cloud, saying: 'This is my Son, the one that has been chosen. Listen to him.' " Also speaking of his second presence as King, the prophetic psalm says: "Jehovah said unto me, Thou art my son; this day have I begotten thee." (Matt. 3:17; Luke 9:35, *NW;* Ps. 2:7, *AS*) The Son and the other anointed sons of God are of the royal house and will live forever and therefore in this relationship the sonship and the priesthood become one and the same. Christ Jesus was chosen priest because he was the Son of God. He lives forever.

5 The fact that neither 'beginning of days nor end of life' was recorded concerning Melchizedek, and that this priest could receive tithes and bless Abram, also that he was 'King of Peace and Righteousness,' is shown by Paul as well describing the eternal Son of Jehovah. He is God's Royal Chief Priest and is head of God's royal priesthood.

6 Psalm 110 prophetically teaches the great work this Royal Chief Priest will accomplish. "Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand will strike through kings in the day of his wrath. He will judge among the nations." (Ps. 110:2, 5, 6, *AS*) This Ruler is the same one spoken of in the Revelation: "And I saw the heaven opened, and, look! a white horse. And one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. . . . He treads, too, the press of the wine of the anger of the wrath of God the Almighty. . . . he has a name written, King of kings and Lord of lords." (Rev. 19:11, 15, 16, *NW*) The Greater-than-Melchizedek is not only a priest with sacrifices to offer, but also a king to conquer and to rule, and this antitypical King of Righteousness does carry on war in righteousness. We therefore can have strong confidence that all iniquity and opposition to Jehovah God will disappear, for Christ rules in righteousness, and then peace will be the everlasting portion of all. He will be the Prince of Peace and the Royal High Priest forever.

4. How does the fact of Jehovah's declaring Jesus as His son make him a perfect priest?

5. Mention some of the ways in which Melchizedek foreshadowed the great Royal Priest.

6. The scriptures at Psalm 110 and Revelation 19 mean what in connection with the royal priesthood?

THE FIRST RESURRECTION

[7] Concerning this royal priesthood under Christ John wrote: "Happy and holy is anyone having part in the first resurrection; over these the second death has no authority." (Rev. 20:6, *NW*) What does this mean? Every Jehovah-fearing creature desires to have the complete assurance of a resurrection. If one could be absolutely sure of a resurrection, then death would *only* be as a sleep. Who are so convinced? Who are so full of faith toward the Creator that they believe without the slightest shadow of doubt they will be resurrected? The answer is, the only ones who can possibly have such assurance are those who are wholly dedicated to Jehovah, and who are truly serving Him with all their heart, mind, soul and strength. God knows and blesses such faithful ones and grants faith. We can all increase our faith.—See Luke 17:5, 6 and 1 Corinthians 12:4, 9.

[8] The sure hope of a resurrection is a powerful force in life. Some will be awakened from the death sleep during the thousand-year rule of the Royal Priesthood of the Greater Melchizedek, and they will be taught the law of Jehovah and, if obedient, will continue in life. If disobedient they will be "cut off" from life. This, then, will be their second time to die, and from it there will not be another resurrection. The first death came as a result of the condemnation on mankind through the original sin of Adam. The second will be their own responsibility. This is not teaching a "second chance," but does indicate that some of the dead from earth's teeming millions will be resurrected.

[9] In the day of resurrection, judgment will be an individual responsibility. The will of Jehovah is carried into effect by His Greater-than-Melchizedek. The purposes of the Most High will be fully known by the royal priesthood in the heavens. Every opportunity will be afforded earth's millions to bring their lives into conformity to Jehovah's will, for they will have a nation of priests ruling over them. Their every failure and every effort will be understood and valued. Mercy, compassion and forgiveness will be generously extended to all. But to the wicked, the hypocrites and the unfaithful, adverse treatment will come, after there has been full opportunity for them to seek and attain peace and righteousness. The administration of the new heaven and new earth will be so different from the present evil system of things. Today there are harshness, lack of understanding, judging from outward appearances, and hypocrisy. In the new system of things the royal priesthood will rule with justice, mercy and kindness. Every member will have experienced the weaknesses of the human flesh, each one of the 144,000 will have known what it has meant to serve Jehovah though often misunderstood, to have continued loving though perhaps the motives were not appreciated. They will have been touched with the infirmities of humankind and will love to help those who are fighting on despite their handicaps. For is it not so today? Jehovah must love those of his people who fight on and do not give up; the ones who keep going, though often burdened with the realization of their own weakness, the ones who hate the flesh that is weak. So it will be in the Kingdom, for position and glory will not change the disposition of the royal priesthood, nor interfere with their obediently applying God's just judgments.

[10] Some of earth's millions merit the judgment of second death while they are living on the earth and before the King-

7. Wherein does complete confidence in a resurrection lie?
8. Will some who are resurrected possibly die, and is there a "second chance"?
9. How will the inhabitants of the earth in the new world be helped so they can live forever?

10. Do some of the wicked merit "second death" even before the thousand-year reign?

dom commences its rule of the thousand years. The great fire in the valley of Hinnom (Gehenna), which burned continuously for consuming the refuse from Jerusalem, was used as an illustration of final extinction to those unworthy. In fact, into this great lake of fire were hurled the bodies of criminals, those not to be remembered. Such were not buried in memorial tombs. They were to perish forever, and their names were to be forgotten. However, let us keep in mind that these bodies were dead when thrown into the fiery valley of Hinnom for destruction. This fire, therefore, became an illustration of the fate of those who die the second death, because such are destroyed. They perish without hope of a resurrection.

[11] Some of the classes to be thus destroyed are named at Revelation 21:8 (*NW*): "The cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion will be in the lake that burns." Then to the haters of Jehovah and his people the warning is sounded: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" The Lord Jesus directed attention to another unworthy, goatish class of persons, saying to them: "I became hungry, but you gave me nothing to eat, and I got thirsty, but you gave me nothing to drink. I was a stranger, but you did not receive me hospitably; naked, but you did not clothe me; sick and in prison, but you did not look after me." Those who treat the Lord's brothers in this way will meet with the judgment of Jehovah's Royal Priest, for he further declares: "Be on your way from me, you who have been cursed, into the everlasting fire." Also the persecutors of God's people, the unbelievers, are to die this death: "It is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus." Again, "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers." It clearly appears therefore that many more persons will be destroyed in this second-death condition than some have been inclined to believe, but it is Jehovah's word we must accept, and not our own wishes and sentimental ideas.—Matt. 23:33; 25:41-44; 2 Thess. 1:6-8; 2 Cor. 4:3, 4, *NW*.

[12] These scriptures certainly remind all of God's people how circumspectly they must walk in this day of judgment. Regardless of whether you are hoping to belong to the eternal royal priesthood or to be one of those subjects of Jehovah's Royal Priest during the thousand years, faithful obedience is required. All must walk in fear and trembling because negligence, unfaithfulness, unbelief, disobedience will merit disqualification, and to those disapproved 'there remains no more sacrifice for sins.' Even now Christ's spiritual brothers are warned: "It is impossible as regards those who have once for all been enlightened and who have tasted the heavenly free gift and who have become partakers of holy spirit and who have tasted the right word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame." "For our God is also a consuming

11. Mention some of the classes to be destroyed.

12. Why must all of Jehovah's people be continually grateful for his undeserved kindness, and what will happen if we lose our gratitude?

fire." (Heb. 6:4-6; 12:29, *NW*) Let all Jehovah's people, regardless of which destiny they are of, hold fast their confidence and be always grateful for Jehovah's undeserved kindness and for the sacrifice of his beloved Son.

[13] Those who are to be heavenly associates of the Greater Melchizedek will be raised immortal. Therefore over them the "second death" has no authority. "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." "He is the beginning, the firstborn from the dead, that he might become the one who is first in all things." Furthermore it is written: "Now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death." (1 John 3:2; Col. 1:18; 1 Cor. 15:20; John 14:2, 3; Rev. 1:5, *NW*) Paul declares: "With a similarity to Melchizedek there arises another priest [Jesus Christ], who has become such, not according to the law of a commandment depending upon the flesh, but according to the power of an indestructible life." (Heb. 7:15, 16, *NW*) Therefore the members of that royal priesthood under the Greater Melchizedek will never be hurt by death, for they too will be indestructible. Paul said: "So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. . . . It is sown a physical body, it is raised up a spiritual body. . . . flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption."—1 Cor. 15:42, 44, 50, *NW*.

[14] The apostle Paul's purpose is expressed: "If I may by any means attain to the earlier resurrection from the dead." (Phil. 3:11, *NW*) The "earlier resurrection" is the same as the "first resurrection." The expression "earlier resurrection" is from the Greek *exanástasis* and is used here in a particular sense and is different from *anástasis*, meaning "resurrection." It is not the "general" resurrection that Paul is here referring to, but he desires to be one of those raised "earlier" from the dead, for such have the pre-eminence over the general dead. It is a special resurrection. It is the chief, as to both time and importance. Paul said: "But each one in his own rank: Christ the firstfruits, afterward those who belong to the Christ during his presence." (1 Cor. 15:23, *NW*) Christ has been invisibly present in his kingdom since A.D. 1914, and those who died faithful belonging to him as members of the royal priesthood have had this "earlier resurrection" since his coming to the temple in 1918.—Mal. 3:1-5; Rev. 11:15 to 12:5.

13. How can it be that "second death" has no authority over those of the royal priesthood?

14. What is meant by the "first resurrection"? How do we know Paul looked forward to sharing in it?

RULE FOR A THOUSAND YEARS

[15] The royal priesthood will rule for a thousand years. During that rule Satan, the great opposer, will be in complete restraint. It is written: "And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended." (Rev. 20:2, 3, *NW*) This marvelous insight into the future purposes of the Most High God thrills with pleasure those who are living in harmony with God's organization. Such a prospect lifts us up and causes us to have a vision of the glorious time just ahead. Surely, then, when we see the promised new world and that it is so near, we want to do everything we possibly can to ensure our entering in. Our Royal Priest

15. Will Satan be bound before or during the thousand-year reign? Also can Christ be enthroned as King before the thousand-year reign?

now reigns in heaven. "And I saw the heaven opened, and, look! a white horse. And one seated upon it is called Faithful and True, and he judges and carries on war in righteousness." (Rev. 19:11, *NW*) "'Come!' And I saw, and, look! a white horse, and the one seated upon it had a bow, and a crown was given him, and he went forth conquering and to complete his conquest." (Rev. 6:1, 2, *NW*) This King-Priest rules now while Satan and his organization are still in existence. The Greater Melchizedek rules among his enemies.

[16] Christ Jesus was enthroned in heaven as King in 1914, and he has work to do from that year until Armageddon. This period of time is known as "the day of Jehovah." Jehovah declares respecting his Royal High Priest: "Yet have I set my king upon my holy hill of Zion. . . . Thou art my Son; this day have I begotten thee." God brings him forth as the Ruler and commands: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Go forward then! You are now the King to rule! Conquer them! Bring the nations into subjection! "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:6-9) Again Jehovah says: "Rule thou in the midst of thine enemies. . . . Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath." (Ps. 110:2, 4, 5) The High Priest, Jesus Christ, enthroned as king, performs these mighty works before the glorious thousand-year reign of peace sets in: "When he has destroyed all government and all authority and power. For he must rule as king until God has put all enemies under his feet."—1 Cor. 15:24, 25, *NW*.

16. Explain how Psalms 2 and 110 prove that after the enthronement of Christ as King much work has to be accomplished pertaining to Satan and his organization.

[17] The King Christ Jesus is enthroned in heaven, and the last days of this old system of things are here. Satan knows that he has but a short period of time left, and 'this generation' is assured by Jesus that it "will by no means pass away until all these things occur." (Matt. 24:34; Rev. 12:12, *NW*) Knowing and believing these truths, our faith is sure. Our confidence is not built upon dates, and never was; for, in fact, the signs of the fulfillment of prophecy are far more convincing than even dates. True it is, Jehovah made mention of years and days, and it is pleasing to Him for us to gain understanding of them; but let us always remember that Jehovah God is the Most High, and it is actual faith in him that counts, and always has. Faith in Christ Jesus, the beloved Son, and in his sacrificial work and his glorious priestly service is our assurance. Knowledge and acceptance of his rulership give us hope and joy. Just which year or month we shall know of the actual defeat and binding of Satan for the thousand years is not of great moment. We do know that these events prophesied long ago are now coming to pass, and happy and blessed are our eyes if we see them. Actually the movements of Jehovah God in and through his theocratic organization form the strongest proofs of the commencement of the Kingdom, though we are all aided by the prophesied events occurring among the nations.

[18] This is Jehovah's day. "This is the day which Jehovah hath made; we will rejoice and be glad in it." For this day it is written: "This is the gate of Jehovah; the righteous shall enter into it." "Open ye the gates, that the righteous nation which keepeth faith may enter in." Again it is

17. (a) What makes us sure and gives us confidence that Christ Jesus was enthroned in 1914 (A.D.), and are we really depending upon dates for our faith? (b) From where do we get our strongest and surest proof concerning the establishment of Jehovah's kingdom?

18. How has the new nation been brought forth, and what does this mean?

written: "Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once?" Yes, we 'have heard such a thing.' Jehovah has fulfilled his word and produced such a thing during this day of Jehovah. This is marvelous in our eyes. The nation of his restored spiritual Israel is brought forth. It exists since A.D. 1919 as the nucleus of the New World society. This fact is greater proof of the Kingdom than even the signs seen in the disputes, quarrels and fighting among the nations of this old world. The spiritual nation is here and the King, Christ Jesus, the Greater Melchizedek, rules.—Ps. 118:24, 20; Isa. 26:2; 66:8, *AS*.

[19] The evidence of this wonderful event is realized on earth by the movement in this visible theocratic nation. Jehovah God is the Sovereign and rules over it. Shortly all the members of the royal priesthood will be gathered together in heavenly glory, and then the kingdom of priests will rule from heaven and over all. Upon earth will be the visible representatives of this theocratic government. These representatives will be "princes" (*sarim'*), having the oversight of all matters pertaining to visible human society. The nucleus of this human society is now being unified, organized and trained for the future thousand-year service.

[20] The coming thousand-year period is the seventh thousand-year period since man's creation, hence the final thousand years of Jehovah's great sabbath day. It is into this great sabbath of the rest of Jehovah that his faithful ones enter. "For in one place he has said of the seventh day as follows: 'And God rested on the seventh day from all his works,' and again in this place: 'They shall not enter into my rest.' " Paul shows that there is a place of rest, "a sabbath resting for the people of God." (Heb. 4:4, 5, 9, *NW*) By faith the members of the royal priesthood enter into God's rest or sabbath now. Shortly the millennial sabbath of Christ's reign will commence for mankind and endure for the thousand years. Jehovah's blessing will be on that day. Peter states its length, saying: "Let this one fact not be escaping your notice, beloved ones, that one day is with Jehovah as a thousand years and a thousand years as one day." (2 Pet. 3:8, *NW*) The psalmist said to God: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90:4) With Jehovah, the Absolute One, there is no limitation. A thousand years just as yesterday—like a vanishing day—gone! The whole thousand years to Jehovah when he reviews it and surveys it, just as yesterday appears to us when it is passing away. Like a fragment of the night is a thousand years to the Creator. It leaves not a trace. There is hardly a similitude we can use to express the timelessness of Jehovah. It surely inspires fear and reverence.

[21] No wonder the saints are called upon to shout for joy. (Ps. 149:5) We are at the threshold of this peaceful millennium. The brightness of that day is already showing on the horizon. "Joy cometh in the morning." (Ps. 30:5) The joy of Zion cannot be excelled by any other pleasure. The great Ruler is here. Jehovah's Royal Priesthood in heaven takes over the authority for ruling this earth's affairs. The psalmist breaks forth saying: "Thy people offer themselves willingly in the day of thy power, in holy array: out of the womb of the morning thou hast the dew of thy youth." (Ps. 110:3, *AS*) The marvelous fulfillment of prophecy in these days pertaining to Christ Jesus, the glorious office he occupies

19. The fact that Jehovah has now established a theocratic nation with a royal priesthood means what?
20. What is shown and indicated by the fact that the thousand-year reign is the seventh thousand-year period?
21. Show how Psalm 110:3 is receiving fulfillment at the present time.

and all the wondrous acts he is now performing and will yet bring to pass are like the antitypical fulfillment of the holy, beautiful garments worn by the high priest in office on festive occasions. This royal priestly order the Son of Jehovah leads forth to holy battle against Satan and his wickedness. A new nation is in existence, marvelously, yes, miraculously born from the operation of Jehovah's spirit and love. Numerous fresh and vigorous people, like the pearly dew, the children of the dawn. Companions and fellow fighters, even hundreds of thousands are brought forth with the new nation. For this text has the thought of productivity—an innumerable company. Yes, here comes forth an army of willing ones, having the alacrity of youth. It is a day for mustering the people of Jehovah into an organized service.

[22] Jehovah's people are vigorous and active. They are as young warriors and they follow the priestly King wherever he goes. It is not a mercenary army, but one that serves out of love. It is clad in the robes of holiness, and all are singers. They are truly soldiers of a Priest-King. They serve in righteousness and for a holy cause of righteousness, and nothing stops them. True it is, this nation has only just appeared in these last days; that is how Jehovah said it would be, a multitude, a sudden, unexpected, marvelous appearing. Like young children "from the womb of the morning," Jehovah's faithful ones "worship Jehovah in holy array." (Ps. 29:2, *AS*) We are satisfied that Jehovah is in the heavens. He is the God of heaven and earth. His Son, Christ Jesus, is the universal Royal Priest, the Greater-than-Melchizedek, and now has been enthroned and is functioning as a priestly king. With him will be 144,000 members, the majority now raised to heaven and the remnant still on earth. Now are gathering together the "great crowd" of earthly followers, for God's favor has turned to the nations to bring forth this class. (Rev. 7:9-14, *NW*) Shortly Satan will be bound for the thousand years and the Royal Priesthood will be ruling for that great millennial sabbath, bringing blessings of peace, life and happiness to the millions of earth's inhabitants. Let us, therefore, in gratitude "worship Jehovah in holy array!"

22. Why is it that Jehovah's new nation is so vigorous and active, and what is it that gives this people of Jehovah so much satisfaction?

● How can we harmonize Deuteronomy 14:21 (*NW*), "You must not eat any dead body," and Leviticus 11:40 (*NW*), "And he who eats any of its dead body will wash his garments and he must be unclean until the evening"?—D. H., Eire.

Actually, there is no disharmony between these two texts. One prohibits eating an animal that died of itself or was found dead, and the other shows the penalty for eating in violation of the prohibition. The mere fact that the eating of a dead body is forbidden does not mean that will never take place. The Law contained prohibitions of many things, but it also contained penalties for violating those prohibitions. The mere fact that a thing was prohibited did not of itself mean it would never be indulged in; hence penalties were set up to give force to the prohibitions. There were prohibitions against stealing, talebearing, adultery, murder, and many other sins of varying magnitude, and penalties of varying severity were fixed by the Law to guide Israel in dealing with violators. So it was in the matter of eating a dead body.

ANNOUNCEMENTS

ENGAGE IN PASTORAL WORK WITH THE SHEPHERD-PRINCE

All men are like sheep from many standpoints. Like sheep they have been prone to follow a leader en masse. Ambitious men have assumed to be shepherds of humanity, only to take advantage of these "sheep" and serve themselves. Mankind has gone astray from God and has been subjected to all kinds of hardships. But the end of such things is near, for Jehovah God, the Great Shepherd, is directing a marvelous pastoral work world-wide to gather honest-hearted men to his fold before the rapidly approaching storm of Armageddon strikes. (Ezek. 34:23, 24) He knows those who belong to him and will lead sheeplike ones who listen to his voice to fountains of living waters. Have you been assisted to a clearer understanding of the Bible by studying the *Watchtower* magazine? Just as it has assisted you, it will assist others.

"WATCHTOWER" STUDIES

Week of May 2: The Royal Priesthood.
Week of May 9: The "Likeness of Melchizedek."

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What confession of failure was made by a noted British cleric? P. 195, ¶4.
- ✓ Why Jehovah did not always defend the Israelites? P. 197, ¶4.
- ✓ How the nations prove they do not believe Jehovah? P. 199, ¶2.
- ✓ What causes earth's woes? P. 200, ¶3.
- ✓ Why a particular tobacco smoker attracted attention? P. 201, ¶2.
- ✓ Why a tobacco-stained body is not compatible with the Christian ministry? P. 202, ¶3.
- ✓ Why the Bible does not specifically mention tobacco? P. 204, ¶1.
- ✓ What inconsistency a leading religion shows about morals? P. 205, ¶4.
- ✓ What growth Jehovah's witnesses have experienced in Peru? P. 207, ¶5.
- ✓ What pastoral work Jesus is now directing? P. 208, ¶2.
- ✓ Who make up the royal priesthood? P. 209, ¶1.
- ✓ Why the royal priesthood did not come solely from Israel? P. 210, ¶4.
- ✓ What miraculous and delightful events will accompany the temple's completion? P. 213, ¶12.
- ✓ What purity is required of the heavenly royal priesthood? P. 214, ¶15.
- ✓ What Melchizedek was like? P. 216, ¶2.
- ✓ How Melchizedek pictured Christ? P. 217, ¶5.
- ✓ Who can be sure of a resurrection? P. 218, ¶7.
- ✓ Why Jehovah's witnesses are not particularly concerned about which year and month Jesus will defeat Satan? P. 221, ¶17.
- ✓ What new nation has been brought forth? P. 221, ¶18.
- ✓ Why now shout for joy? P. 222, ¶21.