



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 15, 1954

Semimonthly

**RELIGION IN POLITICS MEANS
WAR WITH GOD**

**THIS GENERATION'S DISGUSTING
ALLIANCE**

DOES GOD REALLY CARE?

MAY CHRISTIANS EAT MEAT?

WATCH YOUR STRENGTH!

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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".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*
Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

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

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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

Printing this issue: 1,825,000 Five cents a copy

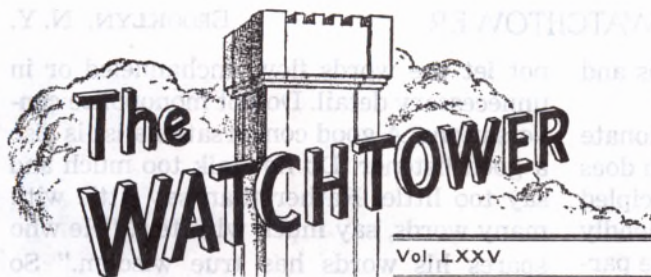
PUBLISHED IN THE FOLLOWING LANGUAGES

Semi-monthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Cibemba
Cinyanja	Ciabona
Danish	Greek
English	Ibo
Finnish	Kanarese
French	Korean
German	Malayalam
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Hollandish	Portuguese
Ilocano	Russian
	Sesotho
	Siamese
	Silosi
	Slovak
	Ukrainian
	Urdu
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington, C. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
**JEHOVAH'S
KINGDOM**

Vol. LXXV

July 15, 1954

Number 14

WATCH YOUR STRENGTH!

WE ARE usually on guard against our weaknesses, lest we fall. But did it ever occur to you that we should watch our strong qualities? Good traits carried to excess can become foibles that cause our downfall.

It is written in the Bible: "Do not be over-righteous, and be not excessively wise; why should you ruin yourself? The best way is to take the one line, and yet not avoid the other; he who stands in awe of God shall avoid both extremes." (Eccl. 7:16, *AT*; 7:18, *Mo*) We should strive to do what is right, and avoid the extremes of unrighteousness and self-righteousness. We should seek knowledge, but not ambitiously to outshine others and become wise in our own conceit. That would be to our ruin.

Unity and harmony should reign in Jehovah's organization. But to push this into rigid uniformity would be wrong. Organizational unity does not call for crushing variety and individuality. We should have courage to be ourselves.

Jehovah's people should show friendliness and be sociable. But extreme sociability wastes time and makes one seem lost when alone. One who cannot be alone is shallow. Small wonder that he is bored by his own company. A person of inner wealth often desires privacy and retires to be alone for study, meditation and prayer. Jesus did. Remember?

Theocratic training should give us confidence, but we should not become over-

confident and exhibit arrogance. Our conviction in the truthfulness of Jehovah's Word should be strong and we should explain it with confidence, but to become inflexible and dogmatic would be an unwise extreme. We should speak with the gentleness and modesty of mature wisdom that does not need to be bolstered by arbitrariness.

Some are naturally candid, frank and outspoken, which only commends them. But they must guard against becoming tactless, blunt and cutting. Others are very tactful, know where to draw the line. If we become overtactful we may become vague and evasive, watering down Jehovah's message until it loses its point.

If one of your strengths lies in conscientiousness as to duty, beware of self-tormenting overconscientiousness and perfectionism. You are a hard worker. That is commendable. But do not be so fussy that you go far beyond the practical requirements of a matter, exhausting yourself needlessly, and perhaps bringing on a breakdown. Restless activity not balanced by reasonable and natural periods for relaxation of mind and body is slow suicide, not sacrifice.

Follow the simple rules of healthful living that you have learned work for you, and enjoy life. Apply these rules too strictly and you will become a self-centered faddist constantly fretting and talking about

your health, food and drink, vitamins and minerals.

If you are of a loving and affectionate nature, be careful that your affection does not turn into sweetish and unprincipled sentimentality. Do not limit your friendly affection to a few favorites. Do not be partial. You have many brothers. Widen your heart and numberless good friends will find room in it. True, Jesus loved John particularly, drawn to him because of inner kinship, both of them being loving and fearless. But Jesus did not limit his friendship to John alone, did he? Neither should you limit yours.

Not a few of you are eloquent and of a ready tongue, gifted with a free flow of thoughts and words. Control this gift. Do

not let the words flow unchanneled or in unnecessary detail. Do not monopolize conversations. A good conversationalist is also a good listener. Do not talk too much and say too little. Rather than say little with many words, say much with few. "He who spares his words has true wisdom." So count your words and you will make your words count. Bubble over with truth, yes; but do not babble. Remember, even silence can be eloquent at times. "Even a fool is counted wise, if he keep silent—intelligent, if he close his lips."—Prov. 17:27, 28, *AT*.

So while guarding against our weaknesses let us watch over our strengths, remembering: "He who stands in awe of God shall avoid both extremes."

Does God Really Care?

BY WAY of illustration, think of a man with vast holdings. One of his choice possessions he places in the care of his children, to belong to them and their offspring after them. It is a vast land of superb natural beauty, productive of all its dwellers desire. The father instructs the children in the care of the land and the animal life upon it. No want is lacking, no needed instruction is withheld. Mistakes are forgiven, correction is mercifully offered. He sends his representatives to guide and direct, and letters to instruct and correct. But the children rebel, their offspring are bent toward evil. They mar the beauty of the land, ruin its soil, exploit its resources, slaughter its wildlife and war among themselves. They ignore their father, disregard

Has God abandoned the earth? Does he care what men say or do? Is he concerned in earth's affairs or its destiny? Many today say he does not really care, that he does not see the evil, that he will not act to halt it. Does the Bible agree with this view? Do the facts fit it? Does God no longer care for man? Or is it man that no longer cares for God?



his instructions, refuse to read or follow his letters, persecute and kill his representatives. Because of this their woes increase, but they harden in their wicked course and even turn to another as their master. For being unappreciative, unfaithful, unloving, their misery multiplies and bitterness sinks its roots deep. And though they refuse to reform and return in obedience to their father's care, they raise caustic cries that he does not really care for them, that he has abandoned and forsaken them. Are not their charges ridiculous? Do not they have things backward? Rather than their father's forsaking them, have they not for-

saken him? Rather than their father's not caring, are not they the ones that do not care?

So it is with Jehovah God and men on the earth. God created the universe. His holdings are vast, limitless. The earth and its fullness are his. He made it for man, put man on it, told him to fill it, dress it, keep it, care for it and for the animal life on it. He instructed man, and when man went wrong he corrected man. He sent priests and prophets as his representatives, but they were persecuted and killed. His own Son they foully murdered. His letters were compiled in a book called the Bible. It is in millions of homes, but is read very little and obeyed much less. Men in general have abandoned Jehovah, his Word, his way, and have turned to this world under Satan, "the god of this system of things." "The whole world is lying in the power of the wicked one." Their tongues may say they serve Jehovah, but their deeds say they serve Satan: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him?" By their exploitation of the earth, the shaving off of the forests, the ruining of the soil, the gouging out of its precious metals for misuse, the wanton slaughter of animals and the gory killing of their fellow men, wicked worldlings prove they are serving Satan. They bring forth his fruits. Any verbal whisper to the contrary is drowned out by the mighty shout of their deeds.—2 Cor. 4:4; 1 John 5:19; Rom. 6:16, NW.

But despite the undeniable forsaking of God by men of this world, some cry out in bitterness that God has forsaken men, that he does not really care about the earth or men on it. Any who think that Jehovah is ignoring the earth only prove that they are ignoring his Word. God is not blind to the good and evil of men, even if many

men have closed their eyes to the promise of reward and retribution from God. "The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." "My eyes are upon all their ways, they are not concealed from me, nor is their guilt wrapped up from my sight. And I will doubly repay their guilt and their sin." "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." Men who today think that God does not care are not the first to so blunder.—2 Chron. 16:9, AS; Jer. 16:17, 18, AT; Heb. 4:13, NW.

EXAMPLES THAT PROVE GOD CARES

Prior to the flood of Noah's day "the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time." Did Jehovah care? So much so that he "felt regrets that he had made men in the earth and he felt hurt at his heart." He cared so much that he determined to act: "I am going to wipe men whom I have created off the surface of the ground." But he did not regret making obedient men such as Noah and his household. He cared so much for them that he instructed them in how to survive the flood, and because they followed his instructions they were preserved. Then all except Noah's household were concentrating on selfish pursuits and fleshly lusts, oblivious to Jehovah's will or warning. Today the majority pursue a self-centered course, not caring about Jehovah's pleasure or purpose. Our day was pictured by Noah's, as Jesus said: "Just as the days of Noah were, so the presence of the Son of man will be."—Gen. 6:5-8; Matt. 24:37-39, NW.

Sodom and Gomorrah were cities that had become grossly wicked and depraved,

not even ten righteous ones residing there. But Lot was distressed by their loose conduct and "was tormenting his righteous soul by reason of their lawless deeds." Lot cared. So did Jehovah, for he sent angels to destroy these cities, which angels said: "The outcry against them has grown loud before Jehovah, so that Jehovah sent us to destroy the city." But the perverted inhabitants generally did not care. When Lot gave warning to these scoffers "he seemed like a man who was joking." But the fiery destruction that followed was no joke to those cities then, nor is it now, for these cities "are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." And Jesus said that just as that rain of fire and sulphur caught them unawares, "the same way it will be on that day when the Son of man is to be revealed."—2 Pet. 2:8; Gen. 19:13, 14; Jude 7; Luke 17:30, NW.

During the period when judges ruled Israel faithful Gideon thought Jehovah had abandoned them because of the troubles befalling them from enemies round about, and Gideon said: "Now Jehovah has deserted us and he gives us into the palm of Midian." But not so, for Gideon himself was used to deliver Israel from the Midianites.—Judg. 6:13, NW.

In Solomon's day some thought oppression and injustice went unnoticed, but Solomon taught that Higher Powers watched the wickedness of human officials: "If you see the oppression of the poor, and justice and right exploited in the province, be not amazed at the situation, for one high official watches over another, and there are those higher than both." Because punishment seems slow in coming many men think it is never coming and set out on a course of evil, convinced God does not care: "Because the sentence upon an evil deed is not quickly executed, therefore the minds of the sons of men are fully deter-

mined to do evil. Even though a sinner does wrong a hundred times and still continues living, yet I know that it shall be well with those who fear God, who are in awe before him; but it shall not be well with the wicked, nor shall he prolong his life." The sinner may seem to prosper while the righteous suffer, but the life of the wicked will not be prolonged to last forever in Jehovah's new world. Now what befalls the righteous would more fittingly descend on the wicked, while what happens to the wicked would be more appropriate for the righteous: "There are righteous men to whom it happens in accordance with what should be done to the wicked, and there are wicked men to whom it happens in accordance with what should be done to the righteous." This perversion of matters is only temporary. Jehovah will reverse things permanently in his new world, because he does care.—Eccl. 5:8; 8:11-14, AT.

During a time of stress in Judah the enemies of God are portrayed as saying to themselves: "God hath forgotten, he hideth his face, he will never see it." Still later, when many from Judah had already been taken into Babylonian captivity, those yet in Jerusalem thought that Jehovah would not see their idolatry, that he had forsaken the land, that he did not care: "Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say, Jehovah seeth us not; Jehovah hath forsaken the land." "Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgment: for they say, Jehovah hath forsaken the land, and Jehovah seeth not." But Jehovah did see and he brought a retribution on the evildoers, giving them over

to sword and famine and pestilence and captivity.—Ps. 10:11; Ezek. 8:12; 9:9, AS.

GOD SOON TO SHOW HE CARES

Jehovah's announced purpose is that the earth shall abide forever, shall be inhabited forever, and shall be at peace forever. That purpose will not be thwarted by man or Devil: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." How? By means of his promised new world of righteousness. The world of Noah's day turned wicked and perished in the flood. This present evil world is doomed to fiery destruction at Armageddon. Then our waiting will be at an end: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." It is concerning this new world that the Bible says: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." Just as Noah survived the death of the preflood world, men today who exercise faith will survive the death of this pre-Armageddon world. Why is the end of the old and the complete establishment of the new so long in coming? Not because God does not care, but because he does care: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." He allows time for a warning to be given as he did in times past, so that the good to be saved can separate from the wicked to be destroyed.

But this mercy and long-suffering is misinterpreted by ridiculers whose presence in these last days was foretold: "In the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our

forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.'" They deliberately ignore the facts, "according to their wish." Elsewhere it is foretold that "in the last days" "wicked men and impostors will advance from bad to worse, misleading and being misled." But their increase is no cause for concern to Jehovah's witnesses: "Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in Jehovah, and do good." Their springing up in increasing numbers was foretold for the last days of this old world and only precedes their destruction: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever."—Isa. 46:11; 2 Pet. 3:3-13; John 3:16; 2 Tim. 3:1, 13, NW; Ps. 37:1-3; 92:7, AS.

MEN, NOT GOD, DO NOT CARE

At Armageddon Jehovah will show that he cares, that he notes the good and observes the bad, and will remember each group either to preserve or destroy in keeping with its works. Throughout man's existence on earth Jehovah has shown that he cares. Even after Adam and Eve sinned he provided them with clothing. He allowed them to remain on the earth and produce offspring. The bounties of the earth were for their use, without any discrimination: "He makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." In love and mercy he held off destruction when justice cried out for it. His patience and long-suffering to allow time for men to come to their senses and repent and reform have been misinterpreted by the wicked as weakness or indifference on God's part. His

leniency they have misused to drift farther and farther from Jehovah, to pile ever higher their abuse of earth and animals and fellow men. At Armageddon their drifting will be brought to a dead halt, when Jehovah finally rises up "to bring to ruin those ruining the earth."—Matt. 5:45; Rev. 11:18, NW.

Men today may say that Jehovah does not care, that he does not notice, that he has forsaken the earth. Actually, they are only seeking to justify their forsaking of Jehovah and his Word. They would have it appear that God abandoned them first, and hence they are justified in departing from him. Jehovah never abandoned Israel until that nation forsook him for other gods: "As for you, you abandoned me and took up serving other gods. That is why I shall not save you again. Go and call for aid to the gods whom you have chosen. Let them be the ones to save you in the time of your distress." Jehovah abandons no one today who holds to him and his service, who is guided by his Word and trusts in his power. The majority of men today have put their trust in other men, in human schemes and organizations, in armies and weapons, in science and false gods. It is the choice they have made. They do not care for Jehovah, or for his Word the Bible, or for his faithful witnesses. On the contrary, they show hatred for God and his Word and his people. They have chosen new gods. When Armageddon comes let them cry to their chosen gods for deliverance from Jehovah's wrath.—Judg. 10:13, 14, NW.

Jehovah said to Israel: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, seed of evil-doers, children that deal corruptly! they have forsaken Jehovah." That nation not only abandoned Jehovah as the source of life-giving truth, but also sought out death-dealing

falsehoods to take its place: "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." As a result the nation was destroyed. The same result will come to the nations today that have forsaken Jehovah in deed, regardless of how much hypocritical lip service they accord him. As it is with a man, so it is with the nations: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit." The nations sow to the flesh.—Isa. 1:3, 4; Jer. 2:13, AS; Gal. 6:7, 8, NW.

THE NEW WORLD SOCIETY CARES

During this generation Jehovah is gathering out from the old world men who care for him and his principles, who will prove their love by deed as well as by word. They are rapidly growing into a great crowd of praisers, gathered from every nation and race and tongue. Abandoning the ways of the old world, they are truly a new-world society destined to live eternally in the promised new world of righteousness. Do you want to be a part of that? Then "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect. Hold a good conscience." Prove you love Christ: "If anyone loves me, he

will observe my word." Prove you love God: "This is what the love of God means, that we observe his commandments."—Rom. 12:2; 2 Tim. 2:15; 1 Pet. 3:15, 16; John 14:23; 1 John 5:3, NW.

Thus you will prove you care for Jehovah, and he will really care for you. Prove you are in harmony with his purpose concerning the earth by living now as he expects new-world inhabitants to live. Show that you love the earth's beauty by preserving it, that you love its animal life by kindly using it, that you love peace and

morality and righteousness and godliness by seeking those things now. Prove your love for your neighbor is as great as your love for yourself by preaching the good news of this new world to him now. Demonstrate that you care for Jehovah's Word and his vindication by faithfully maintaining integrity despite the ridiculings and persecutions of this maddened old world under its crazy god Satan. Display all this and Jehovah will really care for you, now and forever in the promised new world of righteousness.

May Christians Eat MEAT?

A CHRISTIAN is one who has dedicated himself to do God's will and to follow in the footsteps of Christ Jesus. To the best of his ability he must do that which God's law requires him to do and must refrain from that which it forbids. Is the eating of meat among the things the Christian is forbidden to do?

Yes, say many vegetarians who profess to be Christians, such as the Seventh-day Adventists. According to certain vegetarians the command, "You must not kill," prohibits the taking not only of human life but also that of the lower animals.—Ex. 20:13.

The Bible reveals our great Lawmaker, Jehovah God, as a God of love, justice, wisdom and power. All his ways and laws are therefore always just, loving and right, and we, as imperfect human creatures, can no more improve on his love and justice than we can excel him in wisdom and power. Obvious as this is, it is necessary to remind ourselves of this fact, for the



position taken by those who base their vegetarianism on religious grounds actually implies a criticism of God's ways and laws. Such a course is presumptuous.

Vegetarianism (the term first appeared about a century ago, although the idea is some three thousand or more years old) may have some merit for some from a health and economic standpoint, but if the killing of the lower animals were the same as the killing of man, that is, morally wrong, could we imagine a God of justice and love looking with favor upon the animal sacrifice Abel offered, at the same time rejecting Cain's vegetarian offering? In that some vegetarians scruple against the killing of animals and yet don a uniform and kill in time of war they may be said to bear a resemblance to Cain who offered a vegetable sacrifice yet killed his brother.

And was not Jehovah well pleased with the sacrifices Noah offered after he left the ark? Did not Jehovah command the Jews to offer many sacrifices of animals and annually to eat the passover lamb? Did he not time and again show his approval of animal sacrifices by sending down fire from heaven to consume them?

Nor did Christ Jesus institute vegetarianism either by precept or example. He ate the passover lamb. He also ate fish, doing so even after his resurrection. And did he not take a few loaves and fishes and feed therewith many thousands on two occasions, marvelously supplying them with fish, with meat? Had he felt it wrong to eat meat would he have miraculously filled the nets of his disciples with fish, as he did on two occasions? And in sending forth his disciples, did he not command them to eat whatever the people set before them and did he not say that it was not what entered a man that defiled him but what came forth from his heart?

True, Paul stated that he would not eat meat if it stumbled his brother, yet let it be noted that throughout his letters he shows that it is not wrong to eat meat: "One man has faith to eat everything, but the man who is weak eats vegetables. [Note it is the vegetarian who is weak in faith, immature.] Let the one eating not look down on the one not eating, and let *the one not eating not judge the one eating*, for God has welcomed that one."—Rom. 14:2, 3, NW.

And rather than all quitting the eating of meat for the sake of the weak ones, the implication is that the weak in faith should become strong enough also to be able to eat meat; for note Paul's further words on the subject: "Everything that is sold in a meat market keep eating, making no inquiry on account of your conscience, for 'the earth belongs to Jehovah, and so does its fullness'. If anyone of the unbelievers

invites you and you wish to go, proceed to eat everything that is set before you, making no inquiry on account of your conscience."—1 Cor. 10:25-33, NW.

Note further Paul's prophetic words regarding the last days when some would depart from the faith and would be "commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. The reason for this is that every creation of God is right and nothing is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it."—1 Tim. 4:3-5, NW.

Nor were animals used only for food. Throughout the Scriptures we read of leather being used, for wineskins, for girdles, for sandals, for the covering of the tabernacle. God himself, in the very beginning, provided a covering of skins for Adam and Eve. Yes, the lower animals were made for man's enjoyment, health and comfort. He may use them for beasts of burden and let them provide him with eggs and dairy products as well as meat and leather. They were not made to live forever, as was man, but "born naturally to be caught and destroyed."—2 Pet. 2:12, NW.

REFUTING VEGETARIAN ARGUMENTS

The argument is presented that God did not give man meat to eat in the beginning. True, but when he restated his procreation mandate to the Flood survivors he did grant meat as food: "Every creeping animal that is alive may serve as food for you." Only blood was forbidden: "Only flesh with its soul—its blood—you must not eat."—Gen. 9:3, 4, NW.

The fact that Daniel and his three companions refused to eat meat cannot be used as an argument in favor of vegetarianism, for they based their objection to taking of

the king's fare upon the Mosaic law, which does not apply to Christians. At best, their course is only an argument in favor of health.—Dan. 1:8-20; Rom. 6:14, 15.

Vegetarians like to quote Isaiah 66:3 (RS), "He who slaughters an ox is like him who kills a man." But the context is not discussing the matter of food but of sacrifices. If those words forbid the eating of food then the Christian may not eat cereals, for the text also states: "He who presents a cereal offering, like him who offers swine's blood."

The vegetarian applies to the lower animals Jesus' words: 'If you do it unto one of the least of these, you do it unto me.' But note the complete verse: "To the extent that you did it to one of the least of these *my brothers*, you did it to me." (Matt. 25:40, NW) Are the lower animals the brothers of Jesus, the Son of Jehovah God?

Nor can Jesus' words, "Happy are the merciful," be used to advocate vegetarianism, for then Jesus himself would have been unmerciful, for he certainly ate flesh, as we have seen. Jehovah glories in the fact that he is merciful, kind and loving, and in view of all his commands, to eat the passover lamb and to offer animal sacrifices, and his own use of the skins of animals to clothe Adam and Eve, it must be apparent that being merciful does not require man to refrain from using lower animals for his benefit.—Matt. 5:7, NW.

In their zeal to find support for their teaching some vegetarians claim that the four canonical gospel accounts were radically changed and that originally they contained many references to Jesus' words forbidding the use of meats and many inci-

dents telling of his kindness to animals. These claims are based on the apocryphal work *The Gospel of the Holy Twelve*, purported to have been written by the Essenes and translated by one Ouseley. In view of the abundant evidence of the canonicity of the four Gospels, this apocryphal work is a palpable fraud promulgated to justify the teachings of the Essenes, for it contains no reference to Jesus' feeding the multitudes with the loaves and fishes, nor any other reference to his eating fish. Jesus is even made to refuse to allow the pass-over lamb, brought to him by Judas, to be killed!

Mankind ever goes to extremes, doubtless at Satan's instigation. Thus on the one hand we have the wanton slaying of animals for sport, or the inflicting of terrible sufferings upon dumb brutes in the name of medical science; and on the other hand we have sentimentalists who would put the lower animals on the same level with man and some of whom would even hold out to the brute creation the hopes of a resurrection and everlasting life in heaven. God's Word condemns cruelty to animals, telling us: "A righteous man regardeth the life of his beast." (Prov. 12:10) But it holds out no hope of everlasting life for them, for that is dependent upon taking in knowledge of Jehovah God and Christ Jesus, living a life in harmony with God's will and confessing the truth to others. The brute creation cannot do these things.

Vegetarians may point to Ovid, Socrates, Plato, Plutarch, Pythagoras, Aristotle and many others to support their position, but they cannot enlist any Scriptural support, for according to the whole testimony of the Bible Christians may eat meat.



The New World Society in the GUIANAS

ON THEIR way to the Zandery airfield in Surinam, the president of the Watch Tower Society, N. H. Knorr, and his traveling companion, M. G. Henschel, stopped briefly at the airport in British Guiana. They were quite surprised to meet some of the Watch Tower missionaries at that airport, because the airport is many miles from Georgetown, the capital city, and the roads were very bad at this season of the year. It showed how members of the New World society are interested in each other, and those two travelers appreciated very much the kindness and hospitality shown by the brothers in British Guiana, whom they were to visit again in a few days.

It was quite late at night when the plane landed at Zandery airfield, but the brothers were on hand to meet their visitors and welcome them to Surinam with great joy. The brothers in Surinam had looked forward to this occasion for many weeks. They had arranged for a great advertising campaign for their public meeting and a special three-booklet offer of literature was used from house to house so that the brothers could get around the territory quickly and deliver an invitation to every home to attend the assembly, especially the public lecture.

All the brothers in Surinam felt the responsibility they had in connection with this assembly, and they used every possible opportunity to get out into the territory. When they had territory that was not completely covered they would always put that



first and other things they had to do came second. Everyone wanted to see that his territory was completely covered with invitations so that the people would know about the assembly of Jehovah's witnesses in the capital of Surinam.

The assembly sessions were held in a Chinese club called Kong Ngie Tong. Because the visit of the brothers was midweek, meetings were arranged for the eve-

ning periods so as to allow all those engaged in secular work to attend the sessions in the evening. Most of the Kingdom publishers in Surinam live in the vicinity of Paramaribo, so it was convenient for them; and the others who lived in other towns came in and spent their week in the capital and had a fine time engaging in the field service.

The brothers did their best to make a beautiful platform. They painted the background picture and then arranged many plants and flowers around the platform so that it would look inviting and fresh. Everyone enjoyed sitting nearby.

It happened to be in the rainy season of the year for Surinam, and the rain did interfere with the meetings to some extent. Just before the sessions got under way on Monday evening, January 18, 1954, the heavens opened up and the water poured down. In Surinam when it rains the only thing to do if you want to keep dry at all is to find cover. Anyone who is out for a few seconds in the rain will be drenched, because it comes down by the bucketful. Most of the houses have corrugated iron roofs, and so the rain beats out a merry tattoo, or the drums of the town are sounded as the water beats down hard and sets up a great roar throughout the city. It

rained intermittently during the first evening, yet there were 159 who made their way to the assembly hall and engaged in worship before Jehovah. The next evening the weather was much better, and 216 attended. Then on the third night 208 were present.

They all enjoyed hearing the counsel from the visiting brothers as well as instruction by local speakers, and they were especially glad to hear the love and greetings and activities of their brothers in other lands related to them, for Surinam is truly an out-of-the-way place, not very well known and not very often visited by people from abroad except perhaps businessmen or missionaries.

During the assembly publishers told some interesting experiences. One was told by a pioneer sister who, accompanied by two more publishers, went to spend a few weeks at a town, Coronie, in isolated territory. One day while working from house to house she contacted a Catholic man with whom she left a Hollandish *Awake!* containing an article on church-sponsored gambling. The next day on walking by she noticed him sitting by the window reading his magazine, but she did not go in. The next day he called to her, invited her in, told her that he had nothing against her, but did not think that the organization was right in printing such things about his church. He thought it was slander. He had underlined the points in the article that he did not think were right. She told him that he had done well in underlining these points but told him he should have gone farther and underlined the authorities quoted as basis for those statements, so she sat down and underlined the name of the paper or the name of the speaker who had published or spoken the statement in the first place. He could see the point and was loaned a Catholic Bible to read. An appointment was

made for her to return and he promised that others would be present to hear more. Because of rain only one other was present for the return visit, but the Catholic householder told her he had stayed up till two in the morning reading the Bible. He told her that his house stood open to her at any time. This sister is now going back to Coronie as a special pioneer.

When going from door to door another pioneer met a British Indian, a Hindu, who received him warmly. The publisher was told that this man had purchased some literature, although he could not read, and had told his children that they must read it and tell him what was said. "I'm sorry that the visit is unexpected," he said, "otherwise I would have gone with you from house to house." When asked who lived next door, he replied, "That is my good neighbor. At least I can go with you that far." Whereupon he called the neighbor, gave him an extended witness over the points he had already heard and recommended the truth to him. In that small congregation where the brother has been working, at least one British Indian is a member of the theocratic ministry school.

In the same plantation, Meerzorg, where this took place, the brothers have been working well and they decided that they needed a Kingdom Hall. Plans were made. Some planted more rice and other produce than they normally would have done, and when this was harvested the money was donated toward the building of the hall. A bit more was loaned. Concrete building bricks and timber were bought. A portion of land was given by the brother who had been the only publisher in the plantation for a number of years, and the building work began. Publishers from Paramaribo heard of it and some brothers who were carpenters from the city lent a hand. Now it lacks only a zinc-plated roof and cement floor. The construction is very good, well

suited for a plantation in the tropics. Concrete-brick walls reach a height of about four feet above a good foundation, and above them the walls will be left open with only planed two-by-four's stretching up from the cement to support the roof structure with its cap of zinc plates. Its location is excellent, being close to a main path and situated among the heavy foliage of mango and orange trees, which will provide shade and coolness.

One of the very pleasant incidents of the convention period was the ride that the branch servant, a missionary and the two travelers took across the Paramaribo River to a plantation on the other side to visit the new hall site and speak to the new brothers and sisters there. The land in Surinam is very low, some of it below sea level, and of course the only way they can handle the farms is by having drainage canals and by building dikes high enough to keep the sea water out. The four had to journey up one of these canals quite a distance and then get out of the boat, which was an outboard-motor-driven launch. Then they took a walk for about a mile along another canal until they met the publishers. Twenty-five persons gathered in a brother's little home and it took a lot of squeezing to get all the 25 in that house, at which time Brother Knorr and Brother Henschel spoke to them through an interpreter, the branch servant.

A meeting was arranged, too, on another day for all the pioneers to discuss their problems and see how we could reach out to other territories.

On Thursday, the last day of the visit of Brother Knorr and Brother Henschel, about 80 of the publishers took them along on a group-witnessing expedition. Three buses had been chartered, and arrangements were made to work a stretch of territory about 20 kilometers long, including about five small villages and many paths

leading from the road into the bush, which are settled by farming families.

Their method of farming is interesting but wasteful. A person establishes his home in a certain sector, cuts open a clearing in the bush, leaving, however, the stumps of trees still in the ground. The cut-down brush is burned and shoots of cassava are planted by the simple expedient of loosening the earth with a machete, making a little hill of dirt, placing a budding stem of the cassava in the ground with some leaves over it as fertilizer. When the cassava has become mature it is pulled, a bud is cut from the stem of the plant, placed in the same hole with a few more leaves over the top. These leaves on top of the new hill tell the farmer that he has already planted a new shoot in that spot. Other things such as corn, squash and different greens are planted too. When the ground has been worked for about three years it does not produce well, because of overwork, so that clearing is abandoned and another is made farther away. Some folks have to walk miles to get to their "gron."

When the publishers had worked these villages and paths they were picked up again by the buses and were brought to Republiek, where they were received hospitably by one of the sisters at her country cottage. Here Brothers Knorr and Henschel spoke to the brothers once more, pointing out the need for servant leadership, the qualifications of servants, the necessity for interservant co-operation and of co-operation between servants and publishers, then the need for expanding the work through use of special pioneers and by having everyone possible take part in the vacation pioneer work, going out into isolated places and spending two or three weeks there sowing seed. Questions about which the publishers had been wondering were answered too—points on baptism and common-

law marriage, birthdays and the wearing of either white or black clothes as a sign of mourning, and other important subjects concerning service and associated privileges. Soon there should be more congregations here in Surinam they were told, and rightly so.

Six o'clock came and the publishers climbed into buses for the ride back to the city, leaving Brothers Knorr and Henschel with some of the missionaries behind to wait for the taxi which would later carry them to the airport a short distance away. Time went quickly while talking over experiences, some amusing and some serious, typical of the witness work in all places on the earth's surface. Then the taxi, the airport, and after a short wait the plane taking the brothers off the ground and toward their next service assignment in British Guiana. The practical suggestions they left behind will be put into practice, which must result in more increase in harmony with God's will.

Because Sunday evening has proved to be the only good time in which to hold a public talk the public meeting was arranged for the Sunday of the same week as the visit of the two brothers. So arrangements for working the territory continued to be carried out. Just as was previously mentioned the publishers showed a good spirit in taking care of their territory assignments, and as nearly as can be determined practically every house in Para-

maribo received an invitation to come and hear the talk on Sunday evening at the Cultuurtuin, a football field equipped with a covered grandstand. During the whole week it had rained quite hard for portions of almost every day, and when Sunday came they were wondering what kind of weather would be had. In the morning it rained, but in the afternoon it cleared off and when the time came for the public lecture a few stars were shining down. In attendance at the talk were 379, about 300 of whom remained to hear the two closing talks.

More brothers came from outside points for this assembly than ever before to be fed with the food needful, and when the brothers in Paramaribo are given the opportunity to attend assemblies in the other little towns and plantations then they will certainly attend them. It is so encouraging when they can hear brothers from other places taking part on the program and giving good talks. It takes away the feeling of isolationism and congregationalism and puts things more on a circuit basis; it unites congregations into a circuit and helps the publishers to think of the work in the whole field for which they are responsible, this land of Surinam in which they find themselves. They will certainly put forward their best efforts in this direction, because they have been told what to do, and how it can be done, and they are willing to do it.

'FAINT OUT OF FEAR AND EXPECTATION'

¶ The hydrogen age has already ushered in a new phase of fear: the abandonment of civil defense. Reports the *New York Times* of April 7, 1954: "The Laborite City Council of Coventry, one of Britain's most damaged cities in World War II, decided tonight that civil defense was a waste of time and money in view of reports about the devastating effects of the hydrogen bombs. The council voted 32 to 13 to tell Home Secretary Sir David Maxwell Fyfe of its decision and proposed steps to disband the local civil defense committee." Again intensifying evidence of a feature of the "last days" sign parades before our eyes: "On the earth anguish of nations, . . . while men become faint out of fear and of expectation of the things coming upon the inhabited earth."—Luke 21:25, 26, NW.

Religion in Politics Means War with God

ARE you afraid of a drop of water? Are you scared of a speck of dust? After pouring the water out of a pail you set the pail aside and say it is empty, though some drops cling to the inside. But of what account are a few drops in the bucket? Practically speaking, it is empty. You get on scales to weigh. Do you take your handkerchief and flick the dust off the platform? What are a few specks of dust? They amount to nothing, are of no weight, of no consequence. So when you are asked whether you are afraid of a drop of water or scared of a speck of dust you answer No with unhesitating confidence.

² From your viewpoint you may be right, but from God's viewpoint you may be wrong. Your fear of what is like a drop of water and a speck of dust may be making you fight against God. Many do without knowing it. If they belong to a group, or a religion, or a nation, or a world that fights against God, they had better separate from activity with such bodies. The Bible establishes the principle that to support or put into power a person or group makes the supporter a sharer in the sins the person or group may commit. (1 Tim. 5:22) It may be the sin of fighting against God that the supporter shares in, to his dismay.

³ The apostle Paul, who recorded that principle, also wrote: "If God is for us, who can be against us?" (Rom. 8:31, NW, margin) Who can be against you? Why, your

"You have played the harlot with the nations."—Ezek. 23:30, AT.



neighbor can, your religion can, your nation can, the world you live in can; but what are they? God tells us what they are, at Isaiah 40:15: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." If God is for you, who can be against you that matters? But if God is against you, who can be for you that matters? You can have the whole world on your side, but what have you got, what does it amount to? A drop of water, a speck of dust—strong support that is for someone in a war against God!

⁴ Yet because of fear of what Jehovah likens to a waterdrop and a dust speck millions side with this old world and against God. Hence his Word warns: "The fear of man lays a snare." On the other hand, "The fear of Jehovah is the beginning of knowledge." (Prov. 29:25, RS; 1:7, AS) His knowledge is lofty. As the heavens are higher than the earth, so his thoughts are higher than our thoughts. (Isa. 55:8, 9) We must rise to his; we cannot pull his down to ours. He helps us rise to grasp his by using words and illustrations in the Bible that put his thoughts in down-to-earth language. Here is some earthy language that fallen humanity can understand, language that brings well within the grasp of the earthly human mind God's thought on religion in politics: "Can a man carry fire in his bosom and his clothes not be burned?"



1. Why be fearless of a drop of water or a speck of dust?

2. In what way do some fight against God?

3. What is likened to a drop of water and a speck of dust?

4. How may we get God's thoughts, and what text is introduced to give us God's thought on religion in politics?

Or can one walk upon hot coals and his feet not be scorched? So is he who goes in to his neighbor's wife; none who touches her will go unpunished. Do not men despise a thief if he steals to satisfy his appetite when he is hungry? And if he is caught, he will pay sevenfold; he will give all the goods of his house. He who commits adultery has no sense; he who does it destroys himself. Wounds and dishonor will he get, and his disgrace will not be wiped away. For jealousy makes a man furious, and he will not spare when he takes revenge. He will accept no compensation, nor be appeased though you multiply gifts."—Prov. 6:27-35, *RS*.

⁵ For a woman to commit adultery with another man not only puts her in strife with her husband but puts the husband in strife with the other man. God's law provided death for adulterers. (Deut. 22:22) Restitution must be made by a man who stole to satisfy his hunger, though it leaves him bankrupt; but what payment can atone for adulterous conduct? The relation of husband and wife is intimate and sacred, and when that bond is broken jealous fury is roused. A gift does not compensate, a bribe does not appease, the disgrace is not wiped away. Only through mercy can forgiveness come.

⁶ But how does this relate to religion in politics as meaning war with God? Because Jehovah God refers to himself as the husband of those with whom he is in covenant relations. When Zipporah entered a covenant relationship with Jehovah she referred to him as her husband. (Ex. 4:25, 26) Because of the Law covenant with Israel Jehovah said of the Israelites: "I was an husband unto them." (Jer. 31:32) That placed the nation of Israel in the posi-

tion of wife toward Jehovah. By covenant she was obligated to be true to Jehovah God, politically as well as religiously: "Jehovah is our judge, Jehovah is our law-giver, Jehovah is our king; he will save us." (Isa. 33:22, *AS*) In him were combined the judicial and legislative and executive branches of government, as well as the religious. Hence to be faithful to Jehovah the great Husband the nation of Israel had to follow him in matters not only religious but also governmental. To form other religious or political connections in opposition to Jehovah constituted spiritual harlotry on Israel's part, as the Bible states: "They had unfaithful intercourse with other gods." (Judg. 2:17, *NW*; Ex. 34:15, 16; Ps. 73:27; Ezek. 6:9; Hos. 4:12) So just as a wife in adultery means strife with the husband, religion in politics means war with God.

⁷ Christendom's religions say they are in covenant relation with God and are the virgin bride of Christ, yet they are so pre-occupied with false philosophies and political meddlings that they have no time for serving Jehovah. (2 Cor. 11:2; Col. 2:8; Rev. 21:2, 9) They endeavor to justify themselves by saying they enter politics to clean it up. This fallacious reasoning justifies them with God about as much as an adulterous wife could justify herself by saying to her husband: "I had relations with that immoral man to clean him up." If one enters a wallow to wash a sow the washer is soon as filthy as the sow. Common sense would dictate the removal of the sow from the mud hole before washing. Christ Jesus did not become part of the corrupt world to convert it into his congregation, but he chose his congregation and ordered it to be separate from the world, "cleansing it with the bath of water by means of the word, that he might



5, 6. How does Proverbs 6:27-35 enlighten us on religion in politics?

7. How do Christendom's religions try to justify entering politics?

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."—Eph. 5:26, 27, NW; John 15:19.

⁸ The Bible shows that Satan is the god of this world and that its human rulers are maneuvered by the demons he sends forth, and any who yield themselves over to the service of this world have been subtly made slaves of Satan its god. (Rom. 6:16; 2 Cor. 4:4; Rev. 16:13, 14, 16) "The whole world is lying in the power of the wicked one." (1 John 5:19, NW) Any who are a part of the world must share its sins and come under the power of its god Satan the Devil, and this submission by any in covenant relation with Jehovah would constitute spiritual adultery. That is why those in covenant with God who are friends with the world are classed as adulteresses by the Bible: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4, NW) Hence any religious organization that dabbles in politics while claiming to be in a covenant with Jehovah and while parading as the bride of Christ is committing spiritual adultery. That is grounds for divorce, and it was on such grounds that Jehovah God did divorce the nation of Israel.—Isa. 50:1.

JUDAH DESOLATED IN 607 B.C.

⁹ Jehovah's dealings with Israel were typical and serve as instructive examples for us now. (Rom. 15:4; 1 Cor. 10:11) Among such typical happenings were the events that befell the nation in 607 B.C. and A.D. 70. It was Babylon that desolated Jerusalem and Judah in 607 B.C., yet after

Jerusalem had ceased to exist and when Babylon's ruins lay buried under mounds of accumulated dust and dirt the Bible speaks of future activities of Jerusalem and Babylon, which shows these places were typical. In chapters 24 and 13 and 21 of Matthew, Mark and Luke respectively Christ Jesus foretold the desolating events that overtook Jerusalem A.D. 70, yet the world war and earth-wide preaching and second presence he spoke about did not then occur, which shows that A.D. 70 marked only a miniature fulfillment and that a future, major one remained wherein all features of the prophecy would find complete fulfillment. Not just because they are typical do we now consider the events of 607 B.C. and A.D. 70, but also because they show the consequences of Israel's mixing in with worldly politics do we find it specially fitting to review these historical happenings. Jehovah's dealings with that covenant nation when it strayed into politics disclose his mind on such matters.

¹⁰ For many years prior to 607 B.C. the land of Judah heard warnings from Jehovah; he repeatedly sent his prophets to point out the gross sins by which the inhabitants were defiling the land. (Jer. 7:13, 25) Both by delving into the worship of false gods and by forming political alliances with the nations round about Judah made herself adulterous in Jehovah's sight. The prophet Ezekiel warned that Judah was provoking Jehovah by her flagrant worship of idols and demon gods and even the sun, saying all the while: "Jehovah seeth us not; Jehovah hath forsaken the land." (Ezek. 8:1-18, AS) Again, the prophet showed how Jehovah rescued the nation when it was exposed to destruction, how he cleansed it and clothed it and made it as his wife, only to have it thereafter play the harlot with the heathen na-

8. For whom is political meddling spiritual adultery, and why?

9. What events were typical, and why consider them now?

10. How did Judah become adulterous in Jehovah's sight, prior to 607 B.C?

tions of Egypt and Assyria and Babylon, so that he said of it: "A wife that committeth adultery! that taketh strangers instead of her husband!" So this harlotrous one was to be stripped and exposed before its lovers and overthrown by them: "I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of wrath and jealousy. I will also give thee into their hand, and they shall throw down thy vaulted place, and break down thy lofty places; and they shall strip thee of thy clothes, and take thy fair jewels; and they shall leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thy houses with fire, and execute judgments upon thee."—Ezek. 16:32, 38-41, AS.

¹¹ Under the figure of two sisters the wayward courses of the ten-tribe nation of Israel and the two-tribe nation of Judah are dramatically shown. Oholah, picturing Israel, doted on the Assyrians and committed whoredoms with them, and finally Jehovah said: "Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These uncovered her nakedness; they took her sons and her daughters; and her they slew with the sword: and she became a byword among women; for they executed judgments upon her." But her sister Oholibah, picturing Judah, was not warned away from such a corrupt course by seeing Israel overthrown and taken captive by Assyria in 740 B.C. Instead, she became entangled with the Assyrians, and later increased her whoredoms by involving herself with the Babylonians. But even in her whoredoms she was fickle, and turned her back on the Babylonians to form alliances with Egypt; so to her Jehovah said: "I will raise up thy

lovers against thee, from whom thy soul is alienated, and I will bring them against thee on every side: the Babylonians and all the Chaldeans." (Ezek. 23:9, 10, 22, 23, AS) After describing the utter desolation that would come to Judah at the hand of these former lovers, Jehovah adds: "So shall the shame of your harlotry be exposed—your lewd harlotry. It shall bring these things upon you, because you have played the harlot with the nations."—Ezek. 23:29, 30, AT.

¹² Jehovah's prophet Jeremiah was commendably zealous in warning Judah of its sins and the desolation that was coming if a reform was not quickly forthcoming. Ezekiel recorded these words of Jehovah concerning the Babylonians and their associates: "I will intrust to them the execution of judgment." (Ezek. 23:24, AT) Jeremiah indicated the same thing when he recorded this expression repeatedly made by Jehovah: "Nebuchadnezzar the king of Babylon, my servant." (Jer. 25:9; 27:6; 43:10) Jeremiah called attention to some of the specific sins of Judah, and warned that because of them the Babylonians would come against the city of Jerusalem and raze it to the ground, and that the land of Judah would lie desolate for seventy years. (Jer. 25:11; 32:26-35) But the Jews brushed Jeremiah aside as a fanatical calamity howler, took no note of his warnings, and made no moves toward reform. They had gotten away with their idolatries for so long that they saw no need to change now. Their smug attitude was: "Jehovah seeth us not; Jehovah hath forsaken the land."

¹³ Jehovah through Jeremiah told Judah to submit to the yoke of the king of Babylon, for he was being used to execute judgment against the wayward nation. Had the

11. How was Judah fickle in her adulteries, resulting in what?

12. How was Jehovah to use Babylon, but how did Judah receive the warning?

13. Rejecting the warning, where did Judah turn for help?

Judeans submitted they would not have suffered the slaughter by sword and famine and pestilence and their city of Jerusalem would not have been laid waste. (Jer. 27:12-17) But instead of believing in Jehovah and escaping destruction by reforming from their idolatries and submitting to the Babylonians, the stubborn Judeans sought security in a political alliance with Egypt. When the Babylonian threat hovered ominously on the horizon the Jews looked toward Egypt and trusted in it to dispel the danger. This they did despite a warning given some hundred and fifty years earlier: "Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that make a league, but not of my Spirit, that they may add sin to sin; that set out to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the refuge in the shadow of Egypt your confusion." "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! Yet he also is wise, and will bring evil, and will not call back his words, but will arise against the house of the evil-doers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his

hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together."—Isa. 30:1-3; 31:1-3, AS.

¹⁴ This political alliance shows Judah was looking to material and fleshly strength as a defense against a judgment from God. It was folly, as unfolding events showed. In 609 B.C. the Babylonian armies laid siege to Jerusalem. It was apparently at this time that the Jews became frightened and belatedly instituted reforms, such as the freeing of slaves at the time required by the Mosaic law. Then Pharaoh's armies came out from Egypt, and caused the Babylonians to lift their siege of Jerusalem. Immediately the Jews thought their political alliance with Egypt was paying off in rescue and protection from the Babylonians, and they forgot all reforms as they quickly rounded up and enslaved anew those they had just recently freed in compliance with the law of Moses. Jeremiah warned that the lifting of the siege was only temporary, that the Babylonians would return and sack



the city; but the Jews trusted in Egypt and said the armies of Babylon would not come back. But they did come back, and in 607 B.C. Jerusalem and Judah were completely laid waste and desolate.—2 Ki. 25:1-12, 22-26; Jer. 34:1, 8-11, 21, 22; 37:5-10.

¹⁵ Here are some important features of this historical event to keep in mind. The Judeans were warned of their sins against God, but they did not heed that warning, thinking that Jehovah was not looking, that he had forsaken the land, that they had sinned with apparent impunity for so

14. What made Judah think her alliance with Egypt was paying off, but what proved Judah wrong?

15. What facts should we keep in mind regarding the events of 607 B.C.?

long that there was no need to change now. Instead of submitting to Jehovah's servant they trusted in a worldly political alliance. They had an excellent opportunity for flight, after seeing the massed power of Babylon. When the siege was temporarily lifted they should have fled to the one Jehovah was using, to Nebuchadnezzar of Babylon, and thereby avoided destruction. But not only did they refuse to flee themselves, they also prevented any others from fleeing. If any left town they accused them of sedition! (Jer. 37:11-15) Finally, the mere fact that Jehovah used Nebuchadnezzar to punish Judah and called him His servant does not mean Nebuchadnezzar or the Babylonians under him were worshipers of Jehovah. They were not. They were demon religionists and even before Jehovah used them he said he would destroy them in his due time. (Jer. 25:12) An illustration might clarify this situation. During World War II the Communists served the purpose of the democracies in helping overthrow Hitler, and from that viewpoint could be called a servant of the democracies. But that does not make the Communists adherents of democracy, and does not preclude the democracies' ever fighting the Communists. So Jehovah might use demon-worshipping Babylonians, yet later destroy them.

JERUSALEM DESOLATED A.D. 70

¹⁶ Just as foretold, Jehovah did raise up Cyrus of Medo-Persia to smash Babylon and release the Israelite captives, that they might return and rebuild the temple and their homeland. (Ezra 1:1-4; Isa. 44:28; 45:1-4; Dan. 5:30, 31) In the centuries that followed the Jews, while avoiding the gross idolatries of former times, built up a mass of tradition and split up into several religious sects. They strayed far from the path of true worship of Jehovah. In the spring

of A.D. 29 John the Baptist began a work to "prepare the way of Jehovah," to alert the people to Jehovah's coming representatively in the person of the promised Messiah. John warned them of their sins and of the necessity to repent and be like wheat and like trees producing fine fruit, rather than being like chaff and like trees bearing rotten fruit destined to be thrown into a fire no man could quench. As a result the Jews were expecting and watching for the Messiah.—Luke 3:1-17, NW.

¹⁷ In the fall of A.D. 29 Jesus was baptized in the Jordan River, was anointed with Jehovah's spirit and thereafter offered himself as the promised Messiah. In him were fulfilled the Hebrew Scripture prophecies concerning the Messiah. But the Jewish religious leaders did not accept him. Jesus did not feed their vanity or fit into their political ambitions. Instead he warned them of their sins, that they voided God's Word by their tradition, said one thing and did the opposite, oppressed the common people, sought to shine personally, craved flattering titles, refused true worship themselves and hindered others from practicing it, strained at the little minor matters and left undone the big major requirements of godliness, and specialized on an outward appearance of righteousness while keeping under cover their many gross sins. Calling them serpents and the offspring of vipers, he demanded to know how they expected to escape destruction, and proclaimed to them: "Look! your house is abandoned to you."—Matt. 23:1-39, NW; 15:3-9.

¹⁸ But the Jews would heed the warning of neither John the Baptist nor Jesus. Not only from the trend of events but also from Bible chronology they should have expected the Messiah and identified Jesus as such. (Dan. 9:24-27) Yet they preferred to play

17. What warning did Jesus give the rebellious Jews?
18. What disgusting act of the Jews brought on what fulfillment of the warnings sounded by both John and Jesus?

16. What events led up to A.D. 29?

politics with the Roman Empire, and when Pilate presented Jesus as their king they angrily rejected him, demanded his execution, and cried out: "We have no king but Caesar." (John 19:14, 15, NW) Pagan Rome with its false gods and demon religions and idolatrous standards to which it sacrificed was an abominable and disgusting thing in Jehovah's sight, and for his supposed people to make a political alliance with it could bring only destruction and desolation to them. Pilate became a party to Jesus' death along with the Jewish religionists, and this conspiracy was a first fulfillment of Psalm 2:1, 2. (Acts 4:25-27) The rotten fruitage of this alliance proved the Jews to be like bad trees and worthless chaff fit only for utter destruction symbolized by fire, as both John and Jesus had warned. (Matt. 7:19) Their warnings found fulfillment in the disastrous events of A.D. 70, when desolation came to Jerusalem because of their abominable, disgusting alliance with the Roman Empire. Such momentous happenings demand close scrutiny.

¹⁹ For some years unrest and seditions had stirred in Palestine, but it was A.D. 66 when revolt really broke out and Cestius Gallus the Roman president over Syria marched in with his army and bottled up the Jews in Jerusalem. Whether faithless Jews thought of Jesus' warning to flee or not, certainly Christians trapped in Jerusalem did: "When you see Jerusalem surrounded by encamped armies, then understand that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the nearby regions not enter into her, because these are days for meting out justice that all the things written may be fulfilled." Also, "When you catch sight of the disgusting

thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains."—Luke 21:20-22; Matt. 24:15, 16, NW.

²⁰ But how could Christians in Jerusalem obey the command to flee, with a hostile army ringing them in? The way for flight was opened for them when Gallus, for some unaccountable reason, withdrew his army. The historian Josephus said that Cestius, "had he but continued the siege a little longer, had certainly taken the city." Instead, "he retired from the city, without any reason in the world."* Just as the withdrawal of Nebuchadnezzar's armies allowed for flight before Jerusalem's overthrow in 607 B.C., so Gallus' strange withdrawal A.D. 66 gave an opportunity for flight, gave opportunity to heed Jesus' warning. In a very literal way the abominable Roman army with its disgusting, idolatrous standards had stood around the holy place of Jerusalem with its temple; surely it was time for flight to escape the desolation that Jesus said would follow. Hence when Gallus' army withdrew the Christians fled not only from Jerusalem but from Judea, crossing the Jordan and taking up residence in the mountains of Gilead, and settling particularly at Pella.† Thus they escaped the desolation that later came as a result of the disgusting political alliance with Rome, the disaster caused by the abominable placing of Caesar in the position of kingship reserved for the Messiah alone.

²¹ But how did the divine judgment finally fall upon those Jews that mixed in politics and spurned the warning to flee?

* *Wars of the Jews*, Book 2, chap. 19, ¶6, 7.

† Marston's *The Bible Is True*, page 45; Albright's *The Archaeology of Palestine*, page 242.

19. What happened A.D. 66, reminding Christians of what?

20. What made flight possible, and who seized the opportunity?

21. How and when was judgment finally executed on Jerusalem?

Christ Jesus, who had pronounced fiery destruction against Jerusalem and to whom judgment was committed, was the one Jehovah used to supervise the execution of judgment from heaven, and the Roman general and prince, Titus, son of Emperor Vespasian, along with his armies, was the human agency used to bring it about. The prophet Daniel, when speaking of the disgusting and abominable rejection of Messiah and choosing of Caesar, said: "He [Messiah] shall destroy the city and the sanctuary with the prince [Titus] that is coming." Or, "Afterwards he [Messiah] shall waste the city and the sanctuary, by the prince [Titus] that is to come." (Dan. 9:26, *LXX*; *Houbigant*) True to Daniel's prophecy and Jesus' words concerning the temple that "by no means will a stone be left here upon a stone and not be thrown down," the Roman armies under Titus did desolate the city and its temple, A.D. 70. —Matt. 24:2, NW.

STRIKING HISTORICAL DETAILS

²² When Cestius Gallus withdrew A.D. 66 and flight to safety became possible, the warning of Jesus applied from that time onward: "Let those in the nearby regions not enter into her." (Luke 21:21, NW) The faithless Jews ignored these words, and as a result when Titus came A.D. 70 he found the city overcrowded with visitors from all Palestine, "for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army. . . . Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in prison, and the Roman army encompassed the city when it was crowded with inhabitants."*

* *Wars of the Jews*, Book 6, chap. 9, ¶3, 4.

22-24. What warnings did the Jews ignore, and with what results?

²³ Jesus warned against any delay in fleeing. (Matt. 24:16-18) Yet this warning was also flouted, and when many Jews did desire to flee it was too late to do so successfully. Luke 19:41-44 (NW) states: "And when he [Jesus] got to a nearby position, he viewed the city and wept over it, saying: 'If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected.'" The Jewish religionists did not discern the things having to do with the Prince of Peace, but in stubbornness they closed eyes and ears to the evidence concerning him and embraced Caesar. They did not discern that when Jesus was on earth it was a time of inspection and judgment for the nation of Israel. They were found barren of fine fruit to Jehovah's praise. (Isa. 6:10; 9:6; Matt. 13:14, 15; 21:19) Nor would they flee doomed Jerusalem when they had the chance, but delayed till the Roman armies returned and not only surrounded the city themselves but circled it with a wall or "fortification with pointed stakes," just exactly as Jesus had forewarned thirty-seven years earlier. This five-mile-long wall was completed in three days, and because of it Josephus said: "So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city."* They had delayed till flight to safety was impossible!

²⁴ Nevertheless, Jews did attempt belated flight, but even yet persisted in ignoring features of Jesus' warning. For instance,

* *Id.*, Book 5, chap. 12, ¶2, 3.

Jesus told them not to try to take their material possessions with them, as it would slow them down and put in jeopardy a successful flight. (Mark 13:15, 16) Yet when some deserted the city they swallowed their gold in order to take it with them, without the Jews within the city and the Romans outside it knowing they had it. Josephus tells what resulted: "But when this contrivance was discovered in one instance, the fame of it filled their several camps, that the deserters came to them full of gold. So the multitude of the Arabians, with the Syrians, cut up those that came as supplicants, and searched their bellies. Nor does it seem to me that any misery befell the Jews that was more terrible than this, since in one night's time about two thousand of these deserters were thus dissected."* Though Titus threatened death to those guilty of this infamous practice, Roman soldiers joined the others in this gruesome prospecting for gold in the bellies of men. So, "They dissected them, and pulled this polluted money out of their bowels; which money was still found in a few of them, while yet a great many were destroyed by the bare hope there was of thus getting by them, which miserable treatment made many that were deserting to return back again into the city."†

25 What further added to the difficulties of flight was the Jews themselves. Years before they falsely charged Jesus with sedition against Caesar and implied that anyone favorable toward him was also of questionable patriotism. They accused Christ's followers of sedition, though the disciples only shunned politics and supported Christ's kingdom. (Luke 23:2; John 19:12; Acts 17:7; 24:5) But by A.D. 70 the Jews were seditious as far as Rome was concerned, and any who sought to escape the death-

trap at Jerusalem by fleeing was counted seditious against the Jews and was put to death. So if the Jews caught any trying to flee the charge was sedition and the sentence death; if the fleeing ones escaped the Jews and reached the Roman lines it was captivity at best. But to remain behind meant ultimate death, either by sword or pestilence or famine. When the Jews were not fighting the Romans they were fighting among themselves, being divided into several political and religious factions, each of which was intent upon controlling the doomed city. It was a case of every man's hand being against his brother. In their internal fighting they even destroyed their own food supplies, thereby hastening famine and pestilence and Roman victory.

26 Fifteen centuries before the disastrous events of A.D. 70 Jehovah God had foretold that they would come as a result of disobedience: "They will indeed besiege you within all your gates until your high and fortified walls in which you are trusting fall in all your land, yes, they will certainly besiege you within all your gates in all your land, which Jehovah your God has given you. Then you will have to eat the fruit of your womb, the flesh of your sons and your daughters whom Jehovah your God has given you, because of the tightness and stress with which your enemy will hem you in. And Jehovah will certainly scatter you among all the peoples from the one end of the earth to the other end of the earth, and there you will have to serve other gods whom you have not known, neither you nor your forefathers, wood and stone. And among those nations you will have no ease, nor will there prove to be any resting place for the sole of your foot, and Jehovah will indeed give you there a trembling heart and a failing of the eyes and despair of soul. And you will certainly be in the great-

* *Wars of the Jews*, Book 5, chap. 13, ¶4.

† *Id.*, Book 5, chap. 13, ¶5.

25. How did the Jews add to their difficulties?

26, 27. What calamities did Jehovah foretell for disobedience, and when and how were they strikingly fulfilled?

est peril for your life and be in dread night and day, and you will not be sure of your life. And Jehovah will certainly bring you back to Egypt by ships by the way about which I have said to you, 'You will never see it again,' and you will have to sell yourselves there to your enemies as slave men and maidservants, but there will be no buyer."—Deut. 28:52, 53, 64-66, 68, NW.

²⁷ History testifies to the striking fulfillment of these calamities upon the Jews from and after A.D. 70. Josephus gives a graphic and horrifying account of a woman in the siege of A.D. 70 that "slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son." The men, amazed and horror-struck, tremblingly left the sickening scene.* When Titus finally took the city the toll was 1,100,000 dead and 97,000 captives.† The surviving Jews were scattered to all parts of the earth, and nowhere did they find rest, but wandered with hearts filled with despair and dread and fear for their life. Not only that, but large numbers of these captives were returned to slavery in Egypt, reduced to the very status from which Jehovah delivered their nation more than fifteen centuries before. Josephus says their captors "put them into bonds, and sent them to the Egyptian mines."‡ A Jewish Bible commentary, edited by J. H. Hertz, states in considering Deuteronomy 28:68 that "at the destruction of Jerusalem by the Romans, both Titus and Hadrian consigned multitudes of Jews into

slavery; and Egypt received a large proportion of those slaves." It continues to show that the Romans had a fleet in the Mediterranean by which they transported the enslaved Jews to Egypt, and that though the Jews sought to sell themselves as slaves there were no buyers for many of them, so despised were they and so glutted was the market. How forcefully was the prophecy in Deuteronomy fulfilled fifteen centuries later!

²⁸ These calamities befell a generation that was notoriously wicked. Of it Josephus said: "Neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world."* It was Josephus' belief that God brought the Romans to punish the Jews, and he quotes Titus as saying: "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do towards overthrowing these towers?"† Divine vengeance was due in recompense for the disgusting political alliance the Jews made with pagan Rome to secure the execution of Christ Jesus. Their putting Caesar in the position of kingship reserved for Messiah was the great overt act that was so disgusting and caused their desolation, but it is also interesting to note that after Jerusalem's fall "the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate [near the altar]; and there did they offer sacrifices to

* *Id.*, Book 5, chap. 10, §5.

† *Id.*, Book 3, chap. 7, §31; Book 6, chap. 9, §1.

* *Wars of the Jews*, Book 6, chap. 3, §4.

† *Id.*, Book 6, chap. 9, §3.

‡ *Id.*, Book 6, chap. 9, §2.

28. What observations does Josephus record? and, though only a side feature, how in a literal way did an abomination stand in the holy place?

them.”* Thus in a very literal way abominable idols stood in the Jews’ holy place.

²⁹ There is a remarkable parallel of certain events occurring both in 607 B.C. and A.D. 70. It is fittingly so, since both those periods foreshadowed happenings now befalling this present generation. Preliminary to the disasters of both 607 B.C. and A.D. 70 the people claiming to be in covenant with Jehovah and posing as a faithful “wife” were guilty of many sins. Because of their religious straying and political meddling they were spiritually adulterous, and were repeatedly warned that Jehovah would destroy them if they did not reform, and that to do this he would use nations they had made alliances with but from whom they were now alienated. They could expect a visitation from Jeho-

* *Wars of the Jews*, Book 6, chap. 6, §1.

29. What remarkable parallel of events is there between 607 B.C. and A.D. 70?

vah, and a desolating from him through their former political paramours. In both instances the desolating forces came to destroy, yet thereafter withdrew for a time, allowing an opportune period for flight to safety. The rebellious ones delayed to flee and branded as seditious any who did try to flee. The opportunity for flight slipped by, the destroyers returned, and desolation fell with a vengeance. As foretold, however, the powers used to bring this vengeance were themselves later destroyed. Babylon fell after it was used in 607 B.C. The Roman Empire disintegrated and collapsed after it was used A.D. 70. Revelation 17:10 showed that that sixth world power would not endure but would be succeeded by a seventh world power. How all of these momentous happenings of the past are pictorial of events befalling the present generation will be shown in the succeeding article.

This Generation's Disgusting Alliance

JEHOVAH gave the nation of Israel a good start, but it refused to hold to the divinely marked path of true worship: “I planted you a choice vine, all true seed; how, then, are you changed to a rank vine, a wild plant? Though you wash yourself with lye, and use much soap, your guilt stands ingrained in my sight.” (Jer. 2:21, 22, 47) Israel’s sins brought on her desolation in 607 B.C. But long before that Isaiah had foretold that a remnant of Israel would return to Jerusalem to reestablish true worship, which in time did happen. (Ezra 1:3, 4; 2:64, 65; Isa. 10:22) Centuries later when Christ came Israel

had again backslidden and he foretold the desolation that came A.D. 70; yet again a faithful remnant was delivered and spread true worship, becoming the first members of the Christian organization. Showing how parallel these two periods of Israel’s history were, Isaiah’s prophecy was applied as also having fulfillment in this second deliverance of a remnant.—Rom. 9:27; 11:5.

² To this Israelite remnant persons from other nations were added, till in time the complete ordained number of the “Israel of God” was attained. Thus those from many nations became Israelites, spiritu-

1. How was Israel perpetuated after both of her desolations?

2. Who now compose the “Israel of God,” and why is Christendom well pictured by rebellious Israel?

ally speaking, while rebellious fleshly Israelites were no part of the "Israel of God." (Gal. 6:16; Rom. 2:28, 29; 9:6; 11:25, 26; 1 Cor. 10:18; Eph. 2:11-19) It was from this pure Christian beginning that divisive sects and cults split off to eventually form present-day backsliding Christendom. (Acts 20:29, 30; 2 Pet. 2:1, 2) From a good start the apostate Christian religions of today have degenerated and Christendom well matches her prototype, the rebellious nation of Israel. But also true to the typical happenings in Israel, there is today a faithful remnant that has separated from Christendom and comprises the last earthly members of the spiritual "Israel of God." —Rev. 12:17.

³ For many years prior to 1914 Christendom was warned of her sins. As early as 1877 the year 1914 was heralded as significant, and from that time onward it was widely publicized. With the coming of 1914 world war started, as Jesus said would happen at the time of his second presence. Thereafter followed the series of events Jesus said would be the sign of his heavenly enthronement as king. (Matt. 24:3-16) So striking were these happenings that religious leaders in Christendom were expecting Christ's coming, just as the Jews were expecting him A.D. 29. Noteworthy is the publication in 1917 of a Manifesto by several prominent ministers of different denominations, which said, in part: "The revelation of our Lord may be expected at any moment . . . All human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule." But did Christendom heed the warnings about her sins and reform? Did she study the prophecies and world events to discern that Christ was invisibly enthroned in heaven? Were her reconstruction schemes

subsidiary to Christ and did she subject herself to his rule? No, she did none of these things. Rather, she did a most disgusting thing!

⁴ True to prophecy, when Christ was enthroned in 1914 the nations were angry and their wrath overflowed in world war. They were unwilling for Christ to rule, and conspired against him by setting up an international ruling body of their own, the League of Nations. The clergy used these angry nations as a church sword to kill the work of announcing Christ's kingdom. They instigated the stopping of the work and the imprisonment or death of many of Jehovah's witnesses, falsely charging them with sedition. They used political nations to do to Christ's followers what the Jewish religious leaders used political Rome to do to Christ himself. Doing this to Christ's followers is counted the same as doing it to Christ. Christendom's clergy not only rejected Christ's kingship over them, but set up and hailed in its place the League of Nations, acclaiming it as the "political expression of the kingdom of God on earth." Many other blasphemous adulations did they heap upon it, proclaiming that it would do the glorious things that the Bible declares only Christ's kingdom will accomplish. Thus they showed they were putting it in the place of Christ's kingdom, that they had chosen it and rejected the enthroned Christ Jesus. Just as the Jewish religionists had done nineteen centuries before, the clergy of Christendom rejected Christ and chose a political combine of Caesar governments.—Ps. 2:1, 2; Matt. 25:40, 45; Rev. 11:8-10, 15, 18.

⁵ This wicked old world under Satan's godship is an abominable thing in Jehovah's sight, and when Christendom's

3. Of what was Christendom warned, and of what was she expectant?

4. True to her prototype Israel, what did Christendom do in the wake of Christ's enthronement?

5. How are unfaithful religions of Christendom fitly pictured, and what will study reveal concerning the League of Nations and the United Nations?

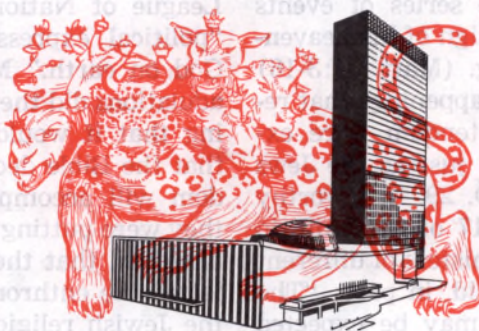
clergy, who claimed to be serving him, allied themselves with politicians to assault the remnant of faithful servants who are part of the "temple of God" and halted the message that was a sacrifice of praise and championed an international political body as world ruler, it was a disgusting thing and will lead to the desolating of Christendom. (Dan. 11:31; 1 Cor. 3:16, 17; Heb. 13:15) This evil mixing into politics on the part of the clergy is spiritual fornication and makes it fitting to symbolize Christendom's organized religion by a harlotrous woman, as Revelation 17:1, 2 (NW) does: "Come, I will show you the judgment upon the great harlot that sits on many waters, with whom the kings of the earth committed fornication." She is further shown as "sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns." (Rev. 17:3, NW) Careful study will reveal that the League of Nations and United Nations, both of which Christendom's clergy have closely associated with and have blasphemously named as accomplishing the work of Christ's kingdom, are pictured by the scarlet-colored wild beast.

⁶ "The wild beast that you saw was, but is not, and yet is destined to ascend out of the abyss, and it is to go off into destruction." This wild beast first existed as the League of Nations, but in 1939 went into the abyss of inactivity. Then it was not. But in 1945 it ascended out of the abyss as the United Nations and continues to this day. What will lead to its foretold destruc-

tion? Listen: "The ten horns that you saw mean ten kings, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast. These have one purpose, and so they give their power and authority to the wild beast. These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them." (Rev. 17:8, 12-14, NW) The political rulers come to a showdown battle with the Lamb of God, the enthroned King, Christ Jesus. It results in their annihilation. But before its end note what the ten-horned beast does to the harlot, as a result of divine maneuvering: "And the ten horns that you saw, and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. For God put it into their hearts to carry out his purpose." (Rev. 17:16, 17, NW) Thus from among the political paramours with which Christendom's religion has made alliance comes her desolation.

⁷ Just as backsliding Israel was desolated by her one-time associate Babylon before that third world power fell, and just as rebellious Israel was devastated by her former ally Rome before that sixth world power disintegrated, so faithless Is-

rael's modern counterpart will suffer ruin from her chosen United Nations combine before that eighth world power is smashed by the Lamb of God. (Rev. 17:11) Jehovah maneuvered Babylon to execute his judgment against his rebellious people in 607 B.C., and he used the Roman Empire to do it A.D. 70. True to the parallel, he will



6. (a) How are both the League of Nations and the United Nations nicely pictured at Revelation 17:8? (b) How does the end of the beast come, but before that what does it accomplish?

7. How is religious Christendom's end at the hand of her political allies in keeping with the historical types, and what is in evidence since 1945?

today put it into the hearts of radical political elements within the United Nations to desolate hypocritical religion at the start of Armageddon. Even now within the United Nations there are a number of member nations, foremost of which is the Soviet Union, that are openly hostile to Christendom and its religions. Some of the horns of the wild beast now ascended out of the abyss point ominously toward the harlot. Since 1945 they constitute a growing political army of militant radicals that menaces Christendom, as her prototype Israel was menaced by encircling armies in 609 B.C. and A.D. 66.

NOW THE TIME TO FLEE!

⁸ Hence since 1945 Jesus' warning to "begin fleeing to the mountains" "when you catch sight of the disgusting thing that causes desolation" takes on added force and increasing urgency. It is from that time that the disgusting wild beast has been visible in a complete way. When it was present as the League of Nations it did not manifest animosity to any extent toward Christendom's religions, for it did not have in its ranks member nations in good standing that made religion the target of their hate. The antitypical Jerusalem, Christendom, was not surrounded by enemy forces; but since the reappearance of the wild beast in 1945 it embraces nations of militant, crusading, aggressive political elements whose radical horns of power are threateningly aimed at Christendom and its religions. Who can deny Christendom's fear as she sees these hostile forces rising up on every side, and even her hysteria as she frantically tries to ferret out such radicals from her own governments? They read the handwriting on the wall. So certainly it is time for Bible believers to see and discern the disgusting thing and flee the desolation it will cause.

8. So why has the command to flee taken on more urgency since 1945?

⁹ Flee where? To the mountains. Literal ones? No, that would bring no safety at Armageddon. (Amos 9:2, 3) The mountains must be outside the realm of Christendom, just as the literal ones to which Christians fled A.D. 66 were outside Jerusalem and Judah. The mountains to which lovers of righteousness now flee in obedience to Christ's command are the New World theocratic system of things Jehovah has created. (Isa. 65:17) This new system of things is entirely separate from this old world that rapidly approaches the end of its days, and to the symbolical mountains peoples of all nations go to learn true worship: "And it shall come to pass in the end of days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and all the nations shall flow unto it. And many peoples shall go and say, Come, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isa. 2:2, 3, *Da*) There only is safety found.

¹⁰ Many thousands are now fleeing there and finding that safety. Thousands more will yet come. Those lovers of righteousness who have not yet fled should remember the typical events of 607 B.C. and A.D. 70. As in those cases, Christendom has been warned of her sins, her political alliances, her fate from those political cronies, and she has rejected the warning. She has chosen Caesar governments instead of Christ—a disgusting thing that seals her desolation. She, like the Jews, has not discerned the time of her inspection and judgment. (Matt. 25:31, 32; Luke 19:44) She refuses to flee herself; she hinders those who would flee. She tried to make the faithful anointed remnant of the "Israel of

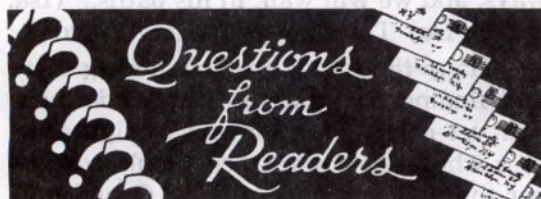
9. Where should lovers of righteousness flee?

10. In what several features does Christendom's case parallel the historical types of 607 B.C. and A.D. 70?

God" permanent captives of Satan's system, but Jehovah delivered the remnant. Now she tries to block the flight of men of good will. Those who do flee she accuses of being unpatriotic, of being seditious; and some she has killed. But she cannot halt the ingathering to the new system of things. Those fleeing to the symbolical mountains will remember what befell the Jews that delayed flight or tried to salvage worldly wealth, contrary to Jesus' instructions. Without delay and without worldliness they will flee, appreciating that we now live in the urgent period parallel to 609-607 B.C. and A.D. 66-70. As Jehovah did then, so now he allows opportunity for flight. Seize it, now or never!

¹¹ Christians cannot serve two masters, cannot be for both Satan's world and Christ's kingdom. (Matt. 6:24; Jas 1:27)

11. So how do Christians reason on the matter of religion in politics?



● Ezekiel 24:16, 17 states: "Neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead." Yet on other occasions the Israelites mourned for the dead, with divine approval. So why does Jehovah forbid it in the text quoted above?—T. M., French Equatorial Africa.

Because it was a special case. To get the setting note the surrounding verses: "The word of Jehovah came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet thou shalt neither mourn nor weep, neither shall thy tears run down. Sigh, but not aloud, make no mourning for the dead; bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake

The clergy say we are to blame for corrupt government by not voting; we say they share the blame by their voting. (1 Tim. 5:22) We must not enter politics to clean it up; we must escape its plagues by staying out. (Rev. 18:4) To shun politics puts us on the defensive before men; by entering it the clergy are on the defensive before God. For separateness we may be accused of sedition against Caesar, but for mixing in the clergy are guilty of adultery against God. Men are indignant when a wife wrongs her husband; they are indifferent when the clergy wrong God. Nevertheless, just as a wife in adultery means strife with her husband, so religion in politics means war with God. Fear God, not the world. It looks big if we face it alone. If we face it with God it is no more than a drop in the bucket, no more than a speck on the scales. And who is afraid of a drop of water, or scared of a speck of dust?

unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I said unto them, The word of Jehovah came unto me, saying, Speak unto the house of Israel, Thus saith the Lord Jehovah: Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left behind shall fall by the sword. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away in your iniquities, and moan one toward another. Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do: when this cometh, then shall ye know that I am the Lord Jehovah." —Ezek. 24:15-24, AS.

Ezekiel's wife may have been unfaithful to him or to Jehovah, and she was suddenly taken away by a divine judgment. Ezekiel was not to mourn or weep for her. Just opposite to

Israelites generally, priests uncovered their heads in mourning; but Ezekiel, who was of a priestly family, was told to wear his turban. To remove the shoes and cover the lips indicated mourning. Mourners ate "the bread of men," which was food sent to them by others that assumed the mourners were too preoccupied with their grief to provide for their physical needs. (Lev. 10:6; 21:1-3, 10; 2 Sam. 15:30; Mic. 3:7) None of these signs or evidences of mourning was Ezekiel to adopt. All of this was a sign to the Israelites then with him in Babylonian captivity. Jerusalem, and especially the sanctuary there, was the desire of their eyes; but Jehovah was going to profane it by allowing the city and the sanctuary to be demolished by the heathen Babylonians. Many of their close relatives in Jerusalem would be killed; the remainder would be taken captive. Yet the Israelites with Ezekiel in Babylon were not to mourn. Jerusalem had become unfaithful and the temple polluted and no repentance had been shown despite years of patient warning. So now this just judgment from Jehovah was not to be grieved against. Just punishment of the wicked should be accepted without mourning for the wrongdoers.

Up in Jerusalem Jeremiah was warning of the coming destruction, just as Ezekiel was doing down in Babylon. Jeremiah records similar instructions concerning mourning: "For thus saith Jehovah, Enter not into the house of mourning, neither go to lament, neither bemoan them; for I have taken away my peace from this people, saith Jehovah, even loving-kindness and tender mercies. Both great and small shall die in this land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them; neither shall men break bread for them in mourning, to comfort them for the dead;

neither shall men give them the cup of consolation to drink for their father or for their mother." Why not? "Because your fathers have forsaken me, saith Jehovah, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my laws; and ye have done evil more than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto me: therefore will I cast you forth out of this land into the land that ye have not known, neither ye nor your fathers; and there shall ye serve other gods day and night; for I will show you no favor."—Jer. 16:5-7, 11-13, AS.

The judgments of Jehovah are righteous, and the execution thereof is done in righteousness. Jehovah's servants, who have his spirit and who love righteousness and hate wickedness, do not mourn the destruction of the wrongdoers at the hand of Jehovah's appointed executioner. The destruction of the wicked is in vindication of Jehovah's name, which name they have despised and blasphemed and reproached, and at such vindication Jehovah's devoted witnesses rejoice rather than mourn. For forty years Jeremiah warned Jerusalem, but it did not repent. Ezekiel's warnings brought no repentance. Today Jehovah's witnesses sound a warning concerning the destruction of the "evil slave" and hypocritical religion and of all the wicked; but there is no general repentance and Armageddon will annihilate the evildoers. Armageddon survivors will not mourn the destruction of those Jehovah judges worthy of it: "And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground."—Jer. 25:33, AS.

BISHOP DECRIES LOSSES

☞ Madrid, March 18 — The Roman Catholic bishop of Barcelona has urged adoption of stern measures to repress what he termed proselytizing by United States Protestant sects in Spain. . . . In a circular letter to the parish clergy in which he explained the functions of the secretariat, he warned, "We must undertake a real crusade." . . . The Protestant denominations especially guilty of violating Spanish laws that regulate the activities of non-Catholics are the Seventh-day Adventists and Jehovah's Witnesses, Bishop Modrego continued. . . . The Jehovah's Witnesses, who are the most active among non-Catholic denominations in Barcelona, according to the bishop, are "canvassing homes and leaving propaganda leaflets and handbills even inside Catholic churches, where they have been found on chairs and faldstools."—Quoted from *New York Times*, March 19.

ANNOUNCEMENTS

NW) These things are now taking place. It is time for all persons of good will toward Jehovah God to take refuge in the Kingdom.

FLEEING TO THE MOUNTAINS FOR SAFETY

In his prophecy concerning the end of this world Jesus said: "When you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains." (Luke 21:20, 21; Matt. 24:15, 16,

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What proves today's world is serving Satan instead of God? P. 421, ¶1.
- ✓ How Jehovah has shown that he is concerned about man's welfare? P. 423, ¶3.
- ✓ What self-justification it is to claim that Jehovah does not care about man? P. 424, ¶1.
- ✓ How you can prove that you care for Jehovah? P. 425, ¶1.
- ✓ How God showed that, for proper purposes, lower animals may be killed? P. 425, ¶5.
- ✓ Whether one is unmerciful if he uses the flesh of lower animals for meat, or their skin for clothing? P. 427, ¶3.
- ✓ How plantation workers in Surinam were able to build a Kingdom Hall? P. 429, ¶4.
- ✓ How the fear of what is like a waterdrop and a dust speck holds many in bondage? P. 432, ¶3.
- ✓ How religions commit spiritual adultery with the world? P. 434, ¶8.
- ✓ What calamities their disobedience brought upon the Jews A.D. 70? P. 440, ¶26.
- ✓ How Christendom takes the same course as did rebellious Jews? P. 442, ¶2.
- ✓ How the League of Nations and the United Nations were pictured in Revelation? P. 444, ¶6.
- ✓ Why Jehovah's witnesses do not vote? P. 446, ¶11.
- ✓ Why there will be no mourning for the wicked at Armageddon? P. 447, ¶2.