



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

FEBRUARY 1, 1955

Semimonthly

JEHOVAH LEADS HIS PEOPLE

"A RIGHT KIND OF MINISTER"

IS HELL HOT?

THE UNCHRISTIAN CASTE SYSTEM

**CHOOSING LIFE NOW
TO KEEP ALIVE FOREVER**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

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

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

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**JEHOVAH'S
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CHOOSING LIFE NOW TO KEEP ALIVE FOREVER

KEEP alive forever? Is that possible? Yes, it is, because God, the Creator of the universe, is loving, wise and almighty. He created the earth in the first place so that man might live on it forever, for only if he disobeyed was man to die. Since we are assured that "the earth remains for ever," that God created the earth to be inhabited and that his purposes never fail, we must conclude that some day persons on earth will live forever.—Eccl. 1:4, *RS*.

So that he might realize his purpose even though man disobeyed, God provided his Son as a ransom and purposed a kingdom by means of which the benefits of that ransom can come to humankind. According to Revelation 11:15-18 God's kingdom began at the time that the nations became angry, which history shows to have been 1914. We are therefore living in the days of the establishment of God's kingdom through which Christ will rule until he has destroyed even the enemy death.

Because of these facts Jehovah God is now saying to those living on earth: "I have put life and death before you, the blessing and the malediction, and you must choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him."—Deut. 30:19, 20, *NW*.*

How do we choose life now? Merely by doing what we think is right, by being sincere? If sincerity were all that is required, then there was no need to give us the Bible, for many, many who have never heard of God and his Word are very sincere. But we are plainly told that it takes 'the truth to set us free,' and that to gain everlasting life we must keep on 'taking in knowledge of the only true God and of Christ Jesus.'—John 8:32; 17:3, *NW*.

So to choose life to keep alive forever we must take time and effort to study God's Word, to become acquainted with him, his attributes, his purposes and his will for us. This should not seem burdensome. We take time and effort to provide for the needed material things to sustain life a few short years, how much more willing should we be to obtain spiritual things that will sustain our lives forever?

However, for this knowledge to give us everlasting life we must act upon it, thereby being like the "discreet man, who built his house upon the rock-mass." And that requires more than merely not harming our neighbor, it means heeding Jesus' counsel to the rich young ruler, it means putting God first in our lives and following the example Jesus set for us. By continuing in that course we are choosing life now to keep alive forever in God's new world where his will will be done on earth as in heaven.—Matt. 7:24; 19:16-22, *NW*.

* For details see *The Watchtower*, March 15, 1952.

is HELL HOT?

Pagan religions are noted for teaching red-hot hells. The ancient Egyptians, Babylonians, Phoenicians, Persians, Grecians and Hindus taught flaming hells. The Buddhists teach a hell wherein people cook and sizzle in blazing kettles. Is the Bible hell as hot as the pagans paint theirs? Here is the answer.

PEOPLE often forget they have brains when it comes to a topic such as hell. Oh, many persons will ponder on financial or other matters, but when hell is the subject they seem to prefer that someone else do the thinking. They may even push all hope of reasoning aside and declare, as one hell-fire believer did, that if he did not think the Bible taught a literal, red-hot, soul-scorching hell he would throw his Bible into the ash can. That is an extreme case. But it reflects a modern-day tendency to try to make God conform to man's ideas of how things should be run. These opinionated persons go to the Bible, not to weigh all the evidence, but to pluck out a few texts that seem to support their view of things; and so new religions start. True Christians, however, will "let God be found true, though every man be found a liar." (Rom. 3:4, NW) That is what we propose to do, appealing, at the same time, to common sense, as we let the Bible answer the question: Is hell hot?

From the frequency of the expression "hot as hell" it is apparent that many peo-

ple view hell as being red-hot. This view has been fostered by the clergy teaching that hell is a fiery place of eternal torment for human souls. Tons of leaflets teaching a blazing hell have been printed and distributed. If you have read any of these you may have noticed that almost all point to the same four or five "proof" scriptures, such as Jesus' story of the rich man in hell, the undying worms and unquenchable fire of Mark 9:44, the "everlasting punishment" of Matthew 25:46 and the "lake of fire" five times mentioned in the book of Revelation. We want to examine these texts. But first, to have a thorough look at the subject, let us go to the Hebrew Scriptures.

Turning to the book of Genesis, we read about the creation of the earth, seas, fish, animals and even the sun and the moon. Yet nowhere do we read about God's creating a special underworld compartment for the broiling torment of man. It seems strange that, if he made one, God did not have recorded in the Bible the creation of such an important place as a burning hell. Yet suppose he did make one. Would not Jehovah's love and justice have moved him to warn Adam of the *full* penalty of sin? Jehovah told Adam the consequence of sin was death. Are we really to think that, after Adam sinned, Jehovah changed his mind about the death sentence and decided to give Adam the torture treatment? The Bible answers: "I, Jehovah, change not." —Mal. 3:6, AS.

But does not "hell" appear in the Hebrew Scriptures? Yes. So let us do the logical thing and pry into the background of that word "hell." Webster's unabridged dictionary tells us that hell corresponds to the Hebrew *Sheol* and the Greek *Hades*. It also says that hell comes from the Eng-

lish word *helan*, meaning "to conceal." So we have found that the early meaning of the word "hell" carried no thought of any kind of heat. It merely meant "concealed." We have found, too, that the original Hebrew word, usually translated "hell" in English Bibles, is *Sheol*. Now what does *Sheol* mean? It simply means "a hollow place." So the original Hebrew word perfectly corresponds with the original or early meaning of the English word "hell."

Now that the clergy have put fire into the word "hell," the vital question is, Did the inspired Hebrew Bible writers say that conscious life and red-hot activity exist in *Sheol* or hell? No, quite the opposite! Instead of blazing fire it is described as a "land of darkness." (Job 10:21) Instead of a place of soul-chilling shrieks it is described as a place of "silence." (Ps. 115: 17) The Catholic Douay Bible, at Ecclesiastes 9:5, 10, says: "The living know that they shall die, but the dead know nothing more. Neither have they a reward any more: for the memory of them is forgotten. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell [*Sheol*, AS], whither thou art hastening." So, since the "dead know nothing more," or as the *King James Version* says, "the dead know not any thing," it would be impossible for them to know conscious torment. And since there is no work in hell, how can there be activity, red-hot or otherwise?

JACOB, JONAH, JOB AND JESUS

Now let us examine what Jacob said concerning hell. After hearing that his son had seemingly been killed by a beast, Jacob said: "I will go down to my son into hell [*Sheol*, AS], mourning." (Gen. 37:35, *Dy*) Did Jacob visualize his son in a steaming, scorching fire? And did Jacob expect

to go to such a place? Clearly, Jacob did not view hell as being red-hot.

After the prophet Jonah had been swallowed by a big fish, Jonah prayed: "I cried out of the belly of hell [*Sheol*, AS]: and thou hast heard my voice." (Jonas 2:3, *Dy*) Was it red-hot where Jonah was? No, it must have been damp and dark, although warm at fish-body temperature. Jonah spoke the way he did because he understood hell or *Sheol* to be the grave. For, had not Jehovah delivered him, the fish's belly would certainly have become Jonah's grave. If hell were eternal, Jonah would not have gotten out.

Job was a faithful servant of God. Trying to break Job's integrity, the Devil placed Job in a miserable state of affairs. So the suffering Job prayed to God: "Who will grant me this, that thou mayst protect me in hell [*Sheol*, AS], and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?" (Job 14: 13, *Dy*) Since Job was already being tormented by the Devil, would he pray to be "protected" in, of all places, a Devil-managed compartment of red-hot coals? Hardly! Job would not pray to go from the frying pan into the fire! Job understood hell to be the common grave of mankind where he would rest until the resurrection.

The prophet Amos records Jehovah's words to those who would try to escape the Almighty's wrath: "Though they go



down even to hell, thence shall my hand bring them out." (Amos 9:2, *Dy*) Would the wicked, trying with all their might to flee from the wrath of God, dig into a place that would bring them only red-hot torture?

It has been said that only the children of the Devil go to hell. But if that is true, why did Job pray that he might rest in hell? And if hell were a place just for the wicked, why would God send his Son to hell? For Jesus went to hell and was there three days. At Psalm 16:10 it was prophetically written of Jesus: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Centuries later the apostle Peter showed, at Acts 2:31, that Psalm 16:10 had its fulfillment in Jesus, that he did indeed go to hell but that God raised him up out of that condition. So hell could not be eternal.

TORTURE WITH FIRE REPUGNANT TO GOD

How does Almighty God look upon the idea of roasting men and women in fire? Well, man is made in the image of God. Yet we would not torture a man or a woman, even for one day! Why, the man who would torture a cat is, we say, a fiend. This is natural, since man does not love fiends; he detests them. Fiendishness repels. It is repugnant to God. For when the Israelites religiously burned their children in fire, Jehovah said: "They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind." (Jer. 7:31, *AS*) Fiendishness does not even enter the mind of the Creator. And no wonder, for "God is love."—1 John 4:8.

Thus far we have learned four things: (1) God detests fiendishness, (2) the good as well as the bad go to hell, (3) hell is not eternal, and (4) the Hebrews viewed

hell or *Sheol*, not as a place of red-hot fire, but as the cold, silent grave.

Turning now to the Christian Greek Scriptures, we find that the word translated "hell" and that corresponds to *Sheol* is the Greek *Hades*. Does the literal meaning of *Hades* carry the thought of glowing fire? No, it simply means "the unseen state." As with *Sheol*, there are no live people in *Hades*. "Death and Hades [hell, *AV*; *Dy*] gave up those dead in them." (Rev. 20:13, *NW*) Since at the resurrection *Hades* gives up its contents of "dead" people, it is not eternal.

THE RICH MAN AND LAZARUS

Still does not the account of the rich man in hell put flames in *Hades*? Jesus said: "The rich man died and was buried. And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him. So he called and said: 'Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this blazing fire.'" (Luke 16:22-24, *NW*) Bible dictionaries list Jesus' story as a parable. But hell-fire teachers say, No, that it is not a parable. So let us read the account, taking it literally as the hell-fire teachers say we must.

Taking it literally, we have a rich man going to a place of torment for no apparent reason other than the fact that he was rich. Are all rich people bad? Are all rich people going to a red-hot hell? The poor man goes into Abraham's bosom. Are people going here just because they lack money? Is there enough room for all the poor people in the world to recline on Abraham's bosom? Obviously, Bible scholars admit, Abraham's bosom has to be interpreted figuratively. So since the fate of the poor man is symbolic, then, if the story is to be consistent, the fate of the rich man

also must be symbolic. Further, if the "blazing fire" were literal, would the rich man ask for just one drop of water? Could even a bucket of water, much less a drop, get near a blazing hell? Taken literally, the account is worse than absurd: it outrages reason! Jesus spoke a parable, a story with symbolic meaning.

The parable showed how the Jewish clergy, pictured by the rich man, were self-righteous. They wore the fine linen and had good things. Lazarus pictured the remnant of Jewish people of faith despised by the clergy and who were spiritually hungry. The death of the two men pictured a change in the two classes. Jesus tormented the clergy by exposing their greed and their false teachings and their hypocrisy. This, as it were, "burned up" the clergy. The heat was on. So they had to get rid of Jesus, which they did by murdering him. So the clergy came out of a luxurious condition into one of torment. But the remnant of faith had a change for the better. Jesus' preaching brought them spiritual food, an opportunity to come into favorable relationship with the Greater Abraham, Jehovah God. The parable has its major fulfillment today. For details see the book *What Has Religion Done for Mankind?* pages 246-256.

But does not the Bible speak of "hell-fire"? Yes, but the word "hell-fire" is not a translation of the Greek *Hades*. "Hell-fire" is translated from the Greek *Gehenna*. *Gehenna* occurs twelve times in the Bible. But the average reader does not know this, since Bible translators have rendered *Gehenna* as "hell" or "hell-fire." This has caused a lot of confusion. Says the *Encyclopedia Americana* (1942 ed., v. 14, p. 81): "Much confusion and misunderstanding has been caused through the early translators of the Bible persistently rendering the Hebrew Sheol and the Greek Hades and *Gehenna* by the word

hell. The simple transliteration of these words by the translators of the revised editions of the Bible has not sufficed to appreciably clear up this confusion and misconception."

Jesus referred to *Gehenna* at Mark 9:47, 48 (NW): "It is finer for you to enter one-eyed into the kingdom of God, than with two eyes to be pitched into *Gehenna* [hell fire, AV], where their maggot does not die and the fire is not put out." Now *Gehenna* was a place for dumping refuse, outside the walls of Jerusalem. Its fires were kept burning to prevent pestilence. Sulphur or brimstone was added to help the burning. Bodies of executed criminals, thought to be unworthy of a resurrection, were sometimes thrown into *Gehenna*. But live persons were never cast there. When bodies or garbage fell upon the edges of *Gehenna*, the exposed matter would putrefy and breed worms. The worms finally destroyed the matter. So there were always worms and always fire to destroy matter. Jesus used *Gehenna* as a symbol, not for everlasting torment, but for everlasting destruction.

The "lake of fire" is also a symbolic term for everlasting destruction: "Death and Hades [hell, AV] were hurled into the lake of fire. This means the second death, the lake of fire." (Rev. 20:14, NW) So the "lake of fire" means "the second death," a destruction that lasts forever and ever, with no hope of a resurrection.

Note that hell or *Hades* is eternally destroyed. For hell, says Revelation 20:14, must be hurled into the "lake of fire." If hell is the lake of fire, as many say, how can it be cast into itself?

As to the "everlasting punishment" of Matthew 25:46, the original Greek word does not carry the idea of torment but of a cutting off from life. Thus the *New World Translation* renders it correctly as "everlasting cutting-off."

But what of Revelation 20:10 about the Devil's being "tormented day and night for ever and ever"? In Jesus' time jailers were called "tormenters." So when the Scripture says he will be "tormented day and night for ever and ever" in the "lake of fire," it means that the Devil will be restrained in a never-ending detention of destruction. Indeed, it will be "for ever and ever."

TO MANY persons the term "caste" at once calls to mind the land of India, where the caste system has been a curse for so many centuries. However, this subject of caste is not merely of theoretical or academic interest to those residing outside India. On the contrary, when considered in all its ramifications, it will prove to be most pertinent to all who would be guided by God's Word, the Bible.

The English word "caste" comes from the Portuguese word *casta*, meaning "race," and, by implication, unmixed or pure race. According to *Webster's Dictionary* it is "a more or less separate order or class of persons in society who chiefly hold intercourse among themselves, the separation being based on such things as difference of wealth, hereditary rank or privileges, profession, occupation, etc." It really is a false principle of social divisions into selfishly exclusive groups of persons (cliques), according to supposed social rank of persons having the same status or possessing common characteristics. Manifestations of the caste system would therefore include racial discrimination, the clergy-laity distinction, any clannishness because of "blood," wealth, learning, etc.,

The Bible has answered our question. It has shown that Hades, Sheol or hell is the common grave of mankind. At the resurrection hell gives up its dead. Jehovah destroys hell, for it is cast into the "lake of fire." Gehenna represents the state of destruction that lasts forever and ever. There is no hope of a resurrection for those in Gehenna. So the fiery hells are only pagan hells. The Bible hell (Sheol-Hades) is not hot, but is the dark, silent grave.

The Unchristian CASTE System



as well as any favoritism shown because of having in common an admiration for certain human leaders, or sectarianism, or because of belonging to certain age groups.

The caste system appears to have had its origin at the time the ruling and priestly classes were organized at Babel following the Deluge, when dynasties were developed as a subversion of the patriarchal family divisions authorized by Jehovah God and also illustrated in the family of Noah and the descendants of Jacob. In India the caste system goes back to more than a thousand years before Christ, instituted, it appears, by the light-skinned Aryan invaders to keep themselves as a superior class. This is borne out by the

Indian word for "caste," *varna*, which means "color."

The caste system is unjust, incompatible with Christ's rule to 'do to others as we want them to do to us.' It is a failure to "love your neighbor as yourself." It deprives persons of their dues in fields political, economic, religious and social. Additionally, it shackles its victims with an inferiority complex.—Matt. 7:12; Mark 12:31, NW.

The caste system works harm not only to those it oppresses but also to those advantaged by it, for it exalts them; it breeds pride and prejudice, and "pride goeth before destruction, and a haughty spirit before a fall." Since God is said to dwell with the lowly and contrite ones, he must be far removed from the haughty and proud, for such are prone to say, "Can anything good come out of Nazareth?"—Prov. 16:18, AS; John 1:46, NW; Isa. 57:15.

NO CASTE SYSTEM AMONG ISRAELITES

God's Word allows for no caste distinctions because of race, nationality or color, for, as the apostle Paul told the Athenians on Mars Hill, all can trace their origin to the one father, Adam. God "made out of one man every nation of men, to dwell upon the entire surface of the earth." And as Elihu pointed out to Job, God "shows no partiality to princes, nor regards the rich more than the poor, for they are all the work of his hands."—Acts 17:26, NW; Job 34:19, RS.

Instead of any caste distinction it is righteousness that counts with Jehovah, a point Peter so well made at the time the holy spirit was bestowed upon Cornelius: "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." And such was true not only after the appointed "seventy weeks" of special favor to the Israelites came to an end but also long before

then. In fact, twice the entire nation of Israel came near to being destroyed by Jehovah because of their rebellious course, first because of their idolatry in making the golden calf while Moses was in the mount, and second, because of their rebellion at hearing the unfavorable report of ten of the spies.—Acts 10:34, 35, NW.

Yes, time and again the natural descendants of Abraham were allowed to go into captivity and suffer death by pestilence, etc., because of their unfaithfulness. On the other hand, Gentiles who exercised faith were blessed by Jehovah. For a few examples, note the mixed multitude that followed the Israelites out of Egypt, Rahab, the Gibeonites, Ruth, the widow of Zarephath, the leper Naaman. Because Jesus called some of these unflattering facts to the attention of the Jews in his day they endeavored to kill him.—Luke 4:25-30.

While the Israelites were shown special favors, such was not because of their being a superior caste but because of the faith of their forefathers, because of Jehovah's love for them, and for the sake of his name. They were commanded to treat the non-Israelites in their midst justly and lovingly: "The temporary resident who resides for a while with you should become to you like a native of yours, and you must love him as yourself." "There should prove to be one law and one judicial decision for you and for the temporary resident who is residing for a while with you."—Lev. 19:34; Num. 15:16, NW.

The fact that the Israelites were not permitted to intermarry with the pagans round about them was not because of caste but to keep Jehovah's worship pure, for which reason also they were commissioned to act as executioners of the grossly immoral pagan worshipers of Canaan. Nor did they have any caste system based on tribal distinctions. While Judah was the royal tribe and Levi the priestly

one, Jehovah repeatedly chose his judges and prophets from other tribes. Intermarriage was permitted so long as it did not cause confusion as regards tribal boundaries.

NO CASTE SYSTEM AMONG CHRISTIANS

Neither is there any Scriptural basis for a caste system among Christians. Christ's words allow for no clergy caste among them: "Do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest among you must be your minister."—Matt. 23:8-11, NW.

Nor do the Scriptures allow for any sectarian cliques in the Christian congregation because of personal preference for certain human "shepherds." Speaking out against such divisive creature worship, Paul wrote: "Now I exhort you, brothers, . . . that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought. What I mean is this, that each one of you says: 'I belong to Paul,' 'But I belong to Apollos,' 'But I to Cephas,' 'But I to Christ.' Does the Christ exist divided? Paul was not impaled for you, was he? Or were you baptized in the name of Paul?"—1 Cor. 1:10, 12-15, NW.

Nor is there to be any favoritism or clannishness because of nationality, social standing, heredity or sex. That is why Paul, in his letters to Timothy and Titus, condemned concern over genealogies and why he wrote to the Galatians that in the Christian congregation "there is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus."—Gal. 3:28, NW.

Lest any think themselves better because of material wealth and so develop a caste whose company they would favor, the apostle Paul counseled: "Give orders to those who are rich in the present system of things not to be arrogant, and to rest their hope, not on uncertain riches, but on God." (1 Tim. 6:17, NW) The disciple James, Jesus' half-brother, severely criticized those in his day who showed favoritism to the rich, as if they were a special caste, saying: "My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? For, if a man with gold rings on his fingers and in splendid clothing enters into your assembly, but a poor man in filthy clothing also enters, yet you look with favor upon the one wearing the splendid clothing and say: 'You take this seat here in an honorable place,' and you say to the poor one: 'You keep standing,' or 'Take that seat there beside my footstool,' you have class distinctions among yourselves and you have become judges rendering corrupt decisions, is that not so? If, now, you practice carrying out the kingly law according to the Scriptures, 'You must love your neighbor as yourself,' you are doing quite well. But if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors."—Jas. 2:1-4, 8, 9, NW.

THE PRACTICAL APPLICATION

While all these points seem so logical and self-evident when we reason on them in the light of the Scriptures, putting them into practice is not so simple, because of the inherited selfish bent of our minds. We must therefore be alert and put forth special efforts if we would be free from all traces of caste, such as practicing favoritism or clannishness because of certain common characteristics. We should "lean over backwards," as it were, to avoid any sus-

picion of caste. If we seem to be in a favored position because of the color of our skin, or because of education, Christian maturity, youth, position of responsibility in the Christian congregation, we should make it a point to associate with those less favored in any of these respects, for the sake of building up Christian unity; doing so, not condescendingly, but as equals, appreciating that Jehovah can use them to impart a blessing to us even as he can use us to impart a blessing to them.

On the other hand, we must not, because of being less favored in certain respects, belittle ourselves and acquire an inferiority complex, imagining that more favored brothers do not want to associate with us. Remember, no one who is faithfully carrying out the righteous requirements of Jehovah need ever feel inferior or out of place in the midst of God's people. Nor should we "play up" to those more advantaged in any respect because of the favors they may be able to bestow, either of a material or of a spiritual nature.

And while not practicing caste distinctions ourselves we must not think it our duty to change the world in this respect. We can no more do that than we can convert the world to Christianity. Some have criticized the apostle Paul for not condemning slavery in his day but counseling slaves to be obedient and content with their lot, but such overlook that it is not the commission of Christians to reform this old world. At best we can only set an example. What Paul had to offer to the slaves in his day

was of far greater value than the political and economic freedom agitated by social reformers. He brought them the truth of God's Word and kingdom, which made them free from bondage to Satan, to Satan's system of things, to sin, to false religion and to death, giving them the hope of everlasting life; even as Jesus told his followers: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." —John 8:31, 32, NW.

The same is true today. It is not for Christians to strive to put an end to the injustices of the caste system or to chafe at certain conditions among God's people that are due to the laws of Caesar and over which Christians have no control. All eat of the same spiritual food, have the same privileges of service and the same hope; and these are the things that matter.

So, briefly reviewing, we have seen that there is no Scriptural basis for any caste system, for any favoritism, class distinctions, sectarianism, cliques or special groups existing among Christians. If we love Jehovah with all our heart, mind, soul and strength and our neighbor as ourselves, we shall exalt neither ourselves nor others. And by living according to the Christian principle of love not only shall we bring happiness to our brothers as well as ourselves but we shall also be giving a witness to those on the outside, even as Jesus stated: "By this all will know that you are my disciples, if you have love among yourselves." —John 13:35, NW.

Filthy Speech

❖ In today's world one is continually exposed to dirty minds and filthy speech. Some people cannot listen to conversation without thinking of a dirty story; cannot open their mouths without using vile language. Yet, one cannot revel in smut without getting dirty; so Paul's instruction at Ephesians 5:3, 4 is worth keeping in mind continually: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." Do you follow this instruction?

MODERN HISTORY of

Jehovah's Witnesses

EXPANDING THE ORGANIZATION

Part 3



BECAUSE of continuing expansion of its work, legal incorporation of the Society established in 1881 became necessary. After proper application, finally on December 13, 1884, Judge F. H. Collier of the Court of Common Pleas for Allegheny County, Pennsylvania, granted a legal charter that was duly recorded December 15, 1884, thus giving the Society legal life.^a Its original corporate name, Zion's Watch Tower Tract Society, was changed in 1896, by court-sanctioned amendment, to its present name, Watch Tower Bible and Tract Society. The Society's general purpose is stated in its charter's Article II:

"The purpose for which the corporation is formed is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated."

The charter provided for a board of seven directors, three to serve as officers. The original officers were President, C. T. Russell; Vice-President, William I. Mann; Secretary and Treasurer, (Mrs. C. T.) Maria F. Russell.^b

While the Society had been circulating a bound book entitled "Day Dawn," written by an early associate, J. H. Paton, it was decided for Russell to become writer of a new book to be called "Millennial Dawn,"

which after many difficulties appeared in 1886 as Volume 1 of a promised series. Later this became known, instead, as Volume 1 of "Studies in the Scriptures" as well as "The Divine Plan of the Ages." More than six million copies were distributed over a forty-year period. It covered more clearly subjects previously explained in *Food for Thinking Christians* and in *Tabernacle Teachings* (later called "Tabernacle Shadows").^c Its sixteen chapters (352 pages) included "Our Lord's Return," "Ransom and Restitution," "Plan of the Ages," and "The Kingdom of God." Chapter 15, "The Day of Jehovah," amazingly foreshowed the great preaching work now being done.

"The 'Day of Jehovah' is the name of that period of time in which God's kingdom, under Christ, is to be gradually 'set up' . . . while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. . . . That some of the saints will still be in the flesh during at least a part of this burning time seems possible. Their position in it, however, will differ from that of others, not so much in that they will be miraculously preserved (though it is distinctly promised that their bread and water shall be sure), but in the fact that, being instructed from God's Word, they will not feel the same anxiety and hopeless dread that will overspread the world. . . . The troubles of this 'Day of Jehovah' will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and blessed are they who will follow the footsteps

^a *Watch Tower*, Jan. 1885, p. 1.

^b Charter, Watch Tower Bible and Tract Society, pp. 1-3.

^c *Harvest Siftings*, 1894, pp. 107, 114, 115; *W* July 1886, p. 1; Aug. 1886, p. 1.

of the Master, and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer."^d

By end of the '80's they had outgrown the quarters at 151 Robinson Street (earlier designated as 44, and then 40, Federal Street), Allegheny, Pennsylvania.^e They decided to build, and in 1889 they moved into their own large, handsome four-story brick structure costing \$34,000, located at 58 and 60 (later renumbered as 610-614) Arch Street, Allegheny (North Side, Pittsburgh), containing quarters for a small "Bible House family," printing works, shipping rooms, an assembly place for about 200, an office, an editorial department and a store front. They named it "Bible House."^f Years later, the Society's board of directors accepted the donation of title to this plant, the board valuing the building's net equity and all of its equipment at \$164,033.65.^g

By 1890 there were about 400 active associates of the Society. The only report available shows the placement of 841,095 tracts, 395,000 extra copies of the *Watch Tower* magazine, and 85,000 *Millennial Dawn* bound books between 1886 and 1891.^h

Incidentally, at Pittsburgh in 1954 the Society completed a building at 4100 Bigelow Boulevard that now serves both as the legally registered office of the Pennsylvania

corporation (Watch Tower Bible and Tract Society) and as a Kingdom Hall.ⁱ

STANDING IN DEFENSE OF TRUTH

(1890-1908)

After the Watch Tower Society of Jehovah's witnesses had surprisingly survived its childhood struggle of early beginnings, the old-time apostate religious organizations began to blink their eyes, 'for look! this "voice of millennialism" did not die out in its birth throes like all the others. Why the audacity of them—these "Russellites," "Bible Students" or whatever you call them—they are standing as a stripling youth of an organization full of cheek to challenge and expose us "oldsters," we the ordained, recognized clergy of Christendom! Their voice is become more than just a whisper; for now bold words they speak in many places to the effect that the teachings we give the people are out of harmony with the Bible and that our position as spokesmen for Christ is presumptuous. This has gone far enough; the Watch Tower Society must be crushed now before it grows too big to handle.'

With such sentiments, Protestant elements of Christendom, as a 'roaring maned lion,' set out to attack and to destroy the young Samson-like Watch Tower Society. But standing in defense of truth, the modern "Samson" witnesses had the spirit of Jehovah become operative upon them to bring, instead, this attacking "lion" to silence.—Judg. 14:5, 6, NW; RS.

Quietly and surely by means of the *Watch Tower* magazine, the Society's many new Bible tracts and



ⁱ 1954 *Yearbook*, p. 275; W Dec. 15, 1954, pp. 745-747 (picture); 1955 *Yearbook*, p. 275.

^d *The Divine Plan of the Ages*, pp. 307, 338, 342; W Aug. 15, 1911, pp. 320, 329.

^e W Dec. 1884, p. 1; Mar. 1887, p. 1.

^f W Jan. 1890, p. 1; Sept. 1, 1900, pp. 260, 272 (picture).

^g Originally this property was legally held by the Tower Publishing Company, a private concern personally managed by C. T. Russell. In April, 1898, the ownership of this plant and real estate was transferred to the legal corporation, Watch Tower Bible and Tract Society. W Apr. 15, 1898, p. 114; W Dec. 15, 1898, p. 369.

^h W Jan. 1, 1892, pp. 9, 10.

Bible study bound books' circulating in ever-widening fields, the gathering out of Jehovah's genuine anointed ones from the apostate religious organizations proceeded apace. As such became associated in new, growing congregations, responsibility gradually was put upon them to do some preaching by distributing the printed message; first to perform this in a limited way among friends and, later, publicly with increased boldness. Their faith and their works of preaching kept increasing in proportion to their forsaking Babylonish religious thinking to embrace solid Bible truth. By this time they came to know that there is no "trinity"; that man does not possess an "immortal soul" but that he is a soul and is mortal; that the wages of sin is death, not "eternal torment in hell-fire"; that baptism by immersion is proper; that all who are dedicated to the living God and begotten of him by his holy spirit must be "faithful unto death" as followers of his Son, Christ Jesus, in order to enter the kingdom of heaven, and that during Jesus Christ's thousand-year or millennial rule the earth will be brought to a state of Edenic paradise, being made fit as perfect man's everlasting home. Such was the message that was beginning to be circulated in millions of printed pieces, bringing annoying alarm to Christendom's clergy.

Through the years five other powerfully written bound volumes of the series called "Studies in the Scriptures" were produced by C. T. Russell, each playing its part in gathering more of the anointed Christians into association with the Watch Tower Society. Volume 2, *The Time is at Hand*, was released in 1889; Volume 3, *Thy Kingdom Come*, in 1891; Volume 4, *The Battle of Armageddon* (originally called "The Day of Vengeance"), in 1897; Volume 5, *At-one-ment Between God and Man*, in 1899; and finally Volume 6, *The New Creation*, in 1904. A seventh volume the author had

promised but did not survive to write it.

Particularly from the early 1880's the Society's publications had been circulating in Europe where small groups of Bible students were being gathered together. So in 1891 Russell as the Society's president made his first trip abroad to stimulate and expand the interest in countries outside the United States and Canada. Two months were set aside for this missionary tour. From New York city Russell's party sailed for Belfast, Ireland. From there, after a meeting with friends, they went on to visit other groups and historic places in Scotland, Glasgow and Edinburgh; then to Copenhagen, Denmark; Germany's Berlin and Leipzig; Vienna, Austria; Kischenev in Russia; Constantinople, Turkey; Athens, Greece; Jerusalem in Palestine; Egypt's Cairo and the pyramids; Rome, Italy; Berne, Switzerland; Paris, France; Brussels, Belgium; Amsterdam, Holland; and then to London and Liverpool, at each of which Russell spoke to 150 before returning to New York. Of this tour he reports:

"We saw no opening for the truth in Russia . . . nothing to encourage us to hope for any harvest in Italy or Turkey or Austria or Germany. . . . The Italians have been so long under the baneful influence of the Papacy that they, like the French, are rapidly turning to open infidelity . . . But Norway, Sweden, Denmark, Switzerland and especially England, Ireland and Scotland are fields ready and waiting to be harvested."^j

At London a publications depot was set up following Russell's visit; and then in 1900 the Society's first branch office was established there at 131 Gipsy Lane, Forest Gate, East London.^k

Also after this foreign trip arrangements were made to begin publishing various books and pamphlets in German, French, Swedish, Dano-Norwegian, Polish, Greek, and later in Italian. Of interest, too, it is

^j W Nov. 1891, p. 148; W July 1891, p. 95.

^k W May 15, 1900, p. 146.

that with its issue of January 1, 1892, the *Watch Tower* began (and for many years, until 1927,¹ regularly continued) to publish in each issue the "International Sunday School Lessons" whereby a short commentary study was made of the Protestant-denominational chosen "golden text" for each Sunday's scheduled lesson.

"Suggestive thoughts designed to assist those of our readers who attend Bible classes, where these lessons are used; that they may be enabled to lead others into the fulness of the Gospel."^m

Now it became apparent that there was a need to hold conventions in various parts of the country other than at Pittsburgh with the annual Memorial celebration, as had been the practice of several years. So in 1893 a convention was arranged for Chicago, August 20-24, where the Columbian Exposition (world's fair) was being held that summer. Those traveling to Chicago for that assembly thus were enabled to obtain special rail fare rates.

"The number in attendance was about 360 . . . Following [the morning prayer meeting each day] came a discourse of about an hour and a half, then an adjournment for dinner, after which the afternoon, from 2 until 5, was devoted to the public answering of questions. The last day was devoted to the interest of the colporteur work; and on the day after the close of the Convention, some of the experienced colporteurs [now called pioneers] remained with some of the less successful and the beginners, and held a school of colportering—giving instructions, pointing out good and bad methods, manners and expressions . . . [About 50 colporteurs attended.] The Calvary Baptist Church of Chicago very kindly granted us the use of their baptistry; and, in all, seventy symbolized their baptism into Christ's death by immersion into water. The proportion of brethren and sisters was about equal, and their ages ranged from 17 to 70 years."ⁿ

Many letters kept coming to the Soci-

ety's head office showing the heart reaction of those being called to associate as Jehovah's anointed preachers of good news. Following is an interesting one of 1894, typical of many letters still being received by the Society to this day from persons of good will toward Jehovah:

"Gentlemen: Enclosed herewith please find exchange on New York for the sum of \$6.00 for which please send me Zion's Watch Tower [magazine] one year and copies of *Millennial Dawn*. By way of explanation for ordering this amount of books, I desire to say that, about two months ago, two young ladies [Watch Tower pioneers] came into my [law] office selling those books. I was very busy when they presented their card; and, seeing that they were ladies selling books, I bought the three volumes, thinking that by so doing I was helping them out. I have since concluded that these ladies brought to me 'glad tidings of great joy.' I took the books home, and thought little of them, until a few weeks ago, when I had some spare time, I began reading the first volume, and it was so very interesting that I could not stop. The result is, my dear wife and myself have read these books with the keenest interest, and we consider it a God-send and a great blessing that we have had the opportunity of coming in contact with them. They are indeed a 'helping hand' to the study of the Bible. The great truths revealed in the study of this series have simply reversed our earthly aspirations; and realizing to some extent, at least, the great opportunity for doing something for Christ, we intend to take advantage of this opportunity in distributing these books, first, among our nearest relatives and friends, and then among the poor who desire to read them and are unable to purchase; and for that reason we desire these extra copies. Yours, etc."^o

This letter was signed by lawyer J. F. Rutherford, who twelve years later dedicated himself to God and entered the full-time service at the Pittsburgh headquarters or "Bible House" as the Society's legal adviser, only still later, in 1917, to become the Society's second president upon the death of Russell.

(To be continued)

¹ W Nov. 15, 1927, pp. 338, 347; with which compare W Dec. 1, 1927, p. 354, ¶1.

^m W Jan. 1, 1892, p. 13.

ⁿ W Sept. 1 and 15, 1893, p. 280.

^o W Apr. 15, 1894, p. 127.

Jehovah Leads His People

IN ANCIENT times Jehovah proved himself to be a mighty, yet gracious, leader of his people. On one memorable

occasion he led them out of bondage in Egypt to their promised inheritance, and on another great occasion he led them out from captivity in Babylon back to their homeland. Today, at long last, Jehovah again leads his people out from the present wicked system of things into the kingdom of his beloved Son. Jehovah himself caused much detail to be recorded of those previous examples of his leadership, from which we can and should learn a great deal, "for all the things that were written aforetime were written for our instruction." Yes, we can look forward to gaining a closer insight and keener appreciation of the various qualities manifested by our great God when acting in this capacity. But, besides this, we have another objective. It is important and timely for us today to consider the responsibility resting upon us who are favored to be among those who are being led by Jehovah. Broadly speaking, that responsibility falls under two headings. First, we all have to learn

"You in your loving-kindness have led the people whom you have recovered; you in your strength will certainly conduct them to your holy abiding place."

—Ex. 15: 13, NW.

how to be true followers, faithfully following the lead set for us. At the same time, however, many of Jehovah's servants are

called upon to act as leaders in varying degrees and positions, and none of us want to "accept the undeserved kindness of God and miss its purpose."—Rom. 15:4; 2 Cor. 6:1, NW.

² Before coming to the question of our individual position and responsibility, and in order that we may approach it with a proper understanding and with the right spirit, let us first look at our position as a whole. We will note some of the outstanding things brought to our attention respecting Jehovah's leadership of his people in times past, and then see how those things throw light on the manner and purpose of his present leadings and the part we have to play therein. We will begin with that grand example, already mentioned, of Israel's journeyings from the time they left Egypt.

HOW JEHOVAH LED ISRAEL

³ We are not left to ourselves to study the re-

1, 2. (a) What striking examples of Jehovah's leadership do the Scriptures disclose? (b) For what two reasons is it timely to consider these?

3. What was at the back of all Jehovah's dealings with Israel?



corded history of the Israelites from the time they left Egypt and their forty-year trek through the wilderness and draw our own conclusions as to how Jehovah led them. He himself caused Moses to write the words of a song at just about the end of Israel's journeyings, drawing our attention to the very things in which we are interested. First, Jehovah's purpose back of all his dealings with Israel is clearly stated at the commencement of the song: "For I shall declare the name of Jehovah. Do you attribute greatness to our God!" The honor and vindication of Jehovah's holy name is the primary consideration, as David also confirmed, saying: "Who then is like thy people, like Israel, a nation alone in the earth? whom God went to redeem for himself [out of Egypt] as a people so to make himself a name." Isaiah, too, stressed the same thing when he wrote: "So didst thou lead thy people, to make thyself a majestic name!"—Deut. 32:3, NW; 2 Sam. 7:23; Isa. 63:14, Ro.

⁴ Now let us take note of the excellent qualities shown by Jehovah as the great Leader of his people. There are quite a few, but on examination they can be seen to line themselves up in striking, but balanced, contrast. On the one hand, with fighting strength and in fiery anger as "a manly person of war," he proved himself powerful in ability to shatter the enemy. On the other hand, in loving-kindness toward the people whom he had reclaimed from Pharaoh's grasp, he manifested fatherly strength and ability to protect and conduct Israel gently, yet surely, all the way to their ultimate "holy abiding place." Jehovah certainly proved himself a Leader of infinite tenacity and tenderness. As Moses reminded Israel at the commencement

of what he told them on the plains of Moab: "You saw how Jehovah your God carried you just as a man carries his son, in all the way that you traveled until your coming to this place." Then again in Moses' closing song we have that lovely and stirring description of Jehovah's leadership, with all its wealth of significant imagery, fin-



ishing on the note of Jehovah's right to all the honor and credit, in these words: "He came to find him [Israel] in a wilderness land, and in an empty, howling desert. He began to encircle him, to take care of him, to safeguard him as the pupil of his eye. Just as an eagle stirs up its nest, hovers over its fledglings, spreads out its wings, takes them, carries them on its pinions, Jehovah alone kept leading him, and there was no foreign god along with him."—Ex. 15:1-3, 6, 13; Deut. 1:31; 32:10-12, NW.

⁵ From the foregoing quotations alone one might conclude that Israel must surely have greatly appreciated, like a responsive child, all that Jehovah did for that people. But was such the case? Sad to relate, it was quite the reverse. From Mount Sinai onward, and as Moses testified when addressing them on the plains of Moab,

4. What qualities were manifested in Jehovah's leadership, and how are they described in the Record?

5. Did Israel appreciate what God did for them? and did that defeat God's purpose respecting them?

the children of Israel, especially the generation that left Egypt, proved to be "a generation crooked and twisted." They "acted ruinously" and "turned aside in a hurry from the way I [Jehovah] have commanded them to go. . . . I have looked at this people and here it is a stiff-necked people." Yet though that generation died off in the wilderness, with very few exceptions, as Jehovah foretold and determined, yet by no means did he relinquish his original purpose. Instead, through his angel, he kept on leading Israel just the same and successfully brought the sons of that original generation into the Promised Land and gave them possession of it.—Ex. 32:7-9, 34; Deut. 1:34-40; 32:5, NW.

⁶ This highlights two further qualities in Jehovah's leadership of his people. It reveals his abundant mercy, balanced by his righteous judgments brought upon those who, though they had seen his glory and many miraculous signs, yet did not listen to his voice and treated him without respect.—Ex. 34:6, 7; Num. 14:22, 23.

⁷ Much more could be said, of course, under this heading. But, keeping to our main theme respecting the manner and purpose of Jehovah's leadings, let us see what can be learned from the Scriptures as they deal with the return of God's people from their captivity in Babylon.

THE RETURN FROM BABYLON

⁸ See now how our field of study widens out. The record already considered is primarily historical, though it is true it provides the basis for many prophetic patterns. In contrast the record concerning the return of the Jews from Babylon is mainly prophetic, for the most important things involved therein were recorded long before the event took place. In fact, it was

about two hundred years previously that Isaiah in particular was inspired to write those numerous glowing passages telling of the return from exile. What is more wonderful still is the fact that those prophecies were really written for a later day, our own day, when Jehovah leads his people from modern Babylon up to his New World organization, Zion.

⁹ Many times those prophecies have been discussed in these columns, with collateral Scriptural evidence in support, showing how they had, first, a literal fulfillment in 537 B.C. and the years following. Then they had, in many instances, a miniature fulfillment at the time of the first advent, centering round the person of Christ Jesus. But, beyond question, their major fulfillment, along with prophecy in general, is focused on these days of the second advent, in the stupendous events now taking place under the direction of the reigning King, Christ Jesus. Accepting this basis, we shall confine our attention to the particular expressions and aspects of these prophecies that relate to our main theme.

¹⁰ To begin with, we are introduced to the One appointed by God to serve as his representative: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles." Immediately it is foretold that this One will manifest the same qualities of tireless, faithful leadership, as did Jehovah himself: "He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." Then the prophecy broadens out and tells of the grand commission to be accomplished by this servant, whose very appointment is a guarantee that he will lead,

6, 7. (a) What two further qualities were thus disclosed? (b) What other great example of God's leadership is found in the Bible?

8. In what way does the field of our study now widen out?

9. In what three ways are many prophecies seen to have their fulfillment?

10. To whom are we specially introduced in Isaiah's prophecy, and what is said of him respecting his commission and qualities?

not only a remnant of faithful Jews, but also a great crowd of Gentiles from darkness and bondage into glorious light and freedom: "I, Jehovah, have called thee in righteousness, and [as the prime Leader] will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." Then comes a reiteration of the fact that the credit and glory for all these things belong to Jehovah, who tolerates no rival: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images."—Isa. 42:1, 4, 6-8, AS.

¹¹ But who is this honored servant? You will note from the foregoing that the first thing mentioned is that Jehovah puts his spirit, his invisible active force, upon this One, authorizing and empowering him to carry out his commission. This points us to the vital link in the chain of evidence, namely, the prophecy recorded at Isaiah 61:1-3 (which please read), where more information is given as to the result and outworking of the spirit's operation on this anointed servant, including the leading forth into liberty of those found in prisonlike bondage. In turn this latter scripture was quoted by Jesus, when addressing his own townfolk in the synagogue at Nazareth, as being fulfilled in himself that very day. (Luke 4:17-21) As many of our readers well know, this is by no means the only link identifying the "servant" frequently mentioned by Isaiah. Quotations from Isaiah, chapter 53, for example, telling of the sufferings and shame heaped upon Jehovah's servant, are applied to Christ Jesus in quite a few instances in the Christian Greek Scriptures.

¹² Turning now to Isaiah, chapter 55, we find some interesting and important information. Appealing to those who come to realize their need of those spiritual provisions that Jehovah alone can provide, Jehovah says: "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." (Isa. 55:3, 4, AS) Here we have the explicit statement that this One, Jehovah's servant, will act as leader with full authority to issue directions and commands. These are imperative commands. "Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people." He is Jehovah's "faithful and true witness," and he is the one who gives expression to the urgent command in these days of Babylon's impending destruction: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." As Jehovah's representative, "called Faithful and True," he then proceeds to lead the heavenly armies against the nations of this world opposed to his rule, "and out of his mouth there protrudes a sharp long sword," giving those orders that bring about the final execution of the enemy forces. How like the fighting strength and ability manifested by Jehovah in the overthrow of Pharaoh and his forces!—Acts 3:19-23; Rev. 3:14; 18:4; 19:11-16, NW.

¹³ At this point we wish to draw your attention to yet another passage from Isaiah's prophecy closely linking the features already considered and giving strong confirmation thereto. Remember that

12. How is this "servant" described at Isaiah 55:3, 4, and what scriptures throw light on the present application of this prophecy?

13. What confirmation of Jehovah's servant as a leader do we find at Isaiah 11:1-5?

11. How can we identify the "servant" of Isaiah's prophecy?

Christ Jesus is the One who, as David's Son and rightful heir, inherits "the sure mercies of David," summed up in the unbreakable covenant for the Kingdom promised to David's seed, as beautifully expressed at Psalm 89:33-37. Fittingly, therefore, this One as the Greater David is described in the opening verses of Isaiah, chapter 11, as "a shoot out of the stock of Jesse [David's father], and a branch out of his roots." (See Revelation 22:16 for proof of identification.) Now read for yourself the description that follows at Isaiah 11:1-5 (AS), showing the marvelous and balanced qualifications for leadership bestowed on this One by Jehovah's spirit, making him a wise, strong and understanding leader, showing fatherly strength and ability on behalf of "the meek of the earth," and wholly dependable, because "righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins." Note, too, the link with Revelation 19:15 in that "he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked."

¹⁴ So glorious is the final outcome of his leadership that there will not be a single creature or thing that will hurt or destroy in all his holy realm. There will be peace and harmony even among all the animal creation, and their leadership by man will be a pleasant task, for it says "a little child shall lead them." Such happy relationship already obtains among those who are dwelling in Zion, Jehovah's organization, and who have his spirit, faithfully following Christ's leadership.—Isa. 11:6-9, AS.

CHANGE OF PICTURE

¹⁵ But this is not all. Isaiah, chapter 11, goes on to foretell the wonderful things

accomplished by Jehovah's appointed leader and servant, but a different term is employed, giving a different viewpoint. So far, the scriptures considered dealing with Israel in Moses' day, also the return of the Jews from Babylon, have given the idea of a mobile leadership, with Jehovah, through his representative, leading the way. The picture now changes, however, and describes a leadership exercised by means of a stationary, exalted signal, for verses 10 and 12 (AT) read: "On that day that the root of Jesse, who will be standing as a signal [Hebrew, *nehs*] to the peoples—to him will the nations resort, and his resting-place will be glorious. He will raise a signal [*nehs*] to the nations, and will gather the outcasts of Israel; and the scattered daughters of Judah will he assemble from the four corners of the earth."

¹⁶ This scripture, in conjunction with Isaiah 62:10-12 and other passages, has previously been examined in these pages, showing that the Hebrew word translated "signal" does not refer to a flag or banner raised aloft by a leader marching at the head of a column of people. Instead, it refers to a stationary signal set up on a lofty height. (See *The Watchtower*, January 15, 1948.) We are now in "that day" spoken of at Isaiah 11:10 and happy are our eyes of understanding and faith that clearly behold the glorious and prominent signal raised up by Jehovah in the person of his reigning King, Christ Jesus. He is indeed the Signal, enthroned on the lofty height of Mount Zion, the established kingdom of God. And for what purpose?

¹⁷ Primarily, to give the lead in restoring and forever establishing in this earth the true, pure worship of Jehovah. Long ago Satan, posing as an "angel of light," set a false lead on this vital question of worship, first seducing Eve and, through her,

14. How does the prophecy tell of the grand outcome of Christ's leadership?

15. By the use of what term does Isaiah, chapter 11, indicate a changed viewpoint?

16. Who is the Signal referred to in these prophecies?
17. For what primary purpose was the Signal raised? How did this apply in Israel's day?

the vast majority of the human family. Into this snare, in due course, Israel fell, ultimately being led into dark and dungeonlike captivity in Babylon, the stronghold of false religion. It was the promised liberation for a faithful remnant from this captivity that formed the immediate basis for many of Isaiah's prophecies. The inviting and commanding signal then was Jerusalem restored on her own hilltop, with Jehovah's visible representative governing in her midst and with his official high priest conducting the clean worship of Jehovah in the reconstructed temple.—2 Cor. 11:3, 14.

¹⁸ Today we are greatly privileged to witness the final fulfillment of these prophecies on a grand scale, for first from and after 1919 the remnant of Christ's anointed followers paid heed to the divine command and severed all connections with modern Babylon and gathered to the Signal on Mount Zion. But this was only the start of good things, for the raising of the Signal marks the beginning of a great gathering of people earth-wide to the support of the long-awaited Kingdom and its King and to engage actively in the worship and service of him who has the supreme right thereto, without a rival. (Luke 4:8) Paul tells of this appointed time for this all-important work, including a reference to those first gathered, when he says: "It is according to his [God's] good pleasure which he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth. Yes, in him, . . . that we should serve for the praise of his glory, we who have been first to hope in the Christ."—Eph. 1:9-12, NW.

18. With Scriptural support, show what is signified today by the raising of the Signal.

¹⁹ Confronted with this stupendous task, we see that the question as to the means used by God to bring about its accomplishment takes on a keen significance. Is Christ Jesus, as King and Signal, the only one appointed to undertake the leadership of all those being gathered, and yet to be gathered, to the Kingdom organization? This is a vital question, directly affecting all of Jehovah's servants on earth in one way or another, and we want the right, and therefore Scriptural, answer. Referring to the faithful remnant of Jews who returned from Babylon, Jehovah caused Isaiah to write: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43:10, AS) This is but one of many references showing that while at times Jehovah's servant is spoken of as one individual there are other instances where that servant is spoken of in a collective sense. In other words, in the final fulfillment of Isaiah 43:10-12 we see that, while there is but the one anointed servant class or body, yet that class is made up of many individual witnesses, or members. (1 Cor. 12:14) Jesus, speaking of this same anointed slave class, spoke of the responsibilities of leadership committed to that class when he asked and answered the question: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? . . . Truly I say to you, He will appoint him over all his belongings."—Matt. 24:45-47, NW.

²⁰ Hence, while the Master retains control at all times and at all levels, yet he gives his faithful followers a considerable share and responsibility in the service of the Kingdom interests. And what of the

19. (a) With what vital work and question are we thereby confronted? (b) How do the Scriptures indicate the proper answer to this question?

20. What conclusion is to be drawn from these scriptures, leading to what question for further consideration?

individual aspect of the matter, for, as has already been said, none of us want to "accept the undeserved kindness of God

and miss its purpose"? (2 Cor. 6:1, NW) We shall reserve the consideration of this question for the article following this.

"A Right Kind of Minister"

THE term minister (Greek: *diákonos*) as used in the Greek Scriptures means, literally, a servant. (1 Tim. 4:6, NW) It here refers to one who is a public servant of Jehovah, and is ordained by him, after having first taken the step of dedicating himself by a solemn agreement to do the will of God. Such a minister, in order to prove worthy of the name and retain divine favor, will faithfully strive to carry out whatever commands and commissions are laid upon him by the "superior authorities." Such a minister will also, of necessity, prove to be a close footstep follower of Jesus Christ, the foremost minister of God, and, like him, will recognize the prior obligation to be a preacher of the good news of Jehovah's established kingdom by Christ. Thus, like Jesus, he will prove to be one of Jehovah's witnesses, witnessing to the truth.—Rom. 13:1; John 18:37, NW; Isa. 43:10, AS.

² But though the essential meaning attached to the term minister is that of a servant, or even that of a slave, yet that does not deny the possibility of such a servant's being placed in a position of considerable responsibility, involving the oversight and care of others. The scriptures at Matthew 24:45-47, quoted at the close of the previous article, are a good example of this, together with what Jesus said in

the parable that closely followed.—See Matthew 25:21, 23, NW.

³ Ever since men have dwelt together, whether in family life or in national or communal life of any kind, there has been the need for some form of organized society. This has meant that some have been placed in a position of authority and leadership, being responsible for the training of others and leading them in the right way. Such an arrangement has God's approval, for, beginning particularly with Noah and on through Abraham and his sons, all of God's dealings with these men and their associates were on the basis of a recognition of the form of patriarchal society that then obtained.—See *The Watchtower*, July 15, 1952.

⁴ Take Noah, for instance, as an example of good leadership, primarily respecting the true worship of Jehovah. Additionally, he must have done a fine job in the way of training the seven persons under his family headship, each one in his respective part, in the stupendous and most unusual and exacting task of building that huge boat. Remember, too, all the scorn and opposition they must have faced. What fighting courage Noah displayed on account of his strong faith, and what tenacity of purpose and tender love for those under his care, as he "constructed an ark for the saving of his household."—Heb. 11:7, NW; Gen. 6:9; 8:20.

1. How does one become and prove to be a minister of Jehovah?

2. Can a servant or slave be given responsibility in Jehovah's service?

3. What early form of society had God's approval, and what was thereby shown regarding leadership?

4. How was Noah an example of good leadership?

⁵ Abraham, too, was a grand example of faithful leadership, again first with respect to the pure worship of Jehovah. Not only did he set the right example in his own course of conduct, but there is proof that he thoroughly trained and led his entire household, including hundreds of slaves, in loyal obedience in fighting on behalf of Jehovah's righteous cause, also in meeting theocratic requirements. (Gen. 14:13-20; 17:9-14, 22-27) But while speaking of slaves, we want to remind ourselves of that one who was the oldest in Abraham's household. He was entrusted with the mission of journeying to his master's own kin at Haran and, under angelic guidance, finding and leading back with him a woman who would be a wife for Abraham's son Isaac. The record shows that this servant keenly appreciated his responsibility, and was alert as he closely watched every detail in carrying out his commission. He did not trust in his own wisdom, but with faith like that of his master's he looked for divine direction in the matter.—Gen. 24:1-27.

⁶ Thus, whether we consider the words of Jesus and the apostles, or go back to the earliest shadows of human history recorded in Scripture; whether it is a matter of practical, manual work as in building a boat, or in the delicate mission of finding a wife for his master's son and heir, there is no question that Jehovah's servants and slaves have often been placed in positions of great responsibility, calling for the exercise of the sterling qualities of leadership. And what of Jehovah's people today?

A MINISTRY OF TRAINING

⁷ Today, as never before in human his-

tory, there is a tremendous work to be done right here on this earth by those who have come to a knowledge of the truth and who have seen and taken the step of dedication. Have you taken that step, have you made that vow, thus entering Jehovah's service for all time as a theocratic slave of his? You may say, 'Yes, I have taken that step, but I am not one of the anointed remnant class; and with my many limitations and secular duties there is no obligation resting upon me other than attending the meetings and sharing in the witness work as opportunity affords.' Or you may say, 'I am a sister in a congregation where there are brothers in all the responsible positions, and therefore it is not necessary and neither would it be right for me to act as a leader in any way.' Well, let us look into the matter a little closer.

⁸ As the scriptures already considered clearly show, there is an urgent and big work to be done in these last days in declaring the truth, the Kingdom message, and in sounding the warning of Babylon's doom and the imperative need to flee now! But does that complete our commission? No, there is a further work to be done on behalf of those who sigh and cry over the abominations committed in Christendom and who are ready to heed the warning message. As you know, these good people are generally found in such a befuddled and starved spiritual condition that they know little or nothing of the fundamental truths of God's Word, and have no conception of Jehovah's theocratic organization, Zion, as the place to which they must flee for protection. We must therefore busy ourselves in aiding these people, not only to get a knowledge of the truth, but also helping them to appreciate what they should do about it, helping them to come up over the highway leading from Baby-

5. (a) In what way was Abraham a good example in this respect? (b) What special charge was entrusted to Abraham's oldest slave?

6. In summary, what can be learned from the examples already considered?

7. What personal questions confront us today, and how might we be tempted to sidestep them?

8. (a) What work is to be done on behalf of those of good will in Christendom? (b) Is our work finished when these ones have been gathered to Zion?

lon to Zion, gathered at last under the protective rule of the exalted Signal, Jesus Christ the reigning King. Can we say now that we have fulfilled our commission on behalf of these other sheep who are at last inside the "one flock, one shepherd" arrangement?—Ezek. 9:4; Isa. 62:10, *AT*; John 10:16, *NW*.

⁹ Turning again to the Bible for our answer, we find repeatedly that form of argument, both in precept and in example, showing that those who accept the truth of the gospel, the message of light, must themselves become light bearers. They must be ready to be like David, who was one of Jehovah's sheep, but was eventually called to be the shepherd of Israel, Jehovah's inheritance, after being trained in the right qualities in caring for his father's literal sheep. (Ps. 23:1; 78:70-72) Or, to put it another way, those who exercised faith to the point of dedicating themselves to do God's will must henceforth demonstrate that right kind of faith by appropriate works, "for with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." The same principle was demonstrated by Jesus in the way he dealt with his first disciples. Their acceptance of him as the Messiah was not sufficient. He did not want them to be merely believers. Instead, he at once called them from their regular occupation, such as fishing, and began training them "to become fishers of men." He showed that those who 'hear the word with a right and good heart' must themselves 'retain it and bear fruit with endurance.' Telling of the responsibility coming upon such, he said: "Pay attention to how you listen; for whoever has, more will be given him," and stressing the close bond between himself and these responsive disciples, he said: "My mother and my

brothers are these who hear the word of God and do it." In short, every right kind of believer must be trained to become a right kind of minister.—Rom. 10:10; Mark 1:17; Luke 8:15-21, *NW*; Matt. 5:14; Jas. 2:17.

¹⁰ If the principle just stated was true in Jesus' day, and even more so after the empowering holy spirit had come upon that early band of believers, how much more forcefully does that same principle apply in these days of the final fulfillment of Joel's prophecy, as quoted by Peter on the day of Pentecost! Here, then, we have the answer to our question. Those who have responded to the preaching of the truth must themselves be trained and educated to become reliable and efficient preachers of that same Kingdom message. Because of the great work to be done world-wide, and because of the benefit it will mean to themselves, it is vital that all who come into the truth learn how to have an active share in "the ministry of the reconciliation," and learn how to make an effective entreaty to others by properly expounding "the message of the reconciliation." Why, it is in this very connection that Paul writes: "Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose."—2 Cor. 5:18 to 6:1, *NW*; Acts 1:8; 2:17, 18.

¹¹ All this irresistibly drives home the imperative need for an intensive training work to be done on behalf of all those who come to God's organization, Zion. In the early days those who became "fellow citizens" and "members of the household of God" were "built up [trained and educated] upon the foundation of the apostles and prophets, . . . being built up together into a place for God to inhabit by spirit."

9. What principle applies to all true believers, and how is this demonstrated in Scripture?

10. How does this principle have particular application today?

11. Cite further scriptures stressing the need for a training work today.

Using exactly the same symbols of God's house and city, and speaking of the training program for these "latter days," when "Jehovah's house shall be established on the top of the mountains," Isaiah wrote: "Many peoples shall go and say, Come ye, 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: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem."—Eph. 2:19-22, NW; Isa. 2:2, 3, AS.

¹² But who is going to do all this teaching and training? Would it be only the mature, male members of the congregation, appointed by the Watch Tower Bible and Tract Society as servants in specific positions, together with the traveling representatives of the Society appointed as circuit and district servants? If that were the answer, then, in view of the large numbers of the Lord's other sheep now responding to his voice in every land, it would inevitably mean that the majority of these would have to wait a very long time before they could receive the necessary personal help and training to enable them to become reliable and regular preachers and publishers. Besides, is it not true that even among those who have been associated with the organization for quite some time there are many who yet need much assistance? The right and practical answer, therefore, is that everyone who is established in the truth, whether male or female, can have some part in this vital work of training others who are not so far advanced as himself.

¹³ However, it is not left in a loose, democratic fashion for each to decide for himself whether he is in position to train oth-

ers and to judge for himself as to who needs help and how it should be done. Instead, in a truly theocratic fashion, as those who were at that great assembly at Yankee Stadium in 1953 will recall, this very problem was faced up to and dealt with in a realistic way, when an intensive house-to-house training program was announced. On that occasion it was forcefully shown that every publisher should be able to preach the good news in an effective way from house to house and that regularly. The new arrangements were then explained whereby all the appointed servants could give the required attention to this work. In turn these servants were to invite others in the congregation, who were established in the truth and dependable in the ministry, to take on the privilege and responsibility of training one or more of these inexperienced or weak ones who needed a helping hand. Since this training program has now been in operation for some time, there is every possibility, therefore, that you have been asked to share in this work, provided you are a dependable publisher yourself, even though you may not be of the anointed remnant, or even though you are a sister in a congregation that has a number of qualified male members.

INDIVIDUAL RESPONSIBILITY

¹⁴ Are you one of the servants appointed directly by the Society? or are you one of those invited by these servants to take some part in this ministry of training? If so, we want to appeal to you to be "a right kind of minister," just as Paul urged Timothy. Do not refuse or hold back, becoming sluggish in the matter, for you know Jehovah disapproves of such an attitude. (Luke 9:62; Heb. 6:11, 12) On the other hand, do not become high-minded if such

12. If this work is limited to the appointed servants of the Society, what difficulties are encountered, leading to what conclusion?

13. How has the need been met for accomplishing the training work in a theocratic manner?

14. To be "a right kind of minister," what things *must* be observed and what things *must* be avoided?

responsibility is given to you, but try to exercise a sound mind and get a balanced view of the matter. You will find Paul's exhortation at Romans 12:3-8 most appropriate in this connection. Study it well and keep it in mind. Do not make the mistake of worldly leaders who tend to go to extremes, either gallantly leading from a safe position in the rear or strutting ahead in a spirit of proud ambition. Remember, rather, the spirit of God's organization, the fighting spirit on behalf of those needing protection, also the spirit of love and humility, as shown by the Teacher and Master, who washed the feet of those to whom he was giving the right kind of lead. As Paul again wrote: "In brotherly love have tender affection for one another. In showing honor to one another take the lead. Do not loiter at your business. Be aglow with the spirit. Be slaves to Jehovah." Keeping these things in mind you will never be overbearing, exacting or impatient with those who are placed in your care, but you will manifest that same tenacity and tenderness as shown by the great Leaders, Jehovah and his beloved Son, Christ Jesus.—Rom. 12:10, 11, NW; John 13:12-17.

¹⁵ But perhaps you still feel unequal to the task of helping to train someone else, thinking that the work is too involved, having in mind the proper use of all the items of equipment provided by the organization, also the opposition and thorny questions likely to be encountered in the house-to-house work. In reply we remind you of Jesus' final word to his disciples: "Go therefore and make disciples of people of all the nations, baptizing them . . . [and] teaching them to observe all the things I have commanded you." They were not to branch out independently on their own, but, just as they themselves had been thor-

oughly taught how to perform the ministry in obedience to Christ's commandments, so just exactly those same things they were to teach others to observe; nothing more, nothing less. Surely it should not be too difficult to help someone else in the same way as you yourself have been trained, especially when you remember that today, as in the early days, there are those servants in various positions appointed by the organization particularly "with a view to the training of the holy ones for ministerial work." Of course, you should not attempt to do this work in your own strength and wisdom. Even Jesus, the perfect Servant, relied wholly on his Father's spirit and Word to sustain and direct him in fulfilling his commission.—Matt. 28:19, 20; Eph. 4:12, NW.

¹⁶ To aid you in keeping the right and balanced view of your ministry, we would further point out that it is not a matter of comparing one position with another in the training work. Whether you are a missionary, or a circuit or district servant, or a sister who has been asked by the congregation servant to give a hand in aiding another less experienced sister, the qualities of leadership required are the same in every case. You are like a steward, and "what is looked for in stewards is for a man to be found faithful." Confirming the same principle, Jesus said: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much."—1 Cor. 4:2; Luke 16:10, NW. See also Matthew 25:14-30, NW.

¹⁷ As we approach the conclusion of this study we want to remind you of Paul's words to the Corinthians: "Though you may have ten thousand tutors in Christ, you certainly do not have many fathers, for in Christ Jesus I have become your

15, 16. (a) What help and encouragement do the Scriptures give in facing this training work? (b) At the same time, what responsibility must be faced?

17. (a) How are Paul's words at 1 Corinthians 4:15 to be understood? (b) In this regard, what can be learned with respect to Timothy?

father through the good news." (1 Cor. 4:15, NW) What is the difference between a tutor and a father? A paid tutor is primarily concerned with fulfilling his obligations by giving the instruction or training that is required of him, though he would not expect to have to repeat a lesson too many times on account of his pupil's slowness in grasping things. His duty done, he is satisfied and finished and expects his pay. On the other hand, a true father is primarily concerned, not with himself, but in helping his child to make real progress and out of love, even more than duty, is prepared to be endlessly patient and forbearing, giving gladly and unselfishly of his best. As to how the apostle proved himself to be a father to those brothers at Corinth we refer you to his previous words at 1 Corinthians 4:11-13 (NW). Interesting, too, is it to note his succeeding words at verses 16 and 17 with reference to well-trained Timothy, to whom Paul was as a real father. Regarding the methods of teaching mentioned, a good idea of these can be obtained from a study of the apostle's two letters to beloved Timothy, where we note the sound Scriptural counsel given of admonition and warning, with practical detail to help this young minister properly discharge his own responsibilities in training others. As Paul says: "By giving these advices to the brothers you will be a right kind of minister of Christ Jesus, one nourished with the words of the faith and of the right teaching which you have followed closely." Yes, Timothy faithfully followed the lead set for him and was thus taught how to become a good leader of others in the ministry. We, too, want to accept God's undeserved kindness in this day and fulfill its purpose in being trained to help others become established as preachers of the good news.—1 Tim. 4:6, NW.

¹⁸ We have already paid some attention to the prophetic view of Jehovah's Servant and Leader, Christ Jesus, as revealed through the prophet Isaiah. Since, however, we are still in the flesh, let us finally get a brief picture of what kind of man, what kind of leader, Jesus was when on earth with his disciples. We must dismiss from our minds any false impressions gained from religious books or pictures where the idea is often conveyed that Jesus was unusual in his physical appearance, having a magnetic smile that none could resist and a commanding glance that none dared disobey. To the contrary, it seems evident from the belittling opinion held of him by those of his native territory that Jesus did not parade or force his perfect qualities on the notice of others. No, he exercised perfect good sense and modesty.—Matt. 13:54-56.

¹⁹ But thinking more in modern terms, do we visualize Jesus as a leader, striding ahead, the last word in efficiency and organization, impatient of the faults and shortcomings of others? Hardly. Mind you, there was no question of his perfect abilities in every respect. There was no mistake, no waste and never a wrong word. But his followers, while recognizing him as their Master, were not overawed by his personality, feeling that he was far ahead of them, as if in a separate category. On the contrary, both in spirit and in action he was very close to his followers, friendly and approachable, except when now and again the occasion demanded otherwise. And this thought of close proximity is one of the main ideas connected with leadership, as when a father leads a child, or a dog leads a blind man. What did Jesus say when inviting some to become his disciples? Note his gracious words: "Come to

18. How must we be careful in forming a mental picture of Jesus when on earth?

19. What kind of leader did Jesus prove to be, and how do his own words show this?

me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." This means that he was mild-tempered, reasonable, merciful and considerate toward those whom he was training. He was not upset by trifles. He was also of a lowly disposition in his dealings with them, with no big ideas of himself or creating an impression of superiority, even though perfect. He was always a refreshing companion, for he truly had the most lovely and lovable personality. The Pharisees did not get that impression, of course, but for the moment we are confining our view of Jesus as a leader and trainer of his friends, the disciples.—Matt. 11:28-30, NW.



²⁰ Though Jesus is not visibly with us today, we know that in personality he has not changed one iota. (Heb. 13:8) He is our example and model, and those who are privileged to have any part, great or small, in giving a right lead to their brothers will do well to follow that example closely. Then you, like Jesus, will always be refreshing to your brothers and in that way you, too, will be giving of your best and will get the best out of others. For our profit and example, let us ever keep in mind that inspiring description of leadership now being fulfilled by Jehovah through his "servant," Christ Jesus: "He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." —Isa. 40:10, 11, AS.

20. As we go ahead in the training work, what things should be kept in mind?

Which Do You Believe?

☞ The doctrine of the trinity, according to a noted religious encyclopedia, is that "the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent."

Yet directly to the contrary Jesus said: "The Father is greater than I am"; he called himself "the beginning of the creation by God"; and he told his followers:

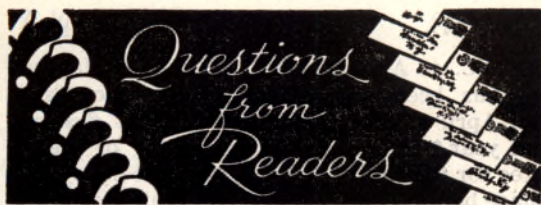
"I do nothing of my own initiative, but just as the Father taught me I speak these things." In view of this contradiction, who do you believe knew the most about it,

Jesus or the men who developed the trinity doctrine?—John 14:28; Rev. 3:14; John 8:28, NW.

Changes Sign After Three Months

☞ A full-time minister in the Havana, Cuba, province reports the following experience: "While going from house to house with the message of God's kingdom, in the town of Jaruco about three months ago, I came to a house that had a blackboard set up with the words: 'Read the Bible and believe in Christ and your soul will go to heaven. I am a Protestant.' The householder showed a real interest in the message of God's kingdom and so a Bible study was started with him using as a textbook 'Let God Be True'. Yesterday as I came to his home for the study I noticed he had changed the sign on the blackboard. It now read: 'Read the Bible, learn about the Kingdom of God and live in the New World. I am one of Jehovah's witnesses.'"

Yes, it does not take long for men of good will, lovers of righteousness, to appreciate the truth, and to take their stand and to make public confession of that fact.



● What are the reasons for changing the date of Adam's creation first from 4028 B.C. to 4026 B.C. and now recently in the book *"New Heavens and a New Earth"* to 4025 B.C.?

Because of the wide interest in Bible chronology, we here publish some notes on the subject that go beyond those needed merely to answer this question.

Bible chronology is an interesting study by which prophetic and historic events of the Bible are placed in their order of occurrence along the stream of time. There are problems in connection with Bible chronology which either straighten out only when the time comes for the fulfillment of Jehovah's respective prophecies or are solved by reason of increased Bible scholarship or archaeological discoveries or because of better Bible translations which convey more clearly the original-language records. At this point, too, it must be admitted that there are still several knotty chronology problems in the Bible of a minor nature that have not as yet been resolved. Generally, however, the Watch Tower Society has endeavored to keep its associates abreast with the latest available scholarship on Bible chronology consistent with the internal historic and prophetic events recorded in the Scriptures.

Reliable Bible chronology requires the determination of certain Absolute dates. Absolute dates are starting points coinciding with proved secular historic dates from which a series of Bible dates can be reckoned forward and backward with certainty. For the Greek Scriptures portion of the Bible we have the Absolute date of August 19, A.D. 14,* Julian calendar (or August 17 Gregorian calendar) when Augustus Caesar died and was succeeded at that time by Tiberius Caesar to become the next emperor of Rome. This is an established date in Roman history. Thus when it is written at Luke 3:1-3 (NW): "In the fifteenth year of the reign of Tiberius Caesar," we know for a certainty that John's ministry here referred to must have started in the spring of A.D. 29 and further that Jesus' ministry, which followed John's by about

six months, must have commenced in the fall of A.D. 29.

Another illustration of an Absolute date for the Greek Scriptures is that of Nisan 14, A.D. 33, the date for the impalement of Jesus. The Scripture, at John 19:31 (NW), definitely indicates Jesus died on what to us is Friday, because the next day (Nisan 15) was said to be 'a great sabbath,' meaning that two legal sabbaths happened to fall due on the one Saturday, namely, (1) the regular weekly Jewish sabbath day according to Exodus 20:10 and (2) by the law of Moses, no matter on what day of the week it fell, the 15th of Nisan was always to be an additional day of rest, according to Leviticus 23:6, 7. Such a double sabbath falling legally due within the same twenty-four hours occurs only once every several years, thus emphasizing that Jesus died on a Friday afternoon according to the Scriptural accounts.

The accuracy of astronomy tables containing the eclipses of the moon away back to 1207 B.C. establishes such an Absolute date. These tables* prove that an eclipse of the moon occurred Friday, April 3, A.D. 33, Julian calendar (or April 1 according to our present Gregorian calendar), at six minutes past 3 p.m., Greenwich time. Since an eclipse of the moon always means a full moon and a full moon always occurs for a Nisan 14, this makes certain that Friday, April 1, A.D. 33 (Gregorian calendar), is the Absolute date for Jesus' impalement.

Still a third example of an Absolute date for the Greek Scriptures of the Bible. Archaeologists in the latter part of the nineteenth century discovered an important inscription at Delphi, Greece, which in part says, when translated into English: "Claudius Caesar [Roman Emperor A.D. 41-54], Pontifex Maximus, of tribunician authority for the 12th time [12th year as Emperor] . . . greets the city of the Delphians . . . as Lucius Junius Gallio, my friend, and the proconsul of Achaia wrote . . ."† The 12th year of Claudius' emperorship would be in the early part of A.D. 52, inasmuch as the number "12th" is ordinal, meaning eleven full years plus some months; eleven years plus the extra months being counted from A.D. 41 when he began to rule, the result is A.D. 52. The above-mentioned Gallio is the Roman judge who heard the complaint made against Paul in Corinth, the capital of the southern Roman province of Greece known as Achaia. In the Bible it is recorded:

* *Canon der Finsternisse*, by T. R. Oppolzer, Vienna 1887, Vol. II, p. 344.

† *Light from the Ancient Past*, by Finegan, 1946, p. 282.

* The *Americana*, 1927 edition, Vols. II, p. 548, and XXVI, p. 606.

"Now while Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul and led him to the judgment seat."—Acts 18:12, NW.

The impression given by the book of Acts is that Gallio had arrived in Corinth only shortly before the time when the Jews brought Paul into his presence. Since Dio Cassius reports a decree of Claudius requiring new officials to start from Rome for their assigned provinces by the first day of June,* Gallio must have started his proconsulship in Corinth around July 1, A.D. 51. This then establishes the sure date of the summer of A.D. 51 for Paul's closing stay in Corinth. This Absolute date enables us to fix the chronology for all of Paul's stirring ministry and for most of the book of Acts.

The outstanding Absolute date for the B.C. period of the Hebrew Scriptures is that for the fall of Babylon as the capital city of the third world power at the hands of Cyrus, king of the Persians, October 13, 539 B.C., Julian calendar (or October 7 by our present Gregorian calendar), which event is referred to at Isaiah 45:1. This date is made Absolute by reason of the archaeological discovery and deciphering of the famous *Nabunaid Chronicle*, which itself gives a date for the fall of Babylon and which figure specialists have determined equals October 13, 539 B.C., according to the Julian calendar of the Romans.†

From this known date we are then able quickly to understand Ezra 1:1, that the year 537 B.C. was the time when the decree was issued by King Cyrus for the return of the Jews to Palestine and that the temple was begun to be rebuilt in the fall of this same year 537 B.C. How is this calculated? In Assyria, Babylon and Persia, when a king first came to the throne, the year was usually called the king's accession year, and not until the first day of the first month of the next year did the king begin counting events in his own first regnal year.‡ Cyrus as a Persian ruler counted his regnal years from spring to spring or from Nisan to Nisan. From October, 539 B.C., to the spring of 538 B.C. would be his *accession* year as the ruler of the fourth world power with the collapse of Babylon as the third world power. Therefore, his first *regnal* year as "King of Babylon and King of Lands" ran approximately from April,

538 B.C., to April, 537 B.C. Actually, a clay tablet has been found dated what amounts to our April 4, 538 B.C., indicating Cyrus' first regnal year.* Therefore Cyrus' issuing of the decree for the return of the Jews must have taken place before April, 537 B.C., and this would give the Jews plenty of time to travel back to Jerusalem by the fall of 537 B.C., to rebuild the altar as the first step in rebuilding the temple.—See Ezra 3:1, 2.

Jehovah's witnesses from 1877 up to and including the publishing of *"The Truth Shall Make You Free"* of 1943 considered 536 B.C. as the year for the return of the Jews to Palestine, basing their calculations for the fall of Babylon on secular histories that were inaccurate, not up to date on archaeological evidences. This meant that Jeremiah's seventy years of desolation for Jerusalem ran back from 536 B.C. to 606 B.C., instead of more correctly as now known from 537 B.C. to 607 B.C. (2 Chron. 36:21; Jer. 25:12; Zec. 1:12) With the above Absolute date for the fall of Babylon, the date 607 B.C. is on solid ground for the fall of Jerusalem, when King Nebuchadnezzar of Babylon terminated the reigning Davidic dynasty by taking Jerusalem's last ruler, King Zedekiah, captive.† This leads to the important modern date of 1914, which marks the end of the "seven times" of 2,520 years of Gentile domination since the first fall of Jerusalem 607 B.C. (Dan. 4:9-16; Luke 21:24) This adjustment of one year for Jerusalem's fall to 607 B.C. was acknowledged in the book *"The Kingdom Is at Hand"* of 1944, footnote of page 171, and also in *The Watchtower* of 1952, page 271.

Undue concern seems to be manifested as to the date of Adam's creation and some ask, What are the reasons for changing the creation date of Adam first from 4028 B.C. to 4026 B.C. and now recently in the book *"New Heavens and a New Earth"* to 4025 B.C.? Let us examine the advancements made in Bible chronology that have warranted the above adjustments as we have moved forward to newer positions of light as to God's Word.—Prov. 4:18.

While preparing in 1944 the book *"The Kingdom Is at Hand"* a two-year error was detected by internal Bible scholarship. In the following quotation from this 1944 publication of the Society, full explanation is offered: "In the book *'The Truth Shall Make You Free'*, published in 1943, the chronology on pages 150, 151 concern-

* *Light from the Ancient Past*, by Finegan, 1946, p. 282.

† *Babylonian Chronology 626 B.C.—A.D. 45*, by Parker and Dubberstein, 1942, p. 11.

‡ *The Mysterious Numbers of the Hebrew Kings*, by E. R. Thiele, 1951, p. 14.

* Strassmaier, *Cyrus*, tablet No. 11.

† 2 Ki. 25: 1-12; 2 Chron. 36: 11-19; Jer. 52: 1-16; Ezek. 21: 27.

ing the kings of Jerusalem, from Solomon's successor to Zedekiah, is based on the book of 2 Chronicles, chapters 12 to 36. This appears to show the reigns of those kings as successive, end to end. Actually, however, this was not so, as is plainly shown in the books of 1 and 2 Kings, which books give us a countercheck on the successors of Solomon by a comparison of these kings of Judah with the neighbor kings of the ten-tribe kingdom of Israel. . . . Measured by 2 Chronicles, the period of kings from Saul to Zedekiah was 513 years. Measured by the more precise and detailed books of Kings, the period was actually 511 years, or 2 years less. This fact affects the chronology as a whole and pulls man's creation 2 years closer to A.D. 1 and gives it the date 4026 B.C., not 4028 B.C."—Footnote, page 171.

In 1953 in preparing the chart that appears in the book *"New Heavens and a New Earth"* a one-year error was brought to light. By the aid of the *New World Translation of the Hebrew Scriptures* the difference between the two numbers appearing at Genesis 7:6 and Genesis 7:11 became apparent, especially since there are two different Hebrew words here maintaining a distinct difference. At Genesis 7:6 the number 600 referring to Noah's age means 600 full years, being what is generally termed a cardinal number. Whereas at Genesis 7:11 the number "600th," an ordinal number, means 599 full years plus a portion of another year. For example, this is said to be the twentieth century, meaning there have been nineteen full centuries in the past and we are now fifty-four years along in the next century. To reconcile these two different numbers properly translated from the Hebrew text, the position clearly appeared that Noah must have entered the ark in November upon the beginning of the flood when he was 599 years old plus some months. But that while he was in the ark some months later with the deluge waters still occurring upon the earth, Noah had a birthday rounding out his full 600 years. Inasmuch as previously our chronology considered Noah as 600 full years old when he entered the ark, instead of the actual 599 years and some months, as we now see, this has meant that the pre-flood dates must be shrunk by one year, this bringing Adam's creation for the fall of 4025 B.C. Incidentally, Jesus, who became the second or "last Adam," was born in the fall of the year around the first of October.—1 Cor. 15:45, NW.

It is well to understand that all Bible chronology dates for events prior to 539 B.C. must be

figured backward from the Absolute date of 539 B.C. In the sure date of 607 B.C. for the fall of Jerusalem we have an anchor for the chronology establishment of the important year of 1914. By an overwhelming number of physical facts occurring since 1914, this great turning-point year in man's history, 1914, has been abundantly confirmed.

According to Genesis 1:24-31 Adam was created during the last part of the sixth creative-day period of 7,000 years. Almost all independent chronologists assume incorrectly that, as soon as Adam was created, then began Jehovah's seventh seven-thousand-year period of the creative week. Such then figure that from Adam's creation, now thought to be the fall of 4025 B.C., why, six thousand years of God's rest day would be ending in the fall of 1976. However, from our present chronology (which is admitted imperfect) at best the fall of the year 1976 would be the end of 6,000 years of human history for mankind, 6,000 years of man's existence on the earth, not 6,000 years of Jehovah's seventh seven-thousand-year period. Why not? Because Adam lived some time after his creation in the latter part of Jehovah's sixth creative period, before the seventh period, Jehovah's sabbath, began.

Why, it must have taken Adam quite some time to name all the animals, as he was commissioned to do. Further, it appears from the *New World Bible Translation* that, even while Adam was naming the animals, other family kinds of living creatures were being created for Adam to designate by name. (Gen. 2:19, footnote d, NW) It was not until after Adam completed this assignment of work that his helpmate Eve was created. Since God created nothing new whatever on the seventh day, Eve must have been created on the sixth day; and this the divine record confirms in its account of the sixth day: "God proceeded to create the man in his image, in God's image he created him; male and female he created them."—Gen. 1:27, NW.

The very fact that, as part of Jehovah's secret, no one today is able to find out how much time Adam and later Eve lived during the closing days of the sixth creative period, so no one can now determine when six thousand years of Jehovah's present rest day come to an end. Obviously, whatever amount of Adam's 930 years was lived before the beginning of that seventh-day rest of Jehovah, that unknown amount would have to be added to the 1976 date.

ANNOUNCEMENTS

CHOOSING LIFE NOW TO KEEP ALIVE FOREVER

—Deut. 30:19, NW.

Would you like to live forever? "Under present world conditions?" you ask. No, not under present world conditions, wherein there is nothing but unrest, sorrow, sickness, pain and death, but, rather, in a new world of God's making. The choice is yours! (Deut. 30:19, NW) Those who want life must, said Jesus, 'take in knowledge of the only true God, and of the One he sent forth, Christ Jesus.' This constant taking in of right knowledge is aided by the publication of the *Watchtower* magazine twice a month. It deals solely with important and timely Bible subjects, particularly stressing the Kingdom and its progress. During February a year's subscription for *The Watchtower* will be offered by Jehovah's witnesses from door to door at the annual rate of \$1. Three fundamental Bible booklets, including the recent release "*This Good News of the Kingdom*", will be given free with new subscriptions. Whoever wants to do so may have a part in this grand service. Write the Watchtower Society for information or inquire of the nearest group of Jehovah's witnesses.

MORE AND MORE ARE GOING!

As time passes more and more of Jehovah's witnesses are planning to travel from the United States and Canada to 1955 assemblies in London, Paris, Rome, Nuremberg, Stockholm and The Hague, in addition to attending North American assemblies in Chicago, Vancouver, Los Angeles, Dallas and New York. Why should thousands of people travel to Europe to attend assemblies that will have the same basic program as the American meetings? Not just to sight-see, but basically for the strengthening of the Christian organization. They want to become acquainted with their Christian brothers in other lands, to be encouraged by their assemblies and to encourage them by attending these assemblies. Are you going? Will you receive this encouragement? Are your plans and arrangements made? Or are you just beginning to think about it? An ever-growing multitude is finding that it is possible for them to attend. Will you be among this happy group? Diligent effort may be required, but the reward is great! Your congregation servant will help you with your arrangements.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 6: Jehovah Leads His People. Page 80.
March 13: "A Right Kind of Minister." Page 86.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why everlasting life must eventually be possible on earth? P. 67, ¶1.
- ✓ What the word "hell" really means? P. 68, ¶4.
- ✓ Why it is certain that God would not torment men in a fiery hell? P. 70, ¶2.
- ✓ Where Gehenna was and how its worms did not die, and its fire was not quenched? P. 71, ¶3.
- ✓ Where the caste system apparently originated? P. 72, ¶5.
- ✓ Why the caste system harms even those advantaged by it? P. 73, ¶2.
- ✓ When and where the Watch Tower first built its own headquarters building? P. 77, ¶1.
- ✓ What the first convention of Jehovah's

witnesses in Chicago in 1893 was like? P. 79, ¶3.

- ✓ What other qualities balance Jehovah's fighting strength and anger? P. 81, ¶4.
- ✓ How some prophecies have been fulfilled in three different ways? P. 82, ¶9.
- ✓ Who the signal long ago spoken of in Isaiah 11 is? P. 84, ¶16.
- ✓ Why such a tremendous Christian work is imperative now? P. 87, ¶8.
- ✓ Why the commonly held view of Jesus' physical appearance is false? P. 91, ¶18.
- ✓ Whether all the problems of Bible chronology have now been solved? P. 93, ¶3.
- ✓ Why the time of the end of the first 6,000 years of Jehovah's 7,000-year rest day cannot be definitely fixed? P. 95, ¶3.