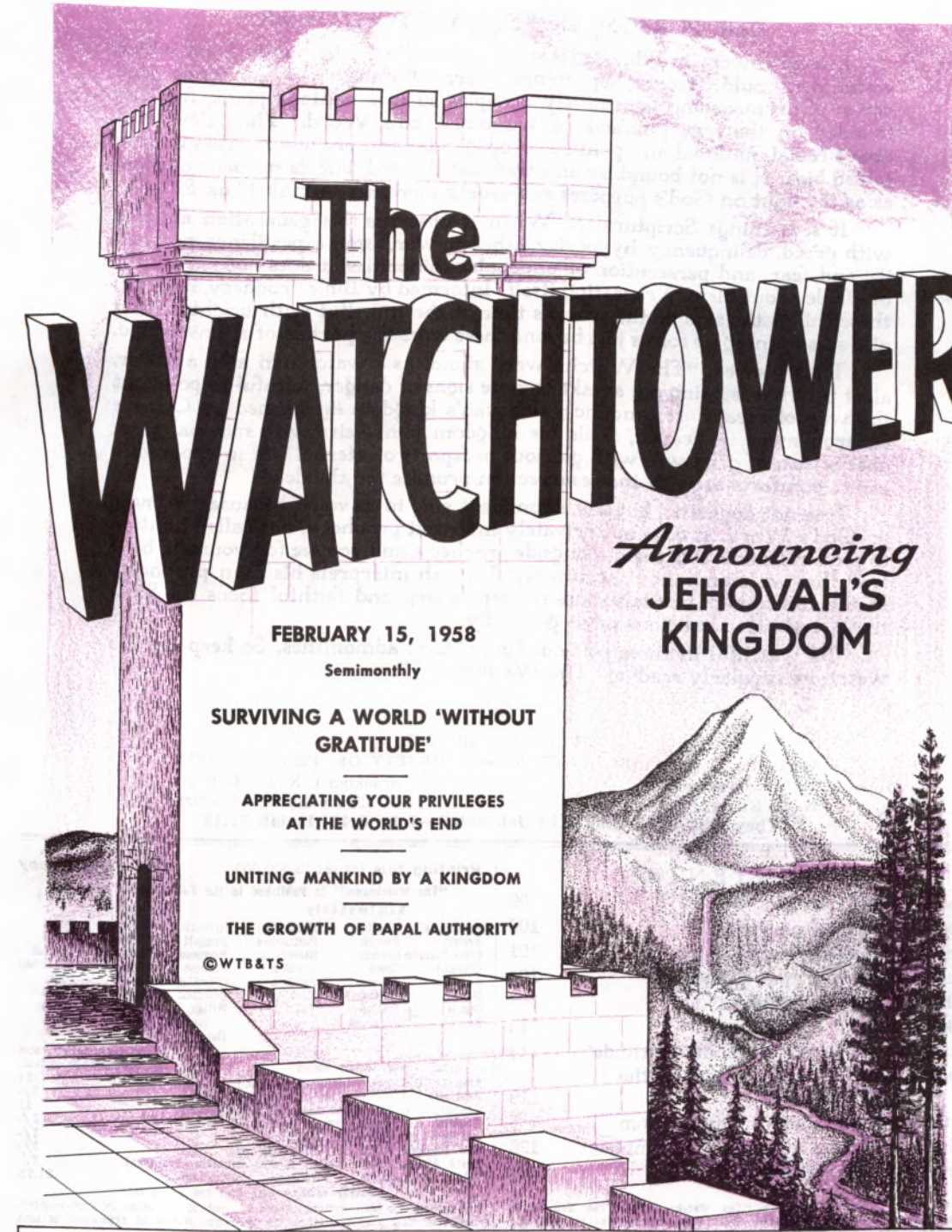




The WATCHTOWER

FEBRUARY 15, 1958

Semimonthly

**SURVIVING A WORLD 'WITHOUT
GRATITUDE'**

—
**APPRECIATING YOUR PRIVILEGES
AT THE WORLD'S END**

—
UNITING MANKIND BY A KINGDOM

—
THE GROWTH OF PAPAL AUTHORITY

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Announcing
**JEHOVAH'S
KINGDOM**

"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; Isaiah 54:13

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The WATCHTOWER

Announcing
JEHOVAH'S
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"UNTO us who are privileged to draw aside the curtain into the secrets of thy universe, teach us that our whole duty is to love Thee our God and to keep the commandments." Thus prayed a United States chaplain of a warship just before his government began one of its recent atom bomb tests. This prayer caused a columnist of the Long Beach, California, *Independent*, one Sydney J. Harris, to say, among other things:

"Presumably there is at least one commandment that a chaplain on a warship is in no position to invoke. It would seem a trifle awkward to enjoin 'Thou shalt not kill' just before the detonation of a bomb with the power of several million tons of TNT, capable of killing a few hundred thousand of His children." Harris then ironically suggests a more realistic prayer, which he begins with:

"Unto us who have the pride and presumption to release the most devastating forces of nature, O Lord, be merciful." He then asks God for protection from all the various kinds of havoc that an atom bomb can wreak or inflict upon the brain, the

nervous system, the lungs, the heart, the viscera, etc.

Harris then concludes his mock prayer with: "Visit these catastrophes upon our enemies, not upon us, and we promise to love Thee

and to keep the commandments—all except one, O Lord."

"This at least," he goes on to say, "would be an honest and meaningful prayer. No nonsense, no hypocrisy, no solemn theological jargon to disguise and sanctify the purpose and the power of the bomb. The Lord, I am sure, would not grant this prayer—but it would not, at any rate, be an insult to His intelligence and an affront to His benevolence. Sometimes I think he must be more discouraged by the blindness of his shepherds than by the folly of his sheep."

From the foregoing it is apparent that a newspaper columnist has more understanding regarding God's requirements for prayer than does a clergyman, for truly the very first one is that of honesty, sincerity. What God thinks of such prayers as the chaplain offered, his Word tells us: "When you spread forth your hands [in supplication], I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood." And again: "They will keep calling me but I shall not answer, they will keep looking for me but they will not find me,

for the reason that they hated knowledge, and the fear of Jehovah they did not choose.”—Isa. 1:15, RS; Prov. 1:28, 29.

But in one respect Harris is mistaken—if he thinks that God is discouraged, disheartened or has his courage lessened by what any of his creatures may do. Such would be an admission that he is not all-wise, nor all-powerful. Did he not foretell this very situation? He did: “In the last days critical times hard to deal with will be here. For men will be . . . having a form of godly devotion but proving false to its power.” Since conditions are coming to pass just as he foretold, he has no reason for being discouraged, has he?—2 Tim. 3:1-5.

Then, too, in spite of what men may or may not do, his purposes regarding the earth and man will be realized, even as he assures us: “I have spoken, I will also bring it to pass; I have purposed, I will also do it.” And what are his purposes regarding the earth? “They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.”—Isa. 46:11; 11:9, AS.

Surely, in view of these truths and facts, it can be confidently asserted that God does not get discouraged, regardless of what men may do. To help men of good will to benefit from the realization of God’s purposes regarding the earth and man is one of the purposes of this magazine.

Pool of Gibeon Uncovered

🔔 The ancient city of Gibeon is noted for one of history’s most spectacular rescues. Here Joshua and the Israelites rescued the Gibeonites from the allied Amorite forces. Here the God of heaven rained great hailstones on the enemy and caused the sun and moon to stand still to enable Joshua to complete the victory. It was also at Gibeon that a battle took place between the servants of Ish-bosheth, Saul’s son, and the servants of David. The Bible discloses that the encounter started by “the pool of Gibeon.”—2 Sam. 2:12-17.

🔔 This pool was recently uncovered; and, after some twenty-five centuries, it is flowing again. The discovery, made by archaeologist James B. Pritchard, was announced by the University of Pennsylvania Museum. In searching for ancient Gibeon the archaeologist surveyed thirty-nine sites and finally picked as the right location the Arab village of El-Jib in the Hashemite Kingdom of the Jordan, about eight miles north of Jerusalem. He dug four feet below the surface at El-Jib and found the walls of houses. Later he came to the rim of a pool thirty-seven feet across.

🔔 Workers removed debris and they came to the first stage of the well. This was a thirty-three-foot-deep pit faced with a spiral staircase. Then diggers excavated a narrower tunnel, with steps cut in its side, to reach a broad water-drawing room eighty-two feet below the surface. After more debris was removed, water started flowing again. Restoration of the pool has revealed one of the ancient world’s remarkable engineering achievements, the authorities of the museum said. And finding the great well, they added, confirms the Bible account that the Gibeonites were drawers of water.

The Red Religion

🔔 One-time chief of propaganda in Moscow, Karl Radek, once said: “This Communism, you see, is a religion. Our young men must preach its gospel. They are willing to die for it.”

Uniting MANKIND by a Kingdom



What is the cause of so much disunity among men? How and when will it end?

God and the blessings that would result as a consequence of the rule of God's kingdom. (Isa. 2:1-4; 9:6, 7, 4V) After the rebellion in the garden of Eden by the disunifier of mankind, Satan the Devil, Jehovah's own words of prophecy show and prove beyond doubt that the king and ruler whom God chose would destroy the cause of disunity in the earth.

Said Jehovah God: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) This sure promise of Almighty God sounded the death knell for the rebel, disunifier and alienator of the first man and woman created by God. The one that would destroy Satan the Devil is Christ Jesus. (Heb. 2:14) Only when the prophetic words of Jehovah God have been fulfilled could permanent peace and unity be realized among mankind.

The Kingdom by which mankind would be brought to permanent peace and unity is also referred to in the Scriptures as a city. Concerning the man of faith, Abraham, it is written: "For he was awaiting the city having real foundations and the builder and creator of which is God." (Heb. 11:10) Abraham and other faithful men like him believed that the uniting of mankind could come only by the power of Jehovah God, the Creator of the universe, and not by imperfect men on this earth. It is he that has promised to reconcile

IN CONSIDERING the history of mankind it can be seen that for almost six thousand years man has tried to unify mankind to lasting peace. But man has failed and continues to fail. This failure is due to the fact that Satan, the disunifier of men, is the god of this world. (2 Cor. 4:4) It will take a mightier power than mere man to stop disunity, and a mightier power we have—Jehovah God himself. He purposes to unite mankind by his kingdom; and what he purposed, that he will surely accomplish. He stated, at Isaiah 46:10 (4V): "My purpose shall stand, and all my pleasure will I do."

Over this kingdom Jehovah God has appointed a king who will unite and bring everlasting peace to the earth; that king is Christ Jesus. This one Jehovah has appointed to put a stop to the disunifier, Satan the Devil. Of this ruler and unifier of men of good will it is written: "For he must rule as king until God has put all enemies under his feet." (1 Cor. 15:25) Men of faith before the coming of Jesus Christ to earth looked to the kingdom of God as the only means by which mankind could become one. These men were moved by God's spirit to write many prophecies concerning the righteous ruler chosen by

mankind by and through his beloved righteous Ruler, Christ Jesus.—Col. 1:19, 20.

JESUS' COMING

In his own due time Jehovah God had sent to earth the one that would bring unity to men of good will. (Luke 2:11-14) From the time that Jesus began his ministry on earth until his death, he proved himself able to gather men to oneness and unity by and through the kingdom of God. This was the means; the Kingdom would draw men of all kinds. Those who heard and believed the message and the messenger became united to him and with one another.

It was to them, too, that Jesus extended a unique privilege. That privilege was to participate in bearing the message of peace and unity to others. It was to them also that he extended the privilege to be sharers in the rulership of the Kingdom, which kingdom would, in God's appointed time, destroy Satan's disunified world, as shown in Daniel 2:43, 44, which reads (AV): "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Past history and present history show that peace and unity by man's efforts could never be permanent, due to the rule of imperfect men, who have failed and who continue to fail to stick to their treaties and agreements for peace. According to the prophecy of Daniel a united world and permanent peace would have to wait on Jehovah God and his promised kingdom. Waiting on God to bring unity to mankind by his kingdom will bring no disap-

pointment. There must first be a removing of the source of all disunity, mainly Satan the Devil, his invisible demons and the imperfect rule of men of this wicked world. —Luke 21:10, 11, 25, 26, 31, 32.

The work of bringing men to unity and oneness by drawing them to the Kingdom continued after Jesus finished his life course on earth. Jehovah God has purposed to have a united body of faithful followers of Christ Jesus. These were to be joined with him in the rulership of a righteous one world. The calling out of such persons has continued over many centuries and down to this very period of time in which we live. While Jesus was still living on earth as a man, many Jews became his followers and were drawn by the message of the Kingdom. However, it was not until the day of Pentecost that many thousands were added. In due time Jehovah would call them from all nationalities to become members of the one united body that was destined to share in the rule of the kingdom of righteousness. "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.

144,000 AND "GREAT CROWD"

Jehovah God has limited the number of members that will make up the heavenly spiritual rulership to 144,000. (Rev. 14:1, 3) Now the major portion of the members of the "body of Christ" have already received their reward for their faithfulness to the Kingdom and are now in heaven. At present there is still a remnant on the earth of those faithful ones who have the responsibility to preach the Kingdom message just as Jesus and his disciples did. This preaching work is aiding men of good will toward God everywhere to look to the Kingdom as the only means to unify righteously disposed persons. The hope of all such persons of good will being preached

to is to live forever on the earth, which will then be freed from all the influences of disunity now prevalent.

Upon learning of the many blessings that the kingdom of God will bring, these persons of good will gladly dedicate their lives to the service of God and share in making known the good news. A prophetic description is given to us at Revelation 7:9, 10 of the great crowd of persons who look for unity, peace and salvation to life everlasting: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'"

This crowd of persons are from everywhere and have heard the good news of God's kingdom. No more do they look to imperfect men and their imperfect governments for peace and unity. They are now united in serving the one true God, Jehovah, and his Ruler-King, Christ Jesus. They credit their salvation to no worldly rulers and planners of a "better world"; rather, they owe their salvation to Jehovah God and to Christ Jesus, the appointed Ruler of the new world of righteousness. They must now stick to the same principles that apply to the remnant of Christ's followers, as stated by the apostle: "There is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all."—Col. 3:11.

It is now, too, that all men of good will toward Jehovah God and his kingdom must demonstrate their unity among themselves. Yes, it is now when they must share in the words of prophecy written by the inspired psalmist: "Look! how good and how

pleasant it is for brothers to dwell together in unity!"—Ps. 133:1.

PERSECUTION

Unifying men of good will toward God by and through his kingdom has not been without opposition. The faithful men before the coming of Jesus to earth were opposed by Satan the Devil, his demons and earthly agents. (Heb. 11:36-38) The same persecution was meted out to Jesus and his disciples, and the same treatment comes upon his faithful followers at the end now of Satan's rule over the present kingdom of this world. Jesus foretold such persecutions would be world-wide and directed especially against the remnant of the "body members" of his followers. Persecution would also come to those of the great crowd of preachers of the Kingdom, who have joined themselves to the remnant in the proclamation work. (Matt. 24:9, 14) In fulfillment of prophecy, a persecution broke out upon Christ Jesus' true followers during World War I and World War II that has no parallel in modern history.

Why such persecution and opposition toward the preachers of the good news of the Kingdom? It is because this kingdom stands out as the only hope of bringing unity to mankind. Yes, it is the Kingdom that will vindicate the name of the true God, Jehovah, by making all families one on earth. The preaching of the Kingdom irks Satan and his demons as well as his visible representatives on earth. While persecutions have been permitted in these last days of this wicked system of things, Jehovah God will end such persecutions of his servants at the final war of this world, Armageddon. In that final war all cause of disunity among men will end forever.

Disunity had its beginning when a heavenly spirit creature rebelled against Jehovah God, the God of peace and unity. (Ezek. 28:15, AV; Rom. 16:20) It made its appearance on earth when the first man

and woman created by God joined in the rebellion. It spread world-wide and has plagued mankind for almost six thousand years. But it will stop forever soon, under Jehovah's kingdom rule: "Let him save the sons of the poor one, and let him crush the defrauder. He will descend like the rain upon the mown grass, like copious showers that wet the earth. In his days the righteous one will sprout, and the abundance of

peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth."—Ps. 72:4, 6-8.

Now, with the last days of this old world's disunity upon us, men of good will everywhere are turning to the only source for unity and peace—Jehovah God and Christ Jesus and their means for uniting mankind, the Kingdom.

THE GROWTH OF PAPAL AUTHORITY

IN OUR day there is an increasing interest on the part of many in the religions of others. One of the foremost religious systems of Christendom is the Roman Catholic Church. Not only does it govern the private lives of its adherents, but its prominence is felt in the social life of communities and in governmental policies.

History shows that as Christendom developed along lines divergent from primitive Christianity following the death of the apostles, the churches operated quite independently; no central governing power was recognized.

The first general council was called, not by a church potentate, but by Emperor Constantine, A.D. 325 at Nice. Constantine recognized the provincial subdivisions of the church, and the fifth canon of the Nicaean Council strengthened that division by com-

manding that all ecclesiastical causes be finally decided by the provincial synods. As to any prominence one might have over another, this was not a religious

matter. To the contrary, the council at Chalcedon declared that the importance of the religious heads of Rome and Constantinople derived from the political importance of these cities. Although the provincial council of Sardica authorized appeals to the head of the church at Rome, this was invalid in view of the Nicaean Council.

Rome was on the decline, and its threatened political collapse endangered the religious prestige of its bishop. Leo I took hold of the situation. He declared: "I will



revive government once more upon this earth, not by bringing back the Caesars, but by declaring a new theocracy, by making myself the vicegerent of Christ, by virtue of the promise made to Peter, whose successor I am, . . . Not a diadem, but a tiara will I wear, a symbol of universal sovereignty." The religious authority of the bishop of Rome had to have more than a political foundation, and Leo I saw that it got that basis. The idea of papal succession to Peter set out by his predecessor, Innocent I, developed to good advantage under the pen of Leo as Jesus' words, "Thou art Peter, and upon this rock I will build my church," took on new meaning. —Matt. 16:18, *Dy.*

"Saint" Augustine preached against such misapplication of the scripture to Peter as if he were the rock, saying in his thirteenth sermon: "Thou art Peter, and on this rock (*petra*) which thou hast confessed, on this rock which thou hast known, saying, Thou art Christ the Son of the living God, I will build my church—upon Myself, who am the son of the living God: I will build it on Me, and not Me on thee." In asserting his new-found authority Leo clashed with Hilary of Arles and excommunicated him because he would not recognize that authority but held to the decision of the Nicæan Council that the bishops of any province were to make final ecclesiastical decisions.

The situation is an awkward one: Hilary was under papal ban, but he was made a saint. Leo I, who excommunicated him, had done a great service for the church in establishing its religious authority, and he too is a saint. As Gieseler says: "By exalting the authority of the apostle Peter, and by tracing all his rights to this source, as well as by his personal qualities and good fortune, he did more than any of his predecessors in extending and confirming the power of the Romish see."

Nicholas I, in the ninth century, made reference to other documentary support for the apostolic succession of the papacy. There is a letter from Clement at Rome to James at Jerusalem in which he relates that Peter passed on to him the position of primacy in the church that he himself was said to have. That letter is found in a volume published by Severinus Binius in 1618 and approved by Pope Paul V. There also appears a statement of Anacletus, claimed as the third pope, in which he confirms the transmission of authority from Peter to the line of popes at Rome. But why were these documents not referred to in earlier centuries when the question arose? The fact is that they did not exist at the time claimed. They were later forgeries and have repeatedly been exposed as such.

EVERY ASPECT OF LIFE AFFECTED

Though fraudulent, they were powerful in extending papal power. Said historian Daunou: "So early as the end of the eighth century the decretals of Isidore had planted the germs of pontifical omnipotence. Gratian gathered the fruit of these germs and made them still more fruitful; the court of Rome being represented as the source of all irrefragable decision, as the universal tribunal which decided all differences, dissipated all doubts, cleared up all difficulties. She was consulted from all quarters by metropolitans, by bishops, by chapters, by abbeys, by monks, by lords, by princes even, and by the untitled faithful. . . . General interests, local controversies, individual quarrels all went in the last resort, and sometimes in the first instance, to the pope; and the court of Rome acquired this influence over the *details* of human life, (if we may so speak,) which is of all others the most formidable, precisely because each of its effects, isolated from the others, appeared to be of no great consequence. Isidore and Gratian

transformed the pope into a universal administrator."

Celibacy, while practiced after the third century, was confirmed by Gregory VII in the eleventh century and enforced on the clergy, thus severing local ties and leaving only their obligations to the church of Rome. To cement even more solidly their submission to the growing authority of the Roman pontiff, they were subjected to an oath of allegiance to him, swearing to serve his interests, keep secret his affairs, and do all possible to destroy those who opposed the pope. And then in a well-planned move in 1870, although ignoring the protests of prominent churchmen and the arguments they set forth, the pope was declared infallible in making pronouncements as the head of the church. Thus the supreme authority of the pope was established in religious matters in the Catholic world.

That authority reaches out to the individual Catholic particularly through the priesthood. The position of the clergy was greatly enhanced as Alexander of Hales and Thomas Aquinas, along with the Lateran Council, in the thirteenth century, gave body to the idea that the priest could transubstantiate the Eucharist wafer into the actual body of the Savior on behalf of men. At the same time it was enjoined on all to confess their sins to a priest at least once a year. What power was in their hands as they were called on to oversee the important aspects of life covered by the sacraments and to guide the consciences of men through the confessional! This was a power, however, that did not reside alone with them. Their position as servants of the pope made it papal power.

POLITICAL POWER

Next let us turn our attention to another facet of papal power. Activity on the part of the church in political matters has been

evident from early days. Constantine recognized it as the state religion, as it is in many lands today. But more than religious recognition was wanted by the church. And so we find another forgery in the records. The so-called "Donation of Constantine" was pushed to the fore in the eighth century as a basis of the claim of the church to temporal authority. It makes Constantine say: "That the Papal supremacy may not be degraded, but may excel in honor and power all earthly authority, we give and grant, not only our palace as before said, but the city of Rome, and all the provinces, places, and cities of Italy and of the Western regions, to the afore-said blessed Pope Sylvester, universal bishop, and to his successors in the Papal authority and power."

Leo III took a hand to strengthen his authority by crowning Charlemagne emperor of the Romans A.D. 800. Gregory VII saw a weakness in the position of Henry IV, ruler of the German empire, and took advantage of the occasion to strengthen his own power. When Henry refused the pope's demand to relinquish certain prerogatives affecting the church, the pope in a council at Rome deposed Henry and declared that his subjects were free from obligations of obedience to him. Discontentment on the part of the people worked in the favor of Gregory, and Henry IV was out of a job and forced to go on his knees to the feet of the pope to ask forgiveness. Indeed, Rome was an international power to be dealt with. One ruler was played off against another to strengthen the papal power.

In the twelfth century the Decree of Gratian, a collection of ecclesiastical law, was compiled. Of it Daunou says: "By it the clergy were held not to be amenable to answer in the secular tribunals; the civil powers were subjected to ecclesiastical supremacy; the state of persons or the acts

which determine it were regulated, validated, or annulled absolutely by the canons and the clergy; the Papal power was enfranchised from all restrictions."

Charles Butler, noted Catholic writer, says in commenting on the Roman and canon law: "To the compilations of Isidore and Gratian, one of the greatest misfortunes of the church, the claim of the popes to temporal power by divine right, may in some measure be attributed. That a claim so unfounded and so impious, so detrimental to religion, and so hostile to the peace of the world should have been made is strange; stranger yet is the success it met with."

Pope Innocent III personally did much to contribute to that success of the papacy in the field of international politics. His decisions deeply affected the position of the governments of Europe. His backing of Otto of Brunswick made it possible for Otto to win the German throne instead of Philip of Swabia, but when Otto failed to show the proper appreciation the pope excommunicated him and started in motion international pressure that crushed him. When Philip Augustus, king of France, refused to submit the question of his remarriage to the church, Innocent III placed the entire French kingdom under interdict and won out over the king. A few years later in a dispute with King John of England another interdict was imposed, his subjects were declared free of obligation to him and he was deposed by the pope; again the papacy won and the state was forced to submit.

Modern history too abounds with evidence of papal political power. The Vatican is not only a religious center. By the Lateran Treaty in February, 1929, it became a sovereign, independent political state, with the blessing of Mussolini, with whom the treaty was negotiated. In 1933 Eugenio Pacelli, now Pope Pius XII, signed a con-

cordat with Franz von Papen of Hitler's German Reich. The church was open in its hostility to the Spanish Republic during the Civil War there; it determined to enforce the terms of the concordat of 1851, in which the Catholic Church was made the only religion in Spain. In March, 1942, diplomatic relations between the Vatican and Tokyo, Japan, were established. The effect of these alliances is too well known to this generation to need repetition. The Vatican is one of the most astute diplomatic-political powers in the world. Unquestionably, papal power includes political power.

THE BIBLE BANNED

In spite of existing religious and political control, papal interests would never continue to prosper if the Bible were available to men. Jesus himself said: "You will know the truth, and the truth will set you free." (John 8:32) The papacy was well aware of this, and various small communities of people who earnestly tried to conform to God's Word were unmistakable evidence of its truthfulness. Massacres such as that of the Albigenses in southern France and the infamous St. Bartholomew's night, together with the dreaded Inquisition, held the people in the grip of fear. But as long as the Bible itself was available the source of freedom from fear was available.

In view of this it does not surprise us to read the fourteenth canon of the fourth council of Toulouse, France, September, 1229, which "forbids the laity to have in their possession any copy of the books of the Old and New Testament except the Psalter and such portions of them as are contained in the Breviary or the Hours of the Blessed Virgin; most strictly forbids these works in the vulgar tongue."

Similar fear of Bible truth was expressed by the cardinals of the Roman court to Pope Julius III, in 1550, when they

said: "The Bible is the book that, more than any other, has raised against us the tumults and tempest by which we have almost perished. In fact, if anyone examines closely and compares the teaching of the Bible with what takes place in our churches he will soon find discord, and will realize that our teachings are often different from the Bible and oftener still contrary to it, and if the people wake up to this they will never stop challenging us till everything is laid bare and then we shall become the object of universal scorn and hatred. Therefore, it is necessary to withdraw the Bible from the sight of the people, but with extreme caution in order not to cause rebellion."

On what, then, must we conclude that papal authority has been built? Surely not on God's Word, because it has been necessary to keep it from the public in order to maintain its position. It has been built up on forged claims of apostolic succession to Peter, unscriptural requirements of celibacy of the clergy and claims of papal infallibility. It was made secure in the lives of the populace by elevating the position

of the priest in their eyes, by requiring that he be called on to officiate at the principal events of life, by submitting the consciences of men to his tutorship in the confessional and by fear. And by international intrigue the power of Rome has been made secure in politics.—1 Tim. 4: 1, 3.

Let there be no mistake about it, papal power is not of God. Instead of serving God, papists have banned his Word and burned those who dared to read it. Not only has the papacy proved itself to be a friend of the world, but they are very much a part of it and ruled by its god. Jesus makes clear that his disciples are "no part of the world," and James adds that "a friend of the world is constituting himself an enemy of God."—2 Cor. 4:4; John 17:14; Jas. 4:4.

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Preaching in Prisons Fruitful

1 Making use of every opportunity to preach the good news, Jehovah's witnesses also conduct Bible studies in prisons with those who are of honest heart. One couple, a man and a wife who are doing this in the state of New Jersey, writes: "We have a Bible study with some prisoners in the B— prison and have studied with them over a year now. One of them recently was discharged and upon leaving the prison he wrote us a very fine letter giving us his new address and expressing his appreciation to Jehovah and to us for having studied the Bible with him. He said that his prison stay was not in vain, for in it he found both himself and his Maker, Jehovah God. He looks forward to the time when he will also be going from house to house and be able to call himself one of Jehovah's witnesses. Every time we study with one of the inmates we must have a guard with us and they must sit in on our study. Since it is a different guard each time, the guards in this prison are also getting spiritual food, including sample copies of the *Watchtower* and *Awake!* magazines. One of the men we study with has become editor of the prison magazine and now writes articles in it about Jehovah's kingdom. About 650 prisoners read this magazine, and many copies are also sent out of the prison to the homes of the men; so quite a witness is also being given in this manner due to our prison studies."

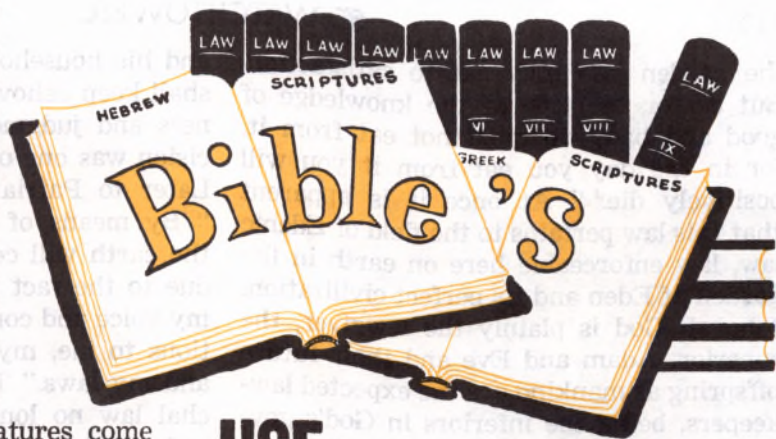


BIBLICAL law forms an intricate part of the divine revelations recorded

for us in the Hebrew and Greek Scriptures. In the issues of *The Watchtower* of June 15, July 1 and July 15, 1952, basic legal matters were examined and studied. There it was shown that wherever intelligent creatures come together for a special purpose they form an organization. To operate such organizations successfully some form of government is necessary. Government, in turn, is defined as the ruling of creatures by means of laws to keep the wheels of organization moving.

Finally, law itself is defined as a body of rules of action or rules of conduct guiding and directing creatures in the ways desired by the governments, whether these governments be of heavenly or man-made origins. Those ways of directing the people may be good or bad, depending upon whether the governments making the laws are good or bad, perfect or imperfect. The governments being the lawmakers are described as the "superiors," whereas the people who must keep the laws are said to be the "inferiors." The fields of action subjected to rules and laws are as wide as the universe of God's creation.

To understand fully the meaning of the word "law" in any part of the Bible, it is first necessary to determine from the context in the Bible what field of law is being discussed. Is the field of law one of Jehovah God's design, or is it one of human or even of satanic origin and control? When the field of law has been ascertained, then



USE OF THE WORD LAW

into the mind's eye must come the examination as to who are the "superiors" that made that law and the "inferiors" that are expected to be subjected under the law. Furthermore, it must be realized that the word "law" in the Bible

may be used to refer to a single law or it may be used collectively to refer to an entire body of rules of conduct. Also a "com-

mand" given to apply to more than one person is called a "commandment," which is another term used to refer to a law. For example, the Ten Commandments given to Moses were actually ten basic laws given to the Israelites.

An examination will be made in numerical order of six different fields of law mentioned in the Bible. By discovering who the "superiors" and who the "inferiors" are we shall be pleasantly surprised how our understanding of the Sacred Scriptures is immensely increased.

EDENIC AND PATRIARCHAL LAW

(1) The word "command" appears for the first time in the Bible at Genesis 2:16, 17: "And Jehovah God also laid this command upon the man: 'From every tree of

the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die.'” At once it is apparent that this law pertains to the field of Edenic law, law enforceable here on earth in the garden of Eden and its perfect civilization. Jehovah God is plainly the lawgiver, the superior. Adam and Eve and their future offspring as mankind are the expected law-keepers, being the inferiors in God’s governmental organization operating in paradisaic Eden. The sanction or punishment for breaking this Edenic law is unmistakably stated, that of death, positive or certain death.

So the field of Edenic law in which Adam later committed a fatal violation was no mere petty man-made one, but one from the Sovereign King of the universe, that of the inspired divine law. Though the field of Edenic law has been brought to an end by Jehovah, yet whatever God-given law is revealed as applicable today merits our liveliest attention.

(2) The next Biblical references to law are the rules Noah and his family associates were commanded to keep. “And Noah proceeded to do according to all that God had commanded him. He did just so.” Here we have the field of righteous patriarchal law as commenced before the Flood. Jehovah God is the lawmaking Superior and Noah and his family are the law-keeping inferiors. This system of detailed legal instructions enabled the patriarchal society of Noah and his associates to pass through the Deluge and to begin a new righteous civilization upon a cleansed earth.—Gen. 6:22; 7:9.

In the days of Abraham those in righteous patriarchal society had further legal commandments given to them. “For I have become acquainted with him [Abraham] in order that he may command his sons

and his household after him so that they shall keep Jehovah’s way to do righteousness and judgment.” The law of circumcision was one of these newly added laws. Later to Patriarch Isaac, Jehovah said: “‘By means of your seed all nations of the earth will certainly bless themselves,’ due to the fact that Abraham listened to my voice and continued to keep his obligations to me, my commands, my statutes, and my laws.” True, this field of patriarchal law no longer is binding as a legal body of law; however, it contains many principles and prophetic shadows of great value to Christians of the New World society today.—Gen. 17:11, 12; 18:19; 26:4, 5.

MOSAIC LAW AND NEW COVENANT

(3) The most detailed legislation mentioned in the Scriptures is that given through Moses in 1513 B.C. “Jehovah now said to Moses: ‘Come up to me in the mountain and stay there, as I want to give you the stone tablets and the law and the commandment that I must write in order to teach them.’” (Ex. 24:12) A code of more than six hundred laws in addition to the Ten Commandments was given through Moses. This field of law is known commonly in the Bible as the “law of Moses” or merely as “the law.” It organized Israel into a national theocratic society with Jehovah God as their kingly Superior and the Israelites themselves as inferiors, servants or slaves of God.

This body of law kept Israel together as a theocratic society for about fifteen hundred years, until God himself brought to a legal end, upon the impalement of Jesus on the stake A.D. 33, this handwritten legal covenant, including the Ten Commandments. “He [God] kindly forgave us all our trespasses and blotted out the handwritten document against us which consisted of decrees and which was in opposi-

tion to us, and He has taken it out of the way by nailing it to the torture stake." So Christians today do not find themselves under this ancient field of divine law which has been terminated, although it too contains a wealth of prophetic types and principles to be applied to the New World society developing since 1919.—Col. 2:13, 14; Rom. 7:4.

(4) Since A.D. 33 the spiritual Israelites, anointed Christians, voluntarily have submitted themselves as "inferiors" or slaves under a new field of Jehovah-sponsored law known as the new covenant made through Jesus Christ. "For if that first covenant [of Mosaic law] had been faultless, no place would have been sought for a second [the new covenant]; 'For this is the covenant which I shall covenant with the [spiritual] house of Israel after those days,' says Jehovah: 'I shall put my laws in their mind, and upon their hearts I shall write them, and I shall be a God to them and they will be a people to me.'" —Heb. 8:7, 10.

Therefore from Jesus' time to the present the society of Jehovah's witnesses has developed and operated within the legal framework of the Christian system of things built by the rules and commandments pronounced through the Greater Noah, the Greater Moses, Christ Jesus, and his inspired apostles. The "other sheep" companions of the anointed Christians also lovingly and voluntarily conform themselves as "inferiors" under this divinely provided field of Christian regulations because they become part of the "one flock."—John 10:16.

LAW OF SIN, LAW OF MIND

(5) Apart from the above field of God's law, Paul refers to another field of law under which Christians find themselves subjected, however, this time *involuntarily*. "So, then, with my mind I myself am a

slave [inferior] to God's law [revealed through the new covenant], but with my flesh to sin's law." (Rom. 7:25) This is the field of legal bondage known as the "law of sin and of death." (Rom. 8:2) Who are the superiors in this field of conduct? Paul answers this by showing that 'King Sin' and 'King Death' with Satan behind them are the unrelenting masters. (Rom. 5:21; Heb. 2:14) We as sinners from Adam's time find ourselves sold as slavish inferiors by reason of our inherited fallen flesh.—Rom. 7:24.

(6) Jehovah has come to our rescue in lovingly providing the ransom sacrifice of Jesus Christ. Paul shows that dedicated Christians are now in position to come under another field of law known as "the law of my mind," now that the condemnation of the law of Moses has been removed which showed up their human flesh as greatly missing God's mark of perfection. (Rom. 3:21-23) "But now we have been discharged from the Law, because we have died to that by which we were being held fast, that we might be slaves [inferiors] in a new sense by the spirit, and not in the old sense by the written code [Mosaic law]."—Rom. 7:6; Matt. 20:28.

The old law covenant through Moses dealt with the fallen flesh and sought to restrain the works of the flesh. (Gal. 5:19-21) The driving force behind this law covenant was that of its sanctions of punishment, which built up a great condemnation or curse against the Jewish people for constantly failing to keep the law. (2 Cor. 3:9) But the new way, started by Jesus Christ, has the power of God's spirit as its guiding force. (2 Cor. 3:6) The spirit of God then guides our minds in the paths of righteousness and accomplishes what the old law covenant with its Ten Commandments and other laws failed to. "If you are being led by spirit, you are not under law."—Gal. 5:18.

Jehovah's provision also makes it possible for Christians to fight against the downward trend of the natural flesh under 'King Sin.' "I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God [revealed through the new covenant] according to the man I am within, but I behold in my members another law [that of the flesh subjected to 'King Sin'] warring against the law of my mind and leading me captive to sin's law that is in my members." (Rom. 7:21-23) All Christians have this great struggle between "things of the flesh" and "things of the spirit."—Rom. 8:4-8.

But in Jehovah's goodness he has brought on the Christian scene the arrangement of undeserved kindness, so that it "might rule as king through righteous-

ness" and wield a powerful influence upon our hearts when we diligently take advantage of God's loving provision through Christ. (Rom. 5:21) We become "slaves [inferiors] to righteousness," which makes it possible to put up a hard fight for clean Christian living and integrity even though the downward pull of the flesh is strong. By Jehovah's help through Christ Jesus and by means of our strong faith, we are able to come off victorious in this struggle against our flesh. Under this new arrangement we are able to produce abundantly the fruitage of the spirit to Jehovah's praise.—Rom. 6:17-20; Gal. 5:22-24.

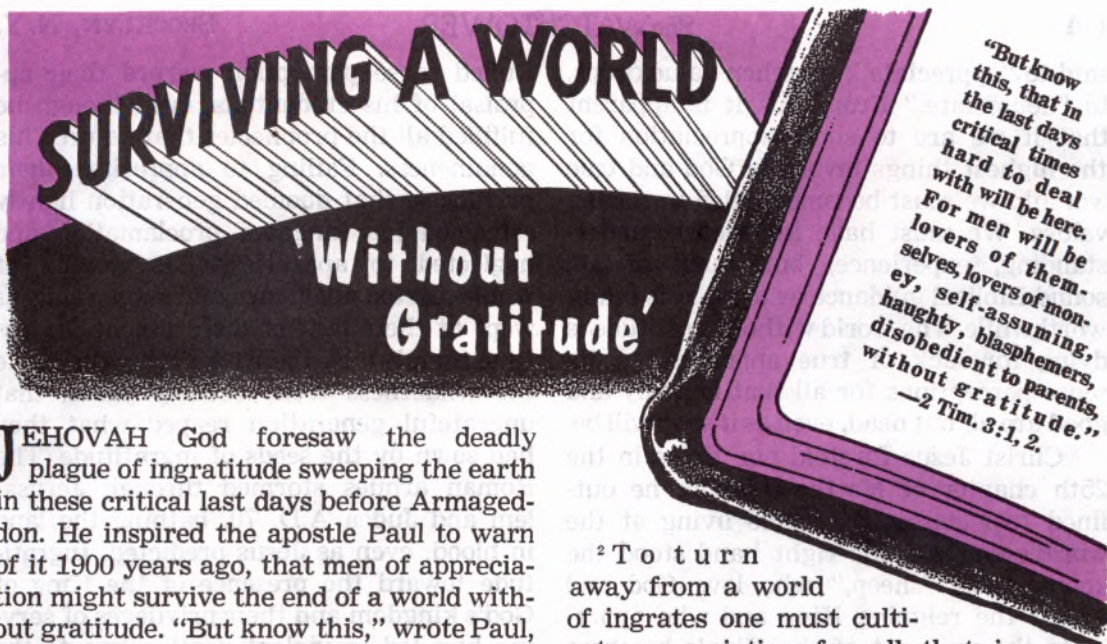
Has this brief study in the Bible's use of the word "law" helped you to a greater understanding of your position as a dedicated Christian slave of Jehovah God? We hope so.

Like the Early Christians

¶ In the book *Church, State, and Freedom* the author, Leo Pfeffer, singles out Jehovah's witnesses as being unique, that uniqueness being due to their following Christ as the early Christians did. Writes Pfeffer: "To a large extent the problem of adjusting the conflicting interests of domestic tranquillity and religious liberty has revolved around the Jehovah's Witnesses cases. Probably no sect since the early days of the Mormon Church has been . . . as much a victim of communal hate and persecution as Jehovah's Witnesses. The Mormon's difficulty lay in their unconventional approach to marriage; except for that one eccentricity they were quite respectable; and once that problem was solved the Church of Latter Day Saints was accepted as an honored member of the community of faiths. Not so with the Witnesses. . . . Their aggressive missionary tactics are reminiscent of those employed by the early Christians, and the reception accorded them by the nonbelievers is likewise reminiscent of that visited on the early Christians."

Christendom and the Bible

¶ During his New York crusade evangelist Billy Graham, speaking for Christendom, said concerning the Bible: "The Bible is the world's best-seller. Almost everybody has a Bible in their home. But very few of us know anything about the message of the Bible. We don't read it. We don't study it. We talk about it. We have it in our homes. We have it on our pulpits in the churches. But we don't know what the Bible has to say." Punctuating Graham's remarks was a news item from Arcadia, Kansas, that appeared in the Fresno (California) *Bee* of September 26, 1957: "An Arcadia woman opened her family Bible and found the deed to her family home for which she had been searching fruitlessly since 1937. It was just where she left it."



JEHOVAH God foresaw the deadly plague of ingratitude sweeping the earth in these critical last days before Armageddon. He inspired the apostle Paul to warn of it 1900 years ago, that men of appreciation might survive the end of a world without gratitude. "But know this," wrote Paul, "that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." (2 Tim. 3:1-5) Ingratitude is the very opposite of appreciation. The prophecy shows men as we find them today, without appreciation for God, for pure worship, for true love and obedience to parents and, contrarily, overemphasizing the value of self, pleasures and money. How accurately the Bible's advance writing of history predicted the present facts! Honest men must now turn away from a world without gratitude in order to survive its approaching end.

1. Who foretold what lack of appreciation in our day?

² **T**o turn away from a world of ingrates one must cultivate appreciation for all that is good, upright and pleasing to God. True appreciation is much more than simple gratefulness. The word "appreciate" is related to the word "appraise," which means to set a value on something. An early meaning was "to judge with respect to value, quality, or quantity; to appraise; value." (Webster's *New International Dictionary*, 2nd Ed.) To appreciate is to esteem to the full the worth of something; to feel a warmth of satisfaction and approval in regard to it. Appreciation involves being cognizant of a thing through perception of the senses. Delicacy of perception is often involved in appreciation. The expression "music appreciation" or "appreciation for fine arts" now takes on fuller meaning. We think too that when a bank sends an "appraiser" to set a just value on real estate the appraiser is called upon to decide how much appreciation financially should be shown for the property. When real estate rises in value it is

2. (a) What is appreciation? (b) To express it requires what?

said to "appreciate"; or, when value drops, to "depreciate." From this it is apparent that if we are to show appreciation for the highest things involving God and true worship we must become skilled in setting values. We must have knowledge, understanding, experience, but, most of all, sound Biblical guidance as to what is really worthwhile. The world without gratitude is dying for lack of true appreciation; its sense perceptions for all that is godly and good are all but dead, even as *it* soon will be.

³ Christ Jesus foretold our times in the 25th chapter of Matthew, where he outlined two classes of people living at the world's end. On his right hand stood the appreciative "sheep," who love God and Christ the reigning King and who appreciate the remnant of the King's brothers who everywhere preach the good news of God's kingdom. On the King's left stand the doomed, unappreciative "goats," who claim to love God and Christ, but utterly lack any warmth of approval and satisfaction in the Kingdom witness work being done by Jesus' earthly brothers. The goats fail to perceive that the King is present in Kingdom power and that all the nations come before his throne for judgment. Where do you stand in this struggle between appreciation and ingratitude? What value do you set on God's Word? On the Kingdom message being preached? On your time? On your life? It will possibly save your life if you will examine the Bible history of this struggle and make up your mind to stand among the minority who have shown appreciation that assured their salvation.

⁴ In Jesus' day a highly privileged generation had the advantage of seeing God's own Son perform great miracles in proof of his claim to be the long-awaited Messiah.

3. Jesus' parable of the sheep and goats makes what questions timely?

4. How was appreciation a life-and-death issue in Jesus' day?

Dulled sense perception warped their appraisal of his credentials, even though he fulfilled all the prophecies that assured his genuineness. Failing to appreciate their privileges, that doomed generation lightly esteemed his kingdom proclamation and neglected to appraise it as worthy of wholehearted allegiance and support. Jesus wept at their lack of discernment. In less time than it took their forefathers to make the wilderness trek of forty years, that ungrateful generation reaped what they had sown by the seeds of ingratitude. The Roman armies stormed through Jerusalem and Judea A.D. 70, bathing the land in blood, even as Jesus predicted. Ingratitude toward the presence of the King of God's kingdom and their privileges of serving him led to violent death. True to the warning of the Baptizer John, whose appraisal of Christ's worth made John feel unworthy to untie his sandal, that generation was baptized with fiery destruction. But appreciative men and women who correctly appraised Christ's role received the outpouring of God's holy spirit with power and life. (Matt. 3:7-12) Appreciation meant surviving the end of that system of things.

⁵ The disease of ingratitude is, of course, older than Jesus' day. At Hebrews 12:16 Paul warned the early Christians to be on guard that there might be no one among them "not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as firstborn." But even before the days of ungrateful Esau and appreciative Jacob there was a whole world stalked by the plague of ingratitude. It was the world of Noah's day. Noah and his family of Jehovah's witnesses appreciated the need to obey God's commands. They preached and they built the ark of safety before the very eyes of another unappreciative generation. The cares of life and

5. What similar situation existed in Noah's day?

love for fleshly pleasures closed the minds of the preflood world to the seriousness of their times. Surging floodwaters that were to submerge the highest mountain peak probably caused multitudes suddenly to reappraise their value of Noah's warning, but once their feet were wet it was too late. The ingrates never lived to correct their mistake. Their misappraisal died with them. Archaeologists digging among the preflood ruins find evidence that God had wiped out a religious world. Jehovah's witnesses appreciate why: It was the wrong religion. Obviously false religion can cripple appreciation and destroy sensitive perception for what is right worship in the eyes of God.—Genesis, chapters 6-8; Matt. 15:3.

⁶ Yet ingratitude's history is older than the Flood. It dates even from the garden of Eden, where mankind's beginning was plunged into sin and death through Adam and Eve's lack of appreciation for Jehovah God's pure worship and the need for loyalty. The first ingrate was none other than Satan the Devil, who influenced the first pair to misappraise the value of God's Word and commands. Jesus revealed the fatal flaw in Satan's appreciation. It was failure to value the truth highly. "That one was a manslayer when he began," said Jesus, "and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." (John 8:44) Jehovah had not created Satan so, for, if he had, then Jehovah would in fact be the Father of the lie and the liar, but it is impossible for God to lie. The fault lay with Satan's lack of appreciation for truth and righteousness. Among God's spirit sons he was highly favored. He could have followed the wise course of God's only-begotten Son,

the Word, but the self-made ingrate felt no warmth of satisfaction and approval in Jehovah's loving counsel. Nor did Satan highly esteem the association of loyal angelic spirit sons of God. The path of ingratitude led to treason in heaven and earth, and even now we are just approaching the climax of the long controversy over Jehovah's universal sovereignty, a controversy soon to be settled to the honor of Jehovah and the blessing of all appreciative ones. Meanwhile, lack of appreciation was to lead Satan to an all-time record for ingratitude, climaxed by his murder of Jesus at Calvary. With appreciation for Jesus' integrity, Jehovah raised him up and exalted him to his right hand, where now he has finally come into his glorious Kingdom throne in this day of judgment. It is sobering to look at Satan's death warrant and see it based on his lack of appreciation. At Armageddon Jesus will act with appreciation for Jehovah's sovereignty and speedily destroy the rebellious prince of ingrates.

⁷ The Bible history is not all a record of ingratitude. It also glows with examples of appreciative lovers of righteousness. Though a world of more than two billion souls now is about to die from lack of appreciation, you can survive its end by copying the lives of the many experts in the art of appreciating divine favors. Abel was one. He correctly valued the favor of Jehovah God and realized that his worship of the true God must conform to divine standards, not man-made rituals such as Cain's offerings of the fruit of the ground. (Gen. 4:2-7) Abel will be remembered in the resurrection because he appreciated the value of serving God in the right way. Another expert appraiser was Noah, already mentioned for his appreciation of God's instructions. Abraham and Sarah

6. Who was the first ingrate? Where has his ingratitude led?

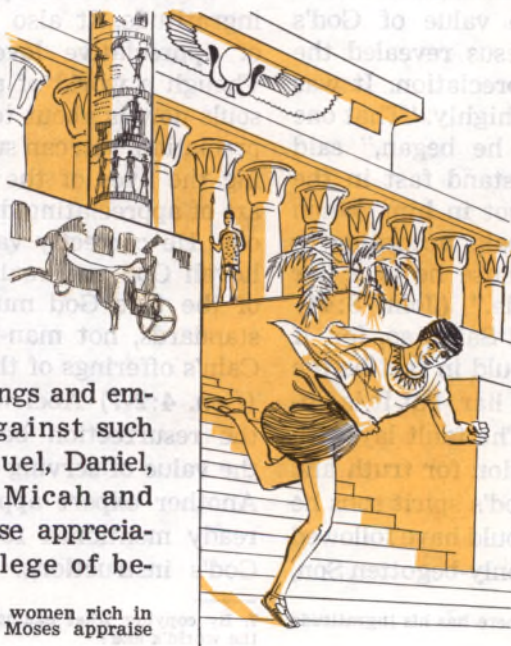
7. By copying what examples may we hope to survive the world's end?

correctly evaluated the privilege of leaving their home in Ur to serve Jehovah in foreign lands, in typical missionary fashion. Abraham always upheld Jehovah's way of life and won God's favor as the "father of the faithful." At Jericho, the woman Rahab wisely appreciated her new-found relationship to Jehovah's theocratic organization as of more value than any community ties to the doomed city. Expertly she appreciated the need to take her stand with Jehovah's victorious hosts and actively demonstrate her allegiance. Her appreciation and sensitive sense perception enabled her and her household to survive Jericho's fall.—Josh. 6:22-25.

⁸ The Bible book of Judges is a monumental record of a band of men and women who zealously appreciated Jehovah's call to action in defense of his chosen people, who had often got into dire straits through lack of appreciation for their great invisible King. Jehovah's witnesses, such as Samson, Gideon, Jehu, Barak, Deborah and others, considered it a great privilege to fight for Jehovah's name, his true worship and his people. So confident they were of the correctness of their appraisal of this privilege that they risked their lives to exercise it. Jehovah's prophets were no less appreciative of their privileges toward God. Kings and empires often raged against such men as Moses, Samuel, Daniel, Jeremiah, Ezekiel, Micah and many others. To these appreciative men the privilege of be-

ing spokesmen for Jehovah was a treasure without equal. They set the highest value on the call to declare Jehovah's prophecies, truths and judgments, whether delivered to friend or to foe. These God-fearing prophets were experts in appraising privileges. A typical example is that of Moses, of whom Paul writes at Hebrews 11:24-26: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed [that is, appraised, appreciated] the reproach of the Christ as riches greater than the treasures of Egypt, for he looked intently toward the payment of the reward." In Moses' mind and heart a decision was reached, an appraisal made, that set the highest value on Jehovah's promised blessings, which hope easily offset anything the Egyptian world might offer by way of materialistic attraction. During his lifetime his appraisal

brought many blessings and privileges as mediator between Jehovah and Israel, prefiguring the role of Christ Jesus himself. What is more, at Hebrews, chapter 11, Moses is included among the list of faithful, appreciative witnesses of Jehovah who will come back in the post-Armageddon resurrection. Had Moses appraised his privileges unwisely he might have led a life of temporary enjoyment and then died without hope.



8. (a) Name other men and women rich in appreciation. (b) How did Moses appraise his privileges?

⁹ Of all the faithful men and women who won God's favor and upheld his sovereignty, Christ Jesus stands out as the greatest appreciator of Jehovah's gifts and privileges. He is the perfect example of appreciation. His life of gratitude to Jehovah for eternal life and all its blessings is the very antithesis of Satan's ungrateful, ill-fated career. From his creation God's Son has highly appreciated the truth that all he is and has is a gift from his Father Jehovah. Jesus never meditated an ungrateful usurpation of God's place. He appreciated the privilege of being among God's universal family and has always worked with appreciation toward the vindication of Jehovah's name, being "obedient as far as death, yes, death on a torture stake." (Phil. 2:5-8) But consider the contrasting status of these two angelic sons of God who once enjoyed fellowship together in Jehovah's heavenly family. Satan the haughty ingrate has been divorced from Jehovah's organization and now hurled to the vicinity of the earth, where he angrily wars against the remnant of Kingdom heirs, and knows his remaining time is short. Christ Jesus, the humble appreciator, has been exalted to a position superior to that with which he began. The gift of immortality has been granted him. He looks past the coming war of Armageddon to an eternity of appreciative service to his God and Father. Who do you think made the wise appraisal of Jehovah's goodness? What steps are you taking to copy Jesus' example?

¹⁰ That we should copy his example we are assured by Paul when he writes: "Let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, *despising* [note his appraisal]

and has sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls." (Heb. 12:1-3) Looking intently at Jesus' fine appreciation for what is worthwhile, we correctly learn to evaluate things. We can also despise reproach from relatives, friends or neighbors who oppose our Christian course. The joy of serving Jehovah forever will be the thing of value in your life. You will copy Jesus' example and gladly sell your interest in anything that would prevent your gaining the Kingdom. Jesus provided us with a valuable lesson in how to appreciate the treasure of Kingdom service when he gave the following illustrations: "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and for the joy he has he goes and sells what things he has and buys that field. Again the kingdom of the heavens is like a traveling merchant seeking fine pearls. Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it." (Matt. 13:44-46) Jesus did that. He had appreciation, the ability to recognize the true value of serving Jehovah and selling all other interests, even giving up his earthly life to gain the pearl of high value. Satan tested Jesus' appreciation by offers of political and material gain, but nothing in Satan's system of things could attract Jesus and influence him to reappraise the high value he set on the privilege of vindicating Jehovah's name. His treasure of Kingdom service did not depreciate with time; it grew in appreciation and undoubtedly still does. That is the example Paul invites us to copy.

¹¹ Under perfect instruction from Jesus all but one of the apostles became like

9. Who is the greatest appreciator of Jehovah's goodness? Contrast his outcome with Satan's.

10. How did Jesus preach and practice appreciation?

11. Where did the apostles stand in the matter of appreciation?

their Teacher. (Luke 6:40) The one exception misappraised the value of material gain and later confessed that his foolish evaluation was a mistake by throwing the betrayal money into the temple and retiring to commit suicide. (Matt. 27:3; Zech. 11:12, 13, AV) The other eleven and Paul, the one taking Judas' vacated office, all proved to be men of appreciation in every sense of the word. They suffered much for the truth and for the sake of the good news, but did tribulation stifle their gratitude to Jehovah? When the Jewish supreme court flogged the apostles and released them under the charge to give up their preaching, did they reappraise their privilege downward? The record at Acts 5:41, 42 gives answer: "These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." No mistake about it, the apostles had real appreciation. They did not overvalue self, nor money nor pleasures. They had gratitude for God, for Christ, for the value of real godly devotion, and they proved true to its power. To these examples we may always turn with profit, particularly when a modern world without gratitude urges us to stop the final witness being given to God's kingdom.

¹² Exiled to the isle of Patmos for the sake of the good news, the apostle John was inspired to foretell that men and women in this present judgment day would be offered the privilege of taking up the Kingdom witness work that Jesus said would be "preached in all the inhabited earth for the purpose of a witness to all the na-

tions, and then the accomplished end will come." (Matt. 24:14) Wrote John of his inspired vision: "And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the one that made the heaven and the earth and sea and fountains of waters.'" (Rev. 14:6, 7) When Jehovah's witnesses knock on your door under motivation by Jehovah God's active force, that privilege of actively giving God glory as one of his kingdom witnesses is being extended to you. Men and women of appreciation in all nations are eagerly responding hourly, finding a warmth of satisfaction and approval in sharing in the final witness.

¹³ By reviewing the Bible history of those rich in appreciation, is it not apparent that appreciation is more than ordinary thankfulness or simple gratitude, though even this the present world woefully lacks? Yes, certainly it is a life-and-death matter that involves your heart, your sense perception, your understanding, your soul and strength. You have seen what others have done; some wisely, some foolishly. Now what will be your course of action toward Jehovah's kingdom? Will it be prompted by appreciation or ingratitude? Will the house you are building stand up against the whirlwind of Armageddon? How can you cultivate more of the appreciation that will enable you to survive the end of this present world without gratitude? The following article is offered for your thoughtful consideration. Read it with appreciation.

12. What grand privilege was foretold for our day, and how is it being extended?

13. (a) Our review of those poor and rich in appreciation makes what clear? (b) What questions accordingly concern us now?

Appreciating Your Privileges At the World's End

DO YOU appreciate the undeserved kindness of Jehovah through Christ Jesus? Do you appreciate that now at the world's end is the especially acceptable time for you to show appreciation for salvation? Like the early Christians at Corinth, you are called to "look" at the facts with understanding, with a view toward taking action.

² At the end of the Jewish system of things, Paul manifested keen appreciation for the privilege of knowing Christ and actively serving his kingdom interests. As he expressed it to the Philippians: "If any other man thinks he has grounds for confidence in the flesh, I the more so: circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a Hebrew born from Hebrews; as respects law, a Pharisee; as respects zeal, persecuting the congregation; as respects righteousness that is by means of law, one who proved himself blameless. Yet what things were gains to me, these I have considered loss on account of the Christ. Why, for that matter, I do indeed also consider all things to be loss on account of the excellent value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain



"Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. For he says: 'In an acceptable season I heard you, and in the day for salvation I came to your help.' Look! Now is the especially acceptable season. Look! Now is the day for salvation."
—2 Cor. 6:1, 2.

Christ and be found in union with him, having, not my own righteousness which results from law, but that which is through faith in Christ, the righteousness which issues from God on the basis of faith, so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to his kind of death, to see if I may by any means attain to the earlier resurrection from the dead." (Phil. 3: 4-11) This appreciative writer invites all: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) Is your appreciation for God and

Christ rich enough to allow you to consider all else loss—even your family, background, job, friends, if necessary—in order to gain everlasting life? If not, what hinders you? It may be one or many things.

³ In the parable of the sower Jesus pointed out some deadly hindrances to appreciation. (Mark 4:15-19) Satan, of course, as the influential god of this system of things, is one. Tribulation or persecution is another. Appreciation for the privilege of serving God's kingdom is also snuffed out by the anxieties of this system of things, the deceptive power of wealth and the desires for material things. The seeds that fell on right soil are the ones who listen to the Word and take it up, bearing Kingdom fruit. Listening to Jehovah's Word and getting the sense of it is the great aid to

1. At 2 Corinthians 6:1, 2, Paul entreats us to appreciate what?

2. In appraising his privileges, what conclusion did Paul reach?

3. (a) Cite some hindrances to appreciation now.
(b) What aid to appreciation has Jehovah provided?

life-winning appreciation. Jesus confirmed this at John 17:3: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." The vital worth of this knowledge was again stressed by Jesus in the sermon on the mount: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them." (Matt. 5:3) Lack of appreciation stems from failure to recognize one's spiritual need, for one cannot love and appreciate God in the fullest sense until one comes to know, through Bible study, who He is, what he stands for, how he thinks, what his loving purpose is toward his creatures. When that is begun to be learned with understanding, then one begins to cultivate true appreciation for God.

⁴ Fight the plague of ingratitude by fighting ignorance of God's Word. Spend more time studying God's Word, learning what God considers worthwhile and what trivial. Jehovah's witnesses are conducting many thousands of free Bible studies in the homes of those conscious of their spiritual need. Be conscious of your need and welcome them to study with you. They appreciate the privilege. As you learn more about Jehovah's goodness and his new world of righteousness near at hand, you will grow in appreciation for his spirit, Word and organization. Like appreciative Job, who rests in hope of the resurrection, you will be able to say: "I have treasured up the words of his mouth more than my necessary food." (Job 23:12, AS) Skill in appraising the need to take in God's thoughts will let you keep your schedule for home Bible study in spite of any conflict with relatively trivial things such as a literal meal. You are learning that man does not really live by bread alone, but

by every word that comes forth through Jehovah's mouth. (Matt. 4:4) Now your appreciation becomes like that of Jesus.

⁵ More than at any other time, we have so much for which to be grateful. The long-awaited kingdom government has been installed in heavenly office and has already begun to rule in the midst of its enemies. It will grow and grow until it fills the whole earth. Appreciate that fact. The Kingdom is here to stay. You can stay too if you appreciate the need to support it with full allegiance and devotion, seeking first the Kingdom in your life. Know too that the King's invisible presence makes this a day of judgment. As in Noah's day and Jesus' day, men must choose to obey or suffer the consequences. The most searching loyalty test in history is in progress. The question is not, Are you loyal to democracy? The question is, Are you loyal to The Theocracy, God's government? It is about to conquer the world as easily as Joshua and his army conquered Jericho. Do you appreciate the need to act as wisely as Rahab did and align yourself with the certain conquerors? The Supreme Court of heaven is in session now. Why ignore its power to sentence all rebellious nations and men to Armageddon's sword?

⁶ A man in court on trial for his life makes every effort to convince the tribunal of his worthiness to live. During his defense he does not gaze longingly at the shiny new cars parked outside the court, nor at the fashionable clothes on display across the street. He is absorbed in the making of a defense that may spare his life. Why should you show less appreciation for the record you are making before the Supreme Court of heaven in this day of judgment? Jehovah's witnesses are busy making a defense before all who ask a

5. Why is this especially a time for gratitude?

4. How will increased Bible study develop our appreciation?

6. (a) How should our conduct resemble that of a man on trial? (b) The value Jehovah's witnesses put on life is shown how?

reason for the new-world hope within them. (1 Pet. 3:15) They are not anxious for the cares of this life. They are anxious to convince Jehovah God that they are innocent of the universal crime of ingratitude that is punishable with death. The New World society of Jehovah's witnesses does not go along with the theory that life is "dirt cheap." Life in Jehovah's new world will be priceless, and Jehovah's witnesses show they appreciate it as such now by their faithful witnessing. Those who adopt the old-world theory will find eventually that Jehovah will repay them exactly the price they set on their life. Consider your life "dirt cheap," and dirt is what you will be returned to at Armageddon. But appreciate life for the gift that it is, and its Giver will never take it from you.

7 If materialism is distracting you to the point of death, realize that you will not die from lack of luxuries; but you will from lack of appreciation. If you value the material wealth of this system of things more than the precious truths of God's Word you are a poor appraiser of what is really priceless. (Prov. 3:13-18) Cultivate appreciation by obeying Jesus' positive command: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (Matt. 6:19-21) Where your heart is, that is what you appreciate highly. Put your heart into this doomed world's "treasures" and your heart will sink with them at Armageddon. Put your heart and soul and strength into Jehovah's kingdom and your heart will live as long as the Kingdom does

—forever. (Dan. 2:44, AV) Accept Jesus' appraisal of the two types of treasure and seek the kind that endures. If you try to prove him wrong about materialism, be prepared to prove Jehovah God wrong too, for Jesus said his teaching was not his own, but the Father's who sent him.

8 "But," you say, "it isn't love of money. I've been to the local Kingdom Hall, to your public lectures, your conventions. I've read your *Awake!* magazine, just as I'm reading this issue of *The Watchtower*. Jehovah's witnesses have the truth. I know it, but I'm afraid. I appreciate that we need God's new world, but your religion isn't popular. Everywhere you're spoken against. Why, if I were to go along with you—" How many have strangled appreciation with similar fears! But why? Because appreciation is a matter of the heart and the heart involves the question of what we really love, and it takes perfect love to cast out fear. In this case, it is fear that is restraining love for God and his kingdom and for our neighbors, whom we ought to be busily telling about that kingdom. The apostle John explains that to us at 1 John 4:17, 18: "This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment, because, just as that one is, so are we ourselves in this world." Get to know God better through his Word, the Bible, and your love for him will grow. Appreciation will grow with it and you will become like Jesus, the model appreciator. As you hold this copy of *The Watchtower* in your hand this minute, likely some persecuted Christian in a Russian slave camp or behind prison bars in the Dominican Republic or elsewhere may be doing the same. Only his copy may have been smuggled to him. But while you are fearful of the reproach that may happen to you,

7. What positive command aids our appraisal of material things?

8. How does fear stifle appreciation? What is the remedy?

he is not afraid of the persecution that is already happening to him. The answer is simple: he has love and appreciation and with it Jehovah's holy spirit and blessing. Appreciation really makes a difference.

⁹ Jehovah inspired the Bible writers to put down in black and white such appreciation-building counsel as this: "As a right kind of soldier of Christ Jesus take your part in suffering evil." (2 Tim. 2:3) "Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God, because to you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf." (Phil. 1:27-29) Our brothers in prisons and slave camps appreciate Paul's words. They know that their endurance under those circumstances is an indication from Jehovah God that he is with them and that salvation will be their reward. They can agree with Paul: they are privileged to suffer in Jesus' behalf. The Lord himself gave the disciples assurance when he said: "Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's knowledge. But the very hairs of your head are all numbered. Therefore have no fear: you are worth more than many sparrows."—Matt. 10:29-31.

¹⁰ Since Jehovah God is able and willing to appreciate you, you should be willing to appreciate the privileges of service he extends now at the world's end. Jesus' next

words call for action: "Everyone, then, that acknowledges his belief in me before men, I will also acknowledge my belief in him before my Father who is in the heavens; but whoever disowns me before men, I will also disown him before my Father who is in the heavens." (Matt. 10:32, 33) Be prepared to stand up against opposition and determined to speak up for God's kingdom; then the King will both stand up and speak up for you, to your eternal blessing.

¹¹ Today all sincere students of God's Word are extended the privilege and duty of dedicating their life to Jehovah, for whatever work he may want done at any given time. Like Jesus, the Christian symbolizes this dedication by water baptism. (Heb. 10:5-9) In your country and at least 163 others, the New World society is made up of appreciative men, women and youths who have become true disciples of Jesus at the world's end. Have you come to appreciate the need for you to act on this privilege? A disciple is "one who accepts the doctrines of his teacher and assists in spreading them." Jesus' command to his fellow witnesses is: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) In whatever language you are reading this journal's quotation of those words, the meaning is the same. Appreciate that you must become a doer of the Word, not remain a hearer or a reader only.—Jas. 1:22.

¹² The privilege of publicly hailing God's established kingdom and its royal King is a privilege held out to all who expect to survive Armageddon and live under that righteous kingdom rule. But the protection

9. By following what counsel may we endure with appreciation?

10. Jesus extended what privilege to everyone?

11. What privilege has the New World society accepted at the world's end?

12. (a) Revelation 7 shows Christians doing what now? (b) Whose example of dedication is noteworthy?

of that righteous government at Armageddon is only for those dedicated, responsible men, women and youths who publicly hail the King now, saying, in the words of Revelation 7:10: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." Waving the palm branches means you are a living witness to the reigning kingdom. While the time of Armageddon's trouble is still held off, come out from this wicked system of things. Put on your white robe of identification as a dedicated Christian, with a clean, acceptable appearance before God and the Lamb. In this dedicated condition you will be fit to render sacred service day and night in Jehovah's holy temple. In appreciation, Jehovah's Lamb will shepherd and guide you to fountains of waters of life. Joyfully you will walk with the New World society already enjoying the promise fulfilled that "God will wipe out every tear from their eyes." (Rev. 7:14-17) If this happiness and priceless hope have any value in your eyes, show it by a timely dedication. Jehovah loves a cheerful giver. Appreciate the marvelous privilege of cheerfully, willingly giving yourself. Copy the appreciative course of the Ethiopian of Acts, chapter 8. As treasurer for his queen, Candace, he knew the value of material things. But on hearing preached the good news about Christ, he appreciated this as treasure of greater value. Promptly he showed his appreciation by dedication and baptism. —Acts 8:36-38.

¹³ Among the New World society you will find many rich privileges, each of great value in the eyes of God. There will be public Bible lectures to attend, studies of *The Watchtower*, public speaking instruction in the theocratic ministry school, as well as a weekly service meeting to help you fulfill your ministerial privileges well.

You will associate with true Christians from all walks of life who are clearly identifiable as Jesus' disciples, because they have love among themselves. (John 13:35) If you have already tasted these blessings, but have allowed the cares of this system of things to choke your appreciation, quickly take the sword of the spirit and cut loose from the entanglements. Let its inspired counsel show you exactly what Jehovah expects from you; then ask his help through prayer that his holy spirit and the Bible truth may set you free. The mature ones in the New World society will do all within their power to help you show appreciation to Jehovah. Their attitude will be the same as that expressed by Paul: "But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." —Heb. 6:11, 12.

¹⁴ If complacency or apathy has made you susceptible to the plague of ingratitude that paralyzes the mind and hands and weakens the feet that should be working and walking to meetings and out into house-to-house Kingdom service, hasten to take corrective measures: "Hence lift up the hands that hang down and strengthen the enfeebled knees, and keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed." (Heb. 12:12, 13) Avoid the mistake Demas made in highly appraising the value of anything this world has to offer. Though once enjoying the privilege of collaborating with an apostle, Demas lost his appreciation. His heart was in something else, so that Paul wrote Timothy: "Demas has forsaken me because he loved the present system of

13. (a) What privileges may you enjoy with the New World society now? (b) How can faltering appreciation be strengthened?

14. What should be done to conquer apathy and complacency?

things." Where is that system of things now? Where will this one be after Armageddon?

¹⁵ Materialism warped the appreciation of Gehazi, who once enjoyed the privilege of colaboring with Jehovah's prophet Elisha. He misappraised the value of material things to the point of lying to get them from Naaman, the Syrian army chief. "Is it a time to accept silver or to accept clothing or olive groves or vineyards or sheep or cattle or menservants or maidservants?" asked Elisha. Immediately the leprosy of Naaman stuck to Gehazi and he left the presence of Elisha, as "a leper white as snow." Certainly this leper no longer could enjoy the privilege of serving Jehovah with Elisha. Beware that materialism now at the world's end does not lead you into an unfit condition where you can no longer acceptably serve God. This is the especially acceptable season to seek first the Kingdom and Jehovah's righteousness. Doing so, Jehovah's King will seek you and your welfare at Armageddon.

¹⁶ This world's religion, politics, business and diversions are purported to be valuable. God's Word correctly appraises them as worthless as far as aiding you to gain everlasting life. If any part of this world were truly valuable, worth the warmth of satisfaction and approval that so many seem to find in it, would Jehovah be about to destroy it? That he is, John assures us: "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) The advent of the atomic age and the birth of man-made "moons" does not mean an ungrateful world is on the threshold of a new era of peace and prosperity. Stock in the old world has not risen in value because science thinks to reach up into heaven. World builders thought the same at the

tower of Babel and have never recovered from the blow Jehovah dealt them. This world will never recover from its smashing defeat at Armageddon.

¹⁷ You want happiness now and you want security. You value these along with comfort and hope. Then appreciate that the only way to find them is to look into Jehovah's Word, the Bible, and learn his will for you here at the world's end. God's Word promises you will find there what you are looking for: "He who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it."—Jas. 1:25.

¹⁸ Your happiness will grow with the increasing joy of the New World society as your vision of the post-Armageddon new world widens. Weigh the gloom and fear of the present system against the joy and peaceful prospects just ahead. In appraising the value of God's kingdom to you, think of the delightful life you may enjoy helping to restore the earth to paradisaic rest. You may help to landscape it, making it a glory to Jehovah. Your children will come into a world where nothing will hurt or destroy. You will be on hand to greet the appreciative men and women who receive their promised resurrection. What a thrill to talk with John the Baptist and hear his description of Jesus! Think of meeting Abel, Noah and his family, Abraham and Sarah, David and Deborah, Jephthah and his daughter, and many other appreciative servants of Jehovah who will be back to enjoy God's new world with you.

¹⁹ If you consider the joys set before you, you will copy Jesus' example and "sell" all that you have to gain that new world. (Matt. 13:44, 45) Each privilege granted

15. What forceful lesson is learned from Gehazi's case?
16. How does Jehovah appraise this world, in spite of its scientific achievements?

17. Where is true happiness found?

18. In appraising our privileges now, what prospects should we consider?

19. How are privileges of service like signposts?

you in the Christian congregation is like a signpost on a fast-moving turnpike. It assures you that you are on the right road, heading in the right direction. (Matt. 7:14) This road is not the broad, spacious road of ingratitude. That road is leading off into certain destruction. The road leading off into life is the road of appreciation. Be among the relatively few who find it. You can by appreciating your privileges at the world's end.

²⁰ Whatever gifts and privileges Jehovah extends to you, appraise them highly and faithfully use them to his honor. "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance." (Col. 3:23, 24) "Since, then, we have gifts differing according to the undeserved kindness given to us, whether prophecy, let us prophesy according to the faith pro-

portioned to us; or a ministry, let us be at this ministry; or he that teaches, let him be at his teaching; or he that exhorts, let him be at his exhortation; he that distributes, let him do it with liberality; he that presides, let him do it in real earnest; he that shows mercy, let him do it with cheerfulness. Let your love be without hypocrisy. Abhor what is wicked, cling to what is good. 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. Rejoice in the hope ahead. Endure under tribulation. Persevere in prayer." (Rom. 12:6-12) To all men of good will who now appreciate their privileges, the King will say at the world's end: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation." (Matt. 25:34) Would you appreciate an inheritance like that? Then appreciate your privileges now at the old world's end.

20. (a) How does Paul admonish all to treat their privileges? (b) For whom will Jehovah's King show appreciation at the world's complete end?

A CLERICAL ANALYSIS OF CHRISTENDOM

☞ In his book *Questions People Ask*, Robert J. McCracken, pastor of New York city's Riverside Church, writes: "Years ago in Boston Bishop F. J. McConnell delivered a speech. . . . 'During the Boxer Rebellion,' he said, 'hundreds, probably thousands of Chinese Christians were martyred. There they knelt, with their heads on the blocks, the knives trembling in the hands of the executioners. All they needed to do was to grunt out a Chinese word that meant "I recant" and their lives would be saved. Now, what should I have done under these circumstances? And I speak not simply personally, but in a representative capacity, for I think the rest of you are very much like myself. With my head on the block I suspect I should have said, "Hold on! I think I can make a statement that will be satisfactory to all sides."'

☞ "For too long, Christians have been like that, accommodating, worldly-wise, pliable, acquiescing in what is conventional, leaving their unbelieving neighbours uncertain as to what the Church stands for, unless it is an easy-going toleration of things as they are, coupled with a mild desire that they may grow better in time, so far as that is compatible with the maintenance of vested interests. Salt, light, leaven—those were the terms Jesus used in envisaging the impact of his disciples on the world. And to-day . . . the ever-present danger which confronts the Church is that it may become insipid—standing for nothing in particular, hesitant, half-hearted, its message muffled and uncertain."

Why Must Christians Have Assemblies?

IT IS the practice among the members of many families to have an occasional reunion. This practice is prompted by the bond of family relationship that gives them a feeling of closeness. They want to be with one another and to talk about the fond memories and experiences they hold in common. These family assemblies are a joy to them.

¶ As this is especially true with members of large families, so it is true with Jehovah's witnesses. They are members of a very large family, a family that is tied together with a bond much stronger than blood relationship. What binds them are the beliefs and worship they hold in common. Their common worship of Jehovah God makes them brothers and sisters in a great family of Christians. Jesus made this clear when he told his followers, at Matthew 23:8: "All you are brothers." It was this spiritual family that he had in mind when, on another occasion, he said that whoever leaves fleshly brothers and sisters for the sake of his name would gain many times more.

¶ The members of this great family of Christians are aliens in a world that has no love for God and no respect for his laws and purposes. Peter referred to Christians as such when he said: "Beloved, I exhort you as aliens and temporary residents to keep abstaining from fleshly desires." (1 Pet. 2:11) They are aliens because they are no part of the world, just as Jesus was no part of it. He said to his followers: "You are no part of the world, but I have chosen you out of the world." —John 15:19.

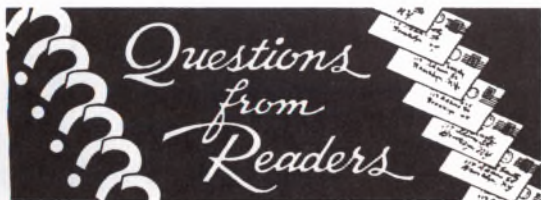
¶ Since the members of this spiritual family have nothing in common with the world, they love to have periodic assemblies. It is a joy for them to be among crowds of spiritual brothers and sisters who worship the same God, respect his laws, and look forward with the same keen anticipation to the fulfillment of his promises regarding a new world. This is a welcome change from being like an isolated island surrounded by a disturbed sea of humanity alienated from God. Instead of being among people whose every imagination and thought of their hearts is only evil, a person who is at an assembly of Jehovah's people is among persons who love right principles and whose thoughts are on the uplifting truths of the Scriptures.

¶ This is one of the reasons why Jehovah's witnesses will come from many parts of the world to assemble in New York city from July 27 to August 3. For eight glorious days they will gather with thousands of spiritual brothers and sisters in New York's two largest stadiums. They will renew old friendships, exchange experiences and discuss their future prospects. Their joy will exceed that of any family reunion.

¶ But more than that, this Christian assembly will be a feast of spiritual fat things. It will be another example of how Jehovah God arranges a table of spiritual good things for his people while their enemies are still in control of the earth. "And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isa. 25:6, AS) The spiritual fat things served at such Christian assemblies of Jehovah's witnesses are nourishing, strengthening and edifying. This is another thing that makes the coming international assembly a thing of great interest to God's people.

¶ Since we are now living in the last days of the present world when the wicked are growing worse, it is imperative for God's people to assemble frequently for mutual encouragement and edification. That is why the apostle Paul gave the implicit instruction to "consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." —Heb. 10:24, 25.

¶ The world events that are fulfilling Bible prophecies prove that the day for Jehovah God to vindicate his name is drawing very near. Now is the time when all members of Jehovah's great family of Christian children and grandchildren must come together in assemblies for encouragement and instruction. Such assemblies of the New World society not only benefit Jehovah's people but benefit persons of good will, whose attention is attracted by them. We can therefore expect much good from the great international assembly this summer. None of God's great earthly family will want to miss it.



● On page 84 of the book *You May Survive Armageddon into God's New World* we read: "The worship of Jehovah was not made impossible by the destroying of earthly Jerusalem's temple. His pure worship with spirit and truth continued on in his spiritual temple that was being built by the antitypical Solomon, Jesus Christ. That spiritual temple survived the horrible destruction of Jerusalem in the year 70. That temple is now near its completion, the last of its 'living stones' being yet under preparation on earth for being built into the temple in heaven. . . . The real temple of Jehovah's worship is destined to stand eternally as the habitation of his spirit."

Are we to understand that the Christian spiritual temple ceases to function as such at the end of Christ's thousand-year reign when priestly services are no longer required for mankind? If so, then in what sense does the real temple of Jehovah's worship stand eternally as the habitation of his spirit, as above stated?

By the end of the thousand-year reign of the King Jesus Christ all obedient mankind will have received the full benefits of the ransom sacrifice of the Lord Jesus Christ. They will have been forgiven all their sins due to inheritance from the sinner Adam and will have been uplifted to human perfection in God's image and likeness. This will furnish the foundation for them to be justified to life eternal in God's new world after they have successfully passed the short season of trial when Satan and his demons are released at the end of the thousand-year reign in order to test the exclusive devotion of mankind to Jehovah God as the universal Sovereign. For the faithful ones whom Jehovah then justifies there will be no further need of the benefits of the ransom sacrifice of Jesus Christ. He will therefore no longer serve as a priest with a sacrifice for them.

Still he is a priest forever after the likeness of the king-priest Melchizedek and so he will

reign forever and ever in the capital part of Jehovah's universal organization. (Ps. 110:4; Heb. 5:5-10) In the Hebrew Scriptures the word for "temple" really means "palace," such as the palace of a king. Jehovah is the great King of eternity. In Ephesians 2:20-22 we read concerning the spiritual temple or palace composed of Jesus Christ and his Christian congregation of 144,000 living stones: "You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit."

At the end of the thousand-year reign of Jesus Christ, and after the little season of testing all men who live on earth by the releasing of Satan and his demons, Jehovah God will not withdraw his spirit from his spiritual house, his temple or palace. His spirit will always inhabit that palace as the capital part of his universal organization. According to the figure of speech used, this palace is a building, not a priesthood. As such it will continue forever for him to inhabit by spirit. Forever it will be the capital organization over Jehovah's universal organization, including mankind on earth, over whom it will everlastingly be the "new heavens" of the new world. (Isa. 66:22, AS) Jesus Christ, exalted in heaven, is the chief part of that capital organization. For this reason it will forever be true of him, as stated in Philippians 2:9-11: "For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father."

Thus forever perfect mankind on earth will have to recognize the heavenly palace of Jehovah God in which he resides by his spirit. They will forever have to worship him through that celestial palace. Thus the real temple of Jehovah's worship will stand eternally for their service in the worship of the Most High God, Jehovah, the King of eternity.

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At the end of the thousand-year reign of Jesus Christ, and after the little season of testing all men who live on earth by the teaching of Satan and his demons, Jehovah God will not withdraw his spirit from his spiritual house, his temple or palace. His spirit will always inhabit that palace as the capital part of his universal organization. According to the figure of speech used, this palace is a building, not a phylactery. As such it will continue forever for him to inhabit by spirit. Forever it will be the capital organization over Jehovah's universal organization, including mankind on earth over whom it will everlastingly be the great power of the new world (Isa. 68:22).



On page 84 of the book You May Survive Armageddon into God's New World we read: "The worship of Jehovah was not made for the destroying of earthly temples, but for the building of a new temple with spirit and truth continued on in his spiritual temple that was being built by the antitypical Solomon, Jesus Christ. That spiritual temple survived the horrible destruction of Jerusalem in the year 70. That temple is now near its completion. The last of its living stones, being yet under preparation on earth for being built into the temple in heaven. . . . The real temple of Jehovah's worship is destined to stand eternally as the habitation of his spirit."

As we understand that the Christian spiritual temple ceases to function as such as the final temple ceases to function as such as the

- "WATCHTOWER" STUDIES FOR THE WEEKS**
March 30: Surviving a World 'Without Gratitude.' Page 113.
April 6: Appreciating Your Privileges at the World's End. Page 119.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What commandment a chaplain on a warship is in no position to invoke? P. 99, ¶2.
- ✓ When permanent peace will be realized among mankind? P. 101, ¶3.
- ✓ How unity will come to man? P. 102, ¶3.
- ✓ Who called the first general church council in Christendom? P. 104, ¶4.
- ✓ How Augustine preached against the belief that the church was built upon Peter? P. 105, ¶1.
- ✓ Why some cardinals requested Pope Julius III to keep the Bible from the people? P. 107, ¶6.
- ✓ What the "law of Moses" consists of? P. 110, ¶4.
- ✓ What is required to show appreciation for the things involving God's worship? P. 113, ¶2.
- ✓ What can cripple appreciation of right worship? P. 114, ¶5.
- ✓ What are some hindrances to appreciating one's privileges to serve God? P. 119, ¶3.
- ✓ What privilege and duty is extended to all students of God's Word? P. 122, ¶11.
- ✓ How Jehovah's witnesses are members of a large family? P. 126, ¶2.
- ✓ How the temple of Jehovah's worship stands eternally as the habitation of his spirit? P. 127, ¶4.