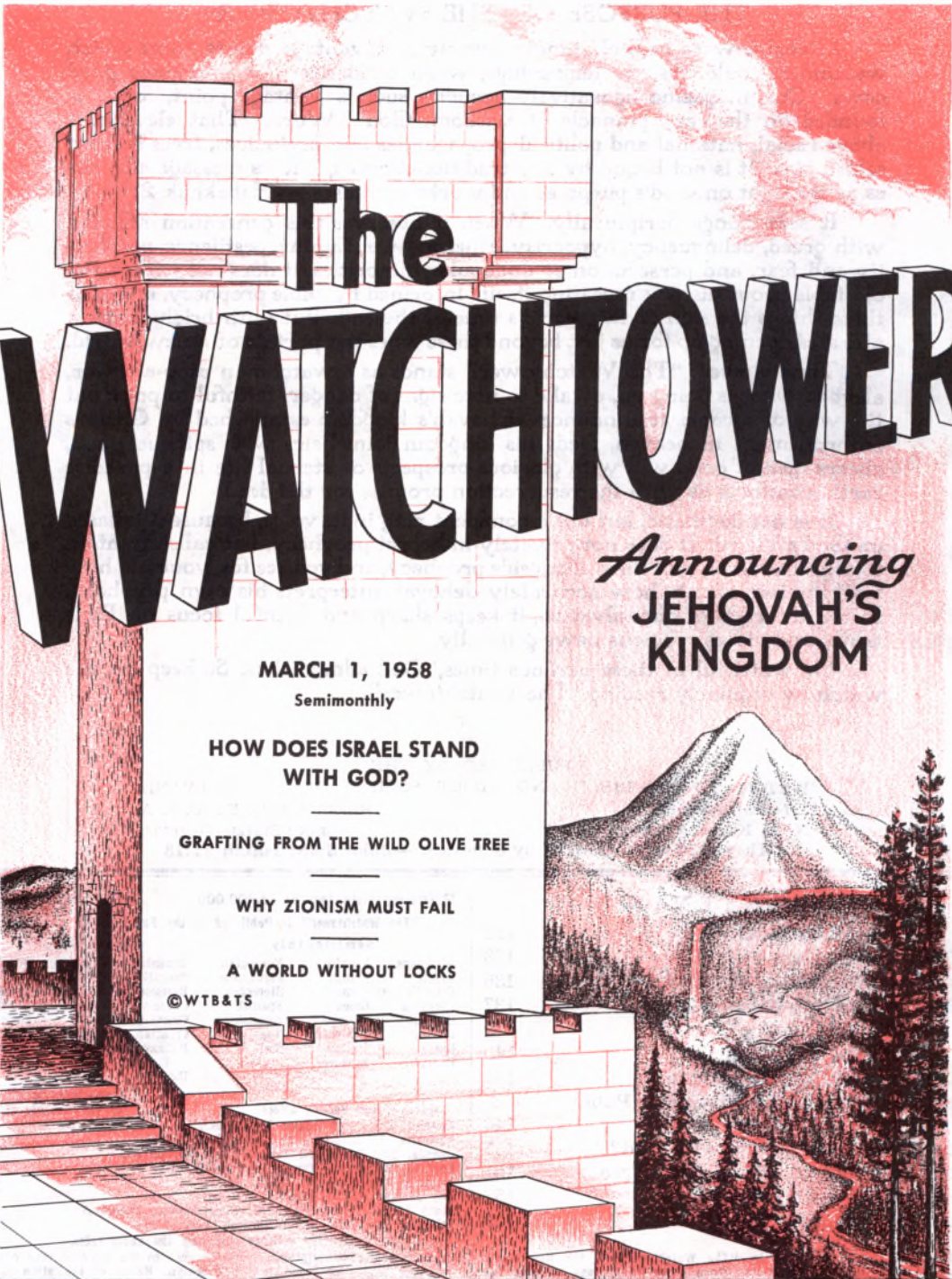




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MARCH 1, 1958

Semimonthly

**HOW DOES ISRAEL STAND
WITH GOD?**

GRAFTING FROM THE WILD OLIVE TREE

WHY ZIONISM MUST FAIL

A WORLD WITHOUT LOCKS

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

Brooklyn 1, N. Y., U. S. A.

N. H. KNORR, President

GRANT SUITER, Secretary

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

CONTENTS

A World Without Locks	131
Why Zionism Must Fail	133
A Strong Witness to the Truth	136
"Blessed Are the Meek"	137
A Hindu's Solution	139
A Good Place to Preach	140
Pursuing My Purpose in Life	141
Fortyfold Attendance at Ghana Public Lecture	144
How Does Israel Stand with God?	145
Grafting from the Wild Olive Tree	151
Guarding Our Christian Trust	158
Questions from Readers	159

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Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

Printing this issue: 3,400,000

Five cents a copy

"The Watchtower" Is Published in the Following 47 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Kanarese	Slozi
Arabic	French	Portuguese	Bengali	Korean	Tamil
Cebu-Visayan	German	Slovenian	Burmese	Malayalam	Turkish
Cinyanja	Greek	Spanish	Chinese	Pangasinan	Ukrainian
Clshona	Ilocano	Swedish	Cibemba	Polish	Urdu
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Dutch	Italian	Twi	Hiligaynon	Sesotho	Yoruba
English	Japanese		Visayan	Siamese	Zulu
			Ibo		

Watch Tower Society offices

Yearly subscription rates for semimonthly editions	
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, 34 Craven Terrace, London W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-
Trinidad, 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N.Y. Printed in U.S.A.

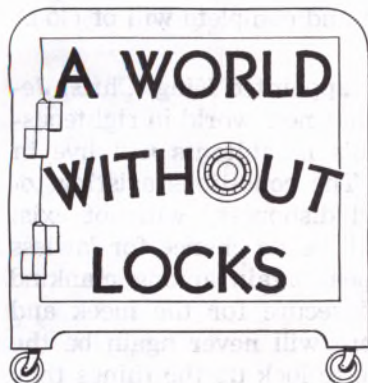
The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXIX

March 1, 1958

Number 5



IS IT possible to have a world without locks? Is it possible for people to live securely without having to keep their possessions under lock and key? Is it possible for a person to live a lifetime without ever having to carry around a bunch of keys or even one key?

From the appearance of this present world the answer would seem to be a definite No. Our possessions are not safe in this modern civilization. Even when they are carefully locked up they can still be stolen by a skillful thief. This was pointed out in the Kiplinger magazine *Changing Times* of December, 1956. It said: "A professional burglar can enter almost any house. Your objective should be to discourage the casual or amateur burglar, to whom a carelessly guarded house is an open invitation. If your place is well protected, amateurs can't get in, and even the professional burglar may choose an easier

job down the street. Or if he does try your house, the difficulties may slow him down enough to tip the scales in favor of the police. Lock up at night and when you're out."

The casual or amateur burglar could be a passer-by or even some neighbor living on the same street. It seems that many average people will not hesitate to pick up things that do not belong to them if they think they can get away with it. Tools and equipment are regularly taken from industries by trusted employees, many workers on construction jobs carry off equipment and building materials and many tourists walk away with restaurant silverware and hotel towels. Yet these people do not consider themselves to be thieves.

There are people who borrow things without permission with the full intention of returning them, but it seems that the things they borrow never get back to their owners. Yet they too do not think of themselves as thieves. Such irresponsible and dishonest people make it just as necessary to have locks as does the burglar. It is evident that this world has a civilization that is technologically high but morally low.

If it were possible to have a civilization of high moral quality whose people respected the property of others, would locks then be necessary? In such a civilization would a person have reason to fear for the security of his possessions? Would he ever have to lock every window and door before leaving his house? Would he ever

have to carry around a jangling bunch of keys?

A civilization of that kind would be possible if all earth's inhabitants would respect and obey the principles of God's Word. If they did, there would be neither thievery nor irresponsible borrowing. The things a person worked for he could keep and enjoy. He would never come home and find them missing. He would never need locks on his windows, on his doors or on anything he has. He could trust all passers-by and all his neighbors.

The time is near at hand when earth's inhabitants will live by those principles. God has purposed it, and he never fails to carry out his purposes. The prophet Isaiah once said that when God's "judgments are in the earth, the inhabitants of the world learn righteousness."—Isa. 26:9, AS.

The inhabitants of the new world that God has purposed to establish will all have a knowledge of the righteous principles in the Scriptures, and they will live by those principles. That will include exercising love for one another; and when a person does that, how can he steal? Love and dishonesty are incompatible.

But someone will ask how such a world could come about while there are so many people who would never change from being greedy, selfish and thievish. How can a world without locks become a reality as long as even one of such persons exists? The answer is simple. None of them will continue to exist. "Just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be." "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Ps. 37:10; 145:20.

God's new world will have no place for persons who refuse to live by his high moral standards. They will be swept out of existence at the coming battle of Arma-

geddon, when Jehovah God will execute his adverse judgment upon this present wicked system of things. They "will be no more." The survivors of that battle will be the people who have transformed their minds and their lives, as admonished by the apostle Paul: "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2.

The divinely appointed King, Christ Jesus, will rule that new world in righteousness and earth's inhabitants will live in righteousness. The conditions existing today that breed dishonesty will not exist then. There will be no chance for lawless persons to appear again among mankind to make life insecure for the meek and peaceable. There will never again be the need for people to lock up the things they value.

What a man works for then he will be able to keep and enjoy. He will not even have to die and leave his possessions to someone else. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. They shall not labor in vain."—Isa. 65:21-23, AS.

God's new world is the answer to our questions. It will be a world without locks. Its people will live securely without having to carry keys with them or be concerned about the safety of anything they possess. They will not have to lock up at night, or worry about their unlocked houses being an open invitation for burglary. That new world will be of the very highest moral quality.



WHY ZIONISM MUST FAIL

WHAT is Zionism? "Zionism is the Jewish nation on the march." So said one Theodor Herzl, father of the Zionist movement. According to the 1953-1954 *Yearbook* of the State of Israel, "Zionism is a true attempt to achieve and attain the survival of the Jewish people." And according to certain American Zionists, Zionism is, not only "Judaism at its fullest and its strongest," but also the Messianic hope of all mankind.

Among fundamentalist clergymen of Christendom are to be found many who likewise expect great things of Zionism. The periodical *Land Reborn* is devoted to these views. And a comprehensive statement of this position is found in the book *The Fall and Rise of Israel*, by William L. Hull, a Protestant missionary who has spent many years in Palestine. He has the greatest admiration for Zionism and likens its leaders Herzl and Weizmann to Moses and Abraham. He interprets the 'hunters and fishers' of Jeremiah 16:16 to be the Nazis, whose persecutions caused the Jews to return to Palestine, and the 'pure language' of Zephaniah 3:9 to the Hebrew language, which is again being spoken in Palestine today. According to him, God permitted World War I so that Palestine might be set free from the Turks, and

Many Jews and non-Jews see in Zionism the fulfillment of Bible prophecies. Read on to learn why all such err and to whom such restoration prophecies do apply.

such men as Lloyd George, Churchill and Balfour "let God use them" in behalf of the Zionist cause "because they had faith in his Word." Hull applies scores of prophecies recorded in Isaiah, Jeremiah, Ezekiel, etc., as well as the warning words of Gamaliel at Acts 5:38, 39, to Zionism.

In a similar vein *The American Weekly*, October 13, 1957, reported on the fruits of Zionism under the heading "In Modern Palestine—Bible Prophecies Are Coming True." According to it, "they that wait for Jehovah . . . shall mount up with wings as eagles" had fulfillment when some 40,000 Jews were flown from Yemen in southwest Arabia to Palestine; and the prophecy "instead of the thorn shall come up the fir-tree" foretold the great reforestation that has taken place in the State of Israel, an increase from 17,000 trees in 1917 to 21,000,000 in 1957, most of which are conifers or cone-bearing trees. Israel's irrigation system, the waters of which come from Mount Zion, is said to fulfill the prophecy that "in that day . . . all the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of Shittim." Likewise to the coming of Jews from five continents and seventy-four different lands to Palestine is applied the prophecy: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth." —Isa. 40:31; 55:13; Joel 3:18; Isa. 43: 5, 6, AS.

FROM MOUNT ZION TO ZIONISM

What is the origin and history of Zionism?

The term "Zionist" was coined by one Nathan Birnbaum even before Herzl organized modern Zionism. Birnbaum borrowed the term from the Scriptures, for Zion was the name of the citadel hill in Jerusalem and the site of the palaces of Israel's kings, beginning with King David. In fact, it was David who first freed it from the grip of the Jebusites. It was a steep hill and difficult of ascent. The name itself has been variously defined as meaning "sunny," "fortress," "conspicuousness" and "a monumental or guiding pillar."

Zion became a symbol of the city of Jerusalem as well as of the two-tribe kingdom of Judah and Benjamin. It was laid waste in 607 B.C. by Nebuchadnezzar and remained a barren waste for seventy years. It was again laid waste A.D. 70 by the Roman legions. Each time this desolation was foretold to come as a punishment for the sins of the Jews.

Throughout the centuries since A.D. 70 Jews made repeated attempts to resettle Palestine, but nothing permanent ever came of it until the 1880's, when the *Choveve Zion*, the "Lovers of Zion," began to colonize Palestine. The first *Aliyah*, or resettlement, took place in 1882. The celebrated Dreyfuss case in France in the early 1890's revealed intense anti-Semitism and made one Jewish correspondent, Theodor Herzl, keenly aware of the sufferings of his people and their need for a homeland. To this end, in 1897 he called together the first Zionist Congress, which had as its objective the creation of a homeland for all Jews.

For Herzl, the president of the Zionist movement, and certain other leaders, the location did not matter. They were nationalists and philanthropists, not devout religionists. But the rank and file, and espe-

cially the Russian Jews, would hear of nothing except Palestine. So Herzl capitulated, and until his death in 1904 he vainly tried to interest the leading men of the various European nations in his project of a Jewish homeland in Palestine. Success, however, came to Chaim Weizmann, who succeeded Herzl as president of the Zionists. Because of his valuable help to the British government during World War I in the manufacture of munitions, he was instrumental in getting her to issue the Balfour Declaration, in which she declared herself in favor of establishing a national homeland for the Jews in Palestine.

On July 24, 1922, the Council of the League of Nations gave Britain mandatory power over Palestine. But finding that her friendship with the Jews was estranging the Arab world, Britain began to renege on her promises to the Jews. This caused violent Jewish terrorists to make Britain's position in Palestine so difficult that at last she withdrew, on May 14, 1948, at which time the Jews established the State of Israel. Britain's withdrawal was the signal for the Arab League to attack Israel. Although they vastly outnumbered the Israelis, they were defeated because of Israel's superior weapons. A truce was declared at the instance of the United Nations, which has continued to this day, the Arabs refusing to concede defeat and sign a peace treaty.

The course of Zionism has been far from peaceful ever since. Not only have there been continuous strife and border incidents between Israel and her Arab neighbors, but her internal affairs have been turbulent because of radical and fanatical disagreement between its many political parties. Then, too, the Zionists who have gone to Israel are very critical of those who prefer "the flesh pots of Egypt" in the *Diaspora* or dispersion, such as the United States. There, incidentally, many Jews

strongly oppose Zionism, insisting that Judaism is not a matter of race, nationality or politics, but purely one of ethics and religion.

WHY IT MUST FAIL

Zionism must fail because Jehovah is having nothing to do with it and "unless Jehovah himself builds the house, it is to no avail that its builders have labored on it." For more than nineteen centuries Jehovah had shown the Hebrews special favor, but when they rejected God's Son as their Messiah and had him put to death God ended his covenant with them and replaced it with a new one made with those who did accept Jesus Christ as their Messiah. What has counted since is not blood relationship with Abraham but having the faith of Abraham, which Zionism does not have. In fact, Ben-Gurion considers Jehovah, the God of the Bible, as a myth and quotes from the Bible because, as tradition, it "certainly carries a grain of truth."—Ps. 127:1; Matt. 23:37, 38; 26:28; Gal. 3:7.

Nor is this the position of only Ben-Gurion. Thus Waldo Frank, in his book on Israel, *Bridgehead*, shows that the youth of Israel think of themselves not at all as Jews but wholly as Israelis. There are therefore no facts to support the belief held by many that God will perform some miracle causing the Israeli Jews to accept Jesus as their Messiah. Nor do the Scriptures support such a position. As Jesus showed in his illustration of the rich man and Lazarus, if men do not heed the word of God's prophets neither will they heed if a miracle is performed, such as the raising of one from the dead. Proof of which, it might be observed, was given when the resurrection of Jesus failed to result in a general conversion of the Israelites to their Christ.—Luke 16:31; Matt. 28:12-15.

In spite of its name Zionism is essentially a political movement, as Judge Sobeloff showed in his address at the banquet of the sixtieth anniversary of Zionism, held in New York city, reported on by *The American Zionist*, October, 1957. Speaking on the subject "Zionism as a Continuing Political Movement," he stated that "Zionism is the reaffirmation of international justice. . . . Zionism has demonstrated . . . that politics can be the tool of morality, and Jewish politics is an extension of Judaism. . . . Zionism must remain a political movement, solidly and powerfully organized to wield its influence everywhere and especially on the American scene."

Zionism is a part of this old world or system of things and therefore is doomed along with it. As Peter foretold in likening it to the world before the Flood: "The world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." This will not mean the destruction of this globe, no more than that this globe was destroyed at the time of the Flood. Rather, it will mean a wiping out of the wicked system of things upon this earth by what is known as 'the battle of Armageddon.'—2 Pet. 3:6, 7; Rev. 16:14, 16.

THE RESTORATION PROPHECIES

What, then, someone may ask, about all the prophecies that speak of Zion's and Israel's restoration and prosperity? Will these go unfulfilled, or have they already been fulfilled, or will they be fulfilled in the future, and, if so, by whom?

Jesus stated that it was impossible for any of God's Word to go unfulfilled. (Matt. 5:17, 18) The facts show that these prophecies have had and are having fulfillment. How so? In the first place, many of them

had a fulfillment on a small scale when the Jews returned from their captivity in Babylon in 537 B.C. The land that had been desolate seventy years again became fruitful and populous, and Jehovah's pure worship was restored, at least for a time.

But these prophecies have a far more striking fulfillment in our day upon spiritual Israel and Zion, identified at Revelation 7 and 14 as the footstep followers of Christ who will gain the heavenly reward and who are limited to just 144,000. These began to be selected at Pentecost and of their number only a few, a "remnant," remain till the present time. It is to this remnant, which belongs to heavenly Zion and spiritual Israel, that these restoration prophecies apply. The facts show that particularly since the 1870's members of the "remnant" began to be brought together and then suffered a period of captivity during 1914-1918. At that time their "land" or condition of worship was wasted, corresponding to the seventy years' desolation of Judah. Then in 1919 God delivered them and gradually brought them to a condition of spiritual prosperity by means of his providences, his holy spirit and his Word. Proof thereof is to be seen in their increased understand-

ing of Jehovah's Word and purposes, in their great happiness and in their being joined now by a great crowd of 'aliens,' who aid them in the spiritual ingathering.—Isa. 61:5, AV.

No, political Zionism has not returned to Palestine to restore Jehovah's worship, the way the Jews did in 537 B.C., and the way the spiritual remnant returned to their "land" of pure worship. Political Zionism does not have the faith of Abraham as did the returning exiles from Babylon and as do Jehovah's servants today. There being no Scriptural support for political Zionism, it is doomed to failure. It is the work of men and will come to nothing.—Acts 5:38, 39.

Let all men of good will, Jews and non-Jews, therefore, who have faith in God's Word and in its restoration prophecies turn away from political Zionism. Instead, look to heavenly Zion, to spiritual Israel, now represented on earth by the members of the New World society of the Christian witnesses of Jehovah. Learn how you can now enjoy the blessings and prosperity of the spiritual restoration and have a sure hope of endless life in happiness in God's paradise earth in the near future.

A Strong Witness to the Truth

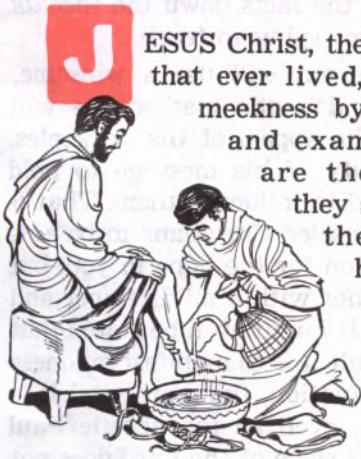
☞ Jesus said of his followers: "You will be haled before governors and kings for my sake for the purpose of a witness to them and the nations." It is not only the rulers who receive this witness, but also other people who see the determination that the truth of God's Word produces. These too cannot help but be impressed by it.—Matt. 10:18.

☞ One young witness of Jehovah in Hungary, sentenced to eight years in prison for his refusal to join in the Communists' military activity, was being taken to a work camp. On the way he had the experience he relates as follows:

☞ "In the train the conductor, a woman, asked me: 'Why are you prisoners?' 'Because of our religious convictions.' Said she: 'Aren't you silly to spoil your youth like that?' We then gave her a witness and quoted Ecclesiastes 12:1-3, showing that youths should serve Jehovah with their whole strength. From this moment, whenever she had time, she came back with her colleague to continue talking with us. When we left the train, she said with tears in her eyes: 'Truly it is the truth for which you suffer. Be patient, I shall pray for you.'"

☞ All of Jehovah's witnesses are anxious to have both their words and their actions provide a similar witness for their faith.

"Blessed Are the Meek"



JESUS Christ, the greatest man that ever lived, encouraged meekness by both precept and example. "Blessed are the meek: for they shall inherit the earth," said he, and he urged others, "Learn of me; for I am meek and lowly in heart." Be-

cause of not understanding what it means to be meek, however, many have a distorted view of Jesus Christ. Thus in *The Catholic Encyclopedia*, Vol. 8, facing page 384, there appear twenty artists' conceptions of what Jesus looked like. Except for one or two, these portray him to be either feminine or ascetic.—Matt. 5:5; 11:29, AV.

But Jesus was a strong, masculine character; in fact, the strongest that ever walked the earth. He had perfect control at all times of his thinking, emotions and bodily movements. He astounded his listeners with the authority with which he spoke, and did not hesitate to utter scathing denunciations of the religious leaders of his day because of their hypocrisy and greed. Soldiers sent to arrest him were so impressed that they failed to carry out their mission. Twice he drove money-changers and other racketeers out of his Father's temple. When an armed mob came to take him on the last night of his life as a man, his bold statement and manner caused them to fall back. Obviously he was not the diffident, weak and spineless

person that most persons associate with the term "meek."

Then what does it mean to be meek? It has been said that a meek person is a teachable one. True, one who is meek is willing to be taught, but meekness includes far more than that. Bearing this out are the definitions given for "meek": "gentle or mild of temper; self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." In modern Bible translations the terms "mild" and "gentle" frequently replace the term "meek" found in older versions. No question about Jesus' being meek. And another notable example of meekness found in the Scriptures is that of Moses, whom God's holy spirit inspired to write: "The man Moses was by far the meekest of all the men who were upon the surface of the ground."—Num. 12:3.

Meekness or mildness is the fruitage of God's holy spirit: "The fruitage of the spirit is love, . . . mildness." Being meek is just the opposite of being proud, greedy, impatient, ruthless, contentious or aggressive. One who is lacking in mildness or meekness likes to strut, is harsh, gruff, easily aroused and difficult to please; he is one who elbows his way through life and who is ever ready to quarrel. In particular, therefore, is mildness or meekness recommended to wives as part of their adornment: "the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—Gal. 5:22, 23; 1 Pet. 3:4.

WHY BE MEEK OR MILD

Why? Because it is the course of justice and love. It is in line with God's command: "You must love your neighbor as yourself,"

and with Jesus' command: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Matt. 22:39; 7:12.

Meekness or mildness is also the course of wisdom. It makes it easy for us to receive instruction that leads to everlasting life. Meekness makes us mild, gentle, refreshing and easy to get along with. It makes it easy for others to approach us. Jesus was that way: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30.

That meekness or mildness is the course of wisdom James shows: "Who is wise and understanding among you? Let him show out of his right conduct his works with a meekness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic."—Jas. 3:13-15.

The wise person gets results, and to get results in dealing with others we must avoid harshness and strife. It is part of human nature to resent pressures, because God planted in our hearts a love of freedom. Pressure implies bondage to the proud and unloving. Therefore anyone who has oversight of others will get better co-operation from them if he is mild-tempered, for thereby he makes co-operation a pleasure, as something voluntarily given, not forced. And especially is mildness essential for those who would teach others, be they parents, schoolteachers or music teachers or Christian ministers. Because of principles we may at times need to be firm and

unyielding, but never do we need to be harsh, domineering, coercive, as though we would ram the facts down the throats of those we are trying to teach.

The wise person will use a winsome, mild, loving and gentle method. He will depend upon the appeal of the principles, logic and beauty of his message to hold his hearers and to influence them. That is why Peter counseled Christians to be able to give "a reason for the hope in you, but doing so together with a mild temper and deep respect." It might even be stated that the more difficult it is to manifest mildness in a certain situation, the more vital it is that we do it, even as the apostle Paul reminds us: "A slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed."—1 Pet. 3:15; 2 Tim. 2:24, 25.

GOD LOOKS AFTER THE MEEK

God's Word holds out many promises to those who are meek. "The meek ones will eat and be satisfied." "He will teach the meek ones his way." "Jehovah is relieving the meek ones." "With righteousness shall [Christ] judge the poor, and decide with equity for the meek of the earth." And what is implicit in all these promises? That the meek will receive justice and prosperity without having to let go of their meekness in dealing with their neighbors.—Ps. 22:26; 25:9; 147:6; Isa. 11:4, AS.

In view of the nearness of God's day of anger, of particular interest to the meek ones is his promise: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." That day of his anger is elsewhere described as "the war of the great day of God the Almighty,"

Armageddon.—Zeph. 2:3, AS; Rev. 16: 14, 16.

After Armageddon wipes this earth clean of its violence and wickedness, even as did the flood of Noah's day, there will begin a new system of things, 'a new heavens and a new earth in which righteousness is to dwell.' Then the whole earth will be made a paradise, even as was the garden of Eden, in line with Jehovah's original purpose for this earth, as indicated by his command to our first parents: "Be fruitful and become many and fill the earth and subdue it." That new world will be one of love, peace and happiness. Persons who refuse to become meek will not be allowed to continue in it, for they would interfere with the happiness of others as well as be miserable themselves.—2 Pet. 3:13; Gen. 1:28.

Will that mark the fulfillment of Jesus' promise: "Blessed are the meek: for they shall inherit the earth"? No, at least not primarily. Those words, first uttered by the psalmist David, apply first of all to the pre-eminently meek One, Jesus Christ, to whom his Father, Jehovah God, said: "Ask of me, that I may give nations as

your inheritance and the ends of the earth as your own possession." Inheriting the earth is part of his reward for his meek and faithful course while a man.—Matt. 5:5, AS; Ps. 2:8.

Sharing this inheritance with Jesus Christ will be his "bride," those footstep followers of his, limited to 144,000, who will receive a heavenly reward. (Rev. 14: 1, 3) Thus the apostle Paul tells them: "If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ." Jesus refers to these specially favored followers of his as a "little flock." However, the principle enunciated at Matthew 5:5 applies also to Jesus' other sheep who, as meek ones, will receive everlasting life on earth. How so? In that they will hold the earth in trust for Christ and his bride, permanent tenants, as it were.—Rom. 8:17; Luke 12:32; John 10:16.

So let all who would enjoy the blessings of Jehovah God in his new world show their faith in him and their love for him and their fellow man by pursuing "righteousness, godly devotion, faith, love, endurance, mildness of temper."—1 Tim. 6:11.

A Hindu's Solution

In a quotation appearing in *Treasury of the Christian Faith*, S. J. Corey says of the Hindu nationalist leader Mahatma Gandhi: "He was in Ceylon in the fall of 1927 and spoke at the Y.M.C.A. in Colombo in these words, 'If I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate to say, "O, yes, I am a Christian."' He then added: 'You of the West take Jesus apologetically at this point, while I take him seriously and literally.'" Again referring to Gandhi, the same volume says, in a statement by Frank E. Eden: "Gandhi and Lord Irwin, former Viceroy to India, were friends. On their return from the Round Table Conference at London, Lord Irwin paid a visit to the Mahatma in his *ashram*. During the conversation Lord Irwin put this question to his host: 'Mahatma, as man to man, tell me what you consider to be the solution to the problems of your country and mine.' Taking up a little book from the nearby lampstand, Gandhi opened it to the fifth chapter of Matthew and replied, 'When your country and mine shall get together on the teachings laid down by Christ in this Sermon on the Mount, we shall have solved the problems not only of our countries but those of the whole world.' That from a Hindu!"

A Good Place to Preach

WHEN Christ was on earth he gave the command to "go away and declare abroad the kingdom of God." (Luke 9:60) This command applied not only to his followers of the first century but also to those of this twentieth century. He made that evident when he foretold that in the last days "this good news of the kingdom will be preached in all the inhabited earth." (Matt. 24:14) That preaching is being done today by Jehovah's witnesses.

¶ They have found New York city a good place in which to obey Jesus' command. It is a city that has a good transportation system and millions of people living close together on 200,000 acres of land. This permits the witnesses to speak to a great many people in the space of a few hours.

¶ The prophet Isaiah said that "the little one shall become a thousand." (Isa. 60:22, AS) This certainly has been true in New York city. Twenty-six years ago it had only one congregation of Jehovah's witnesses. Today it has sixty-nine congregations, with more than eight thousand active witnesses proclaiming the good news of God's kingdom. These ministers are holding more than 5,600 home Bible studies with New York residents. Their growth is continuing at an ever-increasing rate.

¶ This growth can be attributed to the fact that they have been doing what King David foretold nearly three thousand years ago: "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom."—Ps. 145:11, 12, AS.

¶ As Christ's followers in the first century preached from house to house in Jerusalem they encountered Jews from many nations. On the day of Pentecost, for example, they had the privilege of speaking to a large crowd that spoke many languages. Regarding this the Bible says: "The multitude came together and were bewildered, because each one heard them speaking in his own language."—Acts 2:6.

¶ New York is also a city of many tongues. In 1950 it had over two and a half million foreign-born citizens and nearly two million of foreign-born or mixed parentage. These people are not being preached to in the

miraculous manner in which the disciples preached to that crowd at Pentecost; but, nevertheless, they are hearing the good news of God's kingdom in their own language by means of printed Bible-study aids and by means of witnesses who can speak those languages.

¶ Being such a mixed city, New York is, indeed, an excellent place for the international assembly of Jehovah's witnesses. Visiting delegates will have many fine opportunities to preach in their own tongue.

¶ There will be ample territory for all the witnesses to engage in the ministry while here, but they may find circumstances quite different from what they have been accustomed to. For one thing, New Yorkers are generally an impatient lot that want a caller to get to the point in as few words as possible. This requires introductions that are striking and brief, as well as sermons that have a theme that stands out clearly from beginning to end. They will find that they must preach, in many cases, through peepholes, being unable to see any more than the eye of the householder. In other cases they will be expected to talk through a closed door or up a stair well. They will find New York a good place to test their ability as ministers.

¶ At Proverbs 1:20 it is written: "True wisdom itself keeps crying aloud in the very street. In the public squares it keeps giving forth its voice." This proved true in the days of the apostles, because they preached publicly in the streets and market places. It is also proving true today in the work Jehovah's witnesses are doing. They too are declaring the wisdom of God in the places of public concourse. New York is well suited for this type of preaching. It has many busy streets and public squares with wide, roomy sidewalks. The conventioners will find them well suited for placard and magazine work.

¶ During the eight days of the assembly this summer visiting witnesses will not want to miss the experience of declaring the good news of the Kingdom in this great city. Their zealous preaching will give it the greatest witness to the name and purposes of Jehovah that it ever has received.

Pursuing my Purpose in Life

As told by Fred A. Anderson

I WAS born near the turn of the century on a farm in eastern Washington. My parents called me Fred A. Anderson. From my childhood I was deeply impressed by the incomparable beauty and tranquility of the mountains and forests surrounding the old farm home.

Being the youngest of a family of eleven children, I was left much to my own thoughts and resources. To a great extent I spent my time in the woods and the mountains. These made a profound impression on me. I wanted to know who the Maker of these mighty works could be. When I asked my brothers, they would say: "Oh, you're too young to know. It's just nature." Nature, yes! But who made nature? I would ask.

My parents were immigrants from Europe, a hard-working, honest and honorable people. But the hardships of frontier life left little time for them to devote in giving religious instruction to the children. Being liberal-minded, they did not force us to attend any particular "church."

After the community began to grow, some of the neighbors organized a Sunday school. Even though I attended rather irregularly, it was there that I developed a great interest in the Bible. I came to know the Bible as a revelation of the great Creator.

At last I was satisfying my hunger for knowledge about the One who had made the marvelous things of nature. The very first verse in the Bible answered my question: "In the beginning God created the heavens and the earth." This knowledge did something to me. It marked a great change in my way of living. I began a reverential study of the Bible. Although I did not understand many things, I did come to know that Jehovah was a kind, just and loving God.

Both my parents died during my early childhood. I became a very serious-minded youth. During the last two of my high school years I began to attend studies and meetings of Jehovah's witnesses with one of my aunts. She had already dedicated her life to the service of Jehovah. She helped me to understand the Bible and I was overjoyed with the truth.

With World War I came my first test. The United States was conscripting millions of young men. All my life I hated war. Now would I violate my conscience and go, or would I remain true to it and suffer the consequences? I was determined not to kill even though it meant going to prison.

What a relief when, six weeks before my name was to be called, the war ended. I was so grateful to Jehovah for sparing me the ordeal of going to war or prison that then and there I decided to dedicate my life to him and serve him wholeheartedly for the rest of my days. So I made wholehearted service to Jehovah my purpose in life. In the spring of 1918 I symbolized my dedication by water immersion. Immediately thereafter I plunged into the service, doing whatever was presented to me. This brought me great joy and many blessings. I was most grateful to Jehovah.

My very first service was distributing tracts from door to door. Then a call went out for volunteers to offer *The Golden Age*

(now *Awake!*) by subscription. This too was a great joy to me. For the next eight years it was my privilege to participate in radio work. All over the land local congregations presented weekly programs of lectures, Bible dramas, music, etc. I had part in some of these. All this time I kept on studying the truth and also participating in congregational activities. When I made my dedication I realized that it meant exclusive devotion to Jehovah. So, pursuing my purpose in life, I watched for Jehovah's direction and accepted every assignment that came my way.

In 1920 I married a lovely sister of the local congregation. Shortly thereafter I suffered from an accident and prolonged illness, but through special treatment and care I have recovered my health almost completely.

My wife and I decided to enter business, but the business world left us very unhappy. It was then that we agreed that our place was in the full-time service, serving Jehovah as pioneers. My wife became a pioneer in 1926, and two years later, after closing out all our business connections, I joined her in the pioneer ranks. What joy and happiness that brought us! We had at last found our place in life, hunting and feeding the Lord's sheep full time. Now I enlarged my devotion to Jehovah by pursuing my purpose in life wholeheartedly as a pioneer.

Our first assignment together was in North Dakota. How spiritually hungry the people seemed to be! We placed literally hundreds of bound books and booklets and obtained many subscriptions. In the summer we pioneered in the North, but in the winter we worked three counties in eastern Texas. What a thrilling new experience it was for us, because neither of us had ever been in the South. We ordered twenty-seven boxes of books, booklets and Bibles to be sent to our southern assignment. We

thought that to be a terribly lot of literature, but in two weeks our stock was exhausted. It seemed as though every home wanted Bible-study aids from us.

What a fascinating pursuit in life is the pioneer work! As we journeyed from North to South and, later, from South to North, we would meet persons who had taken literature from us on previous visits. Imagine our joy when these, through their own efforts, would come to an accurate knowledge of the truth! Soon they were preaching and congregations began to grow in territories where we had worked.

During years of the stock-market crash (1929-1930) pioneering was very difficult. Placements were hard to make and we were barely able to keep the old car repaired and going. But we stuck to pioneering, as rough as it was, and Jehovah saw us through. He moved the hearts of good-will persons to help us along materially. Little by little we weathered the storm, pursuing our purpose in life—the full-time service to Jehovah.

Down through the years one thing was sure, we never lacked for spiritual food. There was always *The Watchtower* and the Society's other meaty publications. There were the conventions to look forward to and the never-ending stream of priceless experiences of pioneer life. There was never a dull moment, but always plenty to do helping others to find the way to everlasting life.

In 1939 another thrill came my way. The Society invited me to be a zone servant in California and Nevada. This was a brand-new experience for us; a rich, full life, filled with surprises and joys. I continued as a zone servant for two and a half years, until that branch of service was discontinued.

The early forties were years of opposition, mob violence and much excitement. We were made special pioneers and sent

to Las Vegas, Nevada. That was really a "hot spot." Other witnesses had been mobbed there, beaten up and chased out of town. We could not help but wonder what would happen to us. Would we become victims of ruffians and religious fanatics as the others that preceded us? This we would soon find out.

Entering Las Vegas, we cautiously spied out the territory. To avoid suspicion we parked our trailer in among other trailers in a trailer park. We decided to work the outskirts of the town first, then move in toward the center. We would work one day in one part of the town and the next day in another so as not to attract undue attention. For six weeks we preached this way without any particular design or pattern, during which time we placed some two hundred books.

Then one Sunday afternoon, while making a back-call, a mob gathered around our car. They threw out our Bible literature, together with our phonographs and recordings and set fire to them. The armed gangsters ordered us into the car to be taken to the city park to be tarred and feathered. However, on our way to the park we escaped by turning in an opposite direction at a crossroad. In the night we returned to our trailer and left for Arizona. There was nothing else that could be done, because the police, judges and others had sworn vengeance against Jehovah's witnesses.

After this experience we were sent to California, where we had the joy of organizing a new congregation of witnesses. About a year later we received a letter from the Society. Its message moved us deeply. The Society wanted to know if we would like to enlarge our pursuit in life now to include the missionary work in a foreign field. Would we? Of course we would! This was an invitation to attend the Watchtower Bible School of Gilead!

Imagine our going to school after being out for some twenty-five years!

By taking all of this as an indication from Jehovah, we gladly and prayerfully began to adjust our lives and train ourselves for the missionary field. Gilead training helped us immensely to do this. For five and a half months we worked and sweated and strained to cram as much as we possibly could into our craniums, but those months went by in a flash! And before we knew it, it was graduation day. We thought our joy was full at Gilead—that we could not possibly be happier or closer to God. But we had much to learn, and this we did in our foreign assignment.

My wife and I were assigned to work in a Spanish-speaking country. Yet with faith in Jehovah we went, trusting in him. Just think: that has been more than fourteen years ago and we are still going strong! What greater proof could we have that Jehovah does care for and look after his little ones?

Now we often reminisce about our first meeting here in this Spanish-speaking country. There was only one hall and all interested persons met there for the *Watchtower* study. Many of those who attended were very humble and barefooted. Some could not read or write. There were only 150 publishers then; now there are twenty-three units, with 1,500 active publishers. A number of those who once could not read or write are now excellent speakers, contributing to the success of various assemblies. Others are servants in the different congregations.

Since 1955 I have had the privilege of being circuit servant in the country's principal city, serving one of its two circuits. It is a pleasure here to serve our brothers who are anxious to learn theocratic instructions and apply them. As a result of

their good work, the truth is being made known throughout all this land.

How many of these humble people we have helped to come into Jehovah's glorious light of truth we do not know. But we do know how great our joy has been in sharing Jehovah's goodness. Looking back over the years, we have had a rich life with no regrets. And both of us have been

extremely happy that we have made our purpose in life the full-time service, then enlarged it to include the missionary work and now to be still in it. Well, that is it—a happy life, a full one—and now looking to 1958, my sixtieth year of life, to seeing you in New York city at the international assembly, and then back to my foreign assignment again.

Fortyfold Attendance at Ghana Public Lecture

IN PREACHING "this good news of the kingdom" the witnesses of Jehovah make use of public lectures. If, as a result of their advertising efforts, there is an increase of ten percent in the attendance at their Kingdom Hall they are thankful. And if the public should respond to the extent of an increase of 100 percent in the attendance, as was recently the case at the São Paulo, Brazil, district assembly, they are delighted. But when a traveling representative of the Watch Tower Society in Ghana reported a 4,000-percent increase at a public lecture this was felt to be so unusual as to call for an explanation. In brief, it was this:

☞ The public meeting was held in the town of B——, in the Northern Territories of Ghana, in the spring of 1957. In times past the paramount chief had refused permission to hold open-air public meetings. The people themselves, a little primitive, are friendly and like to discuss social conditions and the high cost of living. But when it comes to religion, most of them are set in their ways, adhering to ancestor worship. There has been considerable opposition to Jehovah's witnesses there because the witnesses worship only Jehovah.

☞ In a nearby village their work had been banned because one woman abandoned African customs to lead a Scripturally moral and clean life as a witness of Jehovah, for which she was driven out of the village. In another village their study hall was confiscated by the village chief and elders. Why? Because the land on which it stood belonged to their departed ancestors and these would not tolerate the worship of any rival such as Jehovah! Even the central Kingdom Hall had been raided by a mob while a meeting was in session; the mob was led by a Catholic who had be-

come incensed because his sister had taken her stand with Jehovah's witnesses.

☞ However, on this visit the Society's representative made it a point to interview the various authorities and chiefs, and as a result not only was the study hall that had been taken away from the witnesses returned but a fine location was secured for a public lecture on Sunday morning. He urged the witnesses to give full co-operation in advertising the talk.

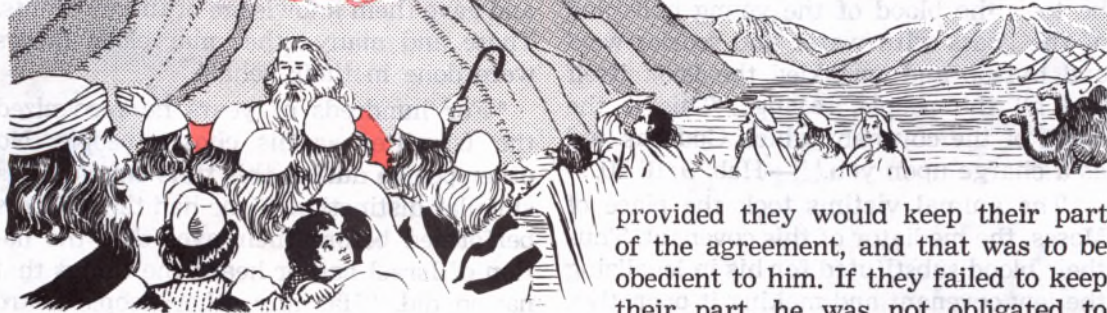
☞ Early Sunday morning, at eight o'clock, they came together, even though some had to travel fourteen miles, without benefit of modern transportation, to get there. The day happened to be "Market Day," which in the Northern Territories attracts many from nearby villages, as there is much feasting in addition to buying and selling; it is also the time when a young man may procure a wife for himself by catching a girl by force and carrying her away shoulder-high to the 'bridegroom's' house with the help of his friends!

☞ At 8:30 the witnesses went forth to preach. One was posted at each of the fifteen roads and footpaths leading to the town so that all could hear about the lecture. Others went from house to house in the business and residential sections, giving sermons, offering Bible literature and distributing handbills. In spite of inclement weather, the brothers gave a diligent witness for two and a half hours.

☞ The public discourse began promptly at 11 a.m., at which time 300 were present, including thirty-five of the witnesses and their good-will companions. One of the witnesses interpreted the remarks into the Frafra language. Within ten minutes the audience had doubled and at the climax of the talk 1,448 were present, an increase of more than 4,000 percent, or fortyfold.

HOW DOES ISRAEL STAND WITH GOD?

"And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation."
—Ex. 19:5, 6.



provided they would keep their part of the agreement, and that was to be obedient to him. If they failed to keep their part, he was not obligated to

keep his.

³ When Moses came down from the top of Mount Sinai and informed the people of Jehovah's commands, they expressed willingness to do all that He required of them. "So Moses came and called the older men of the people and set before them all these words that Jehovah had commanded him. After that all the people answered unanimously and said: 'All that Jehovah has spoken we are willing to do.' Immediately Moses took back the words of the people to Jehovah."—Ex. 19:7, 8.

⁴ Since they agreed to be obedient, Jehovah proceeded to give them a righteous law by which they were to conduct themselves. It was the famous law covenant or Mosaic law.

⁵ After the people heard the Law and agreed to do all that it required of them, Moses wrote the words down and sprinkled the written document with the blood of animals. (Ex. 24:3-8) This procedure validated the covenant, that is, put it into force and made it legally binding. "For

5, 6. How was the law covenant validated?

THE more than two million people who assembled around the base of Mount Sinai one morning in 1513 B.C. were a privileged people. Not only did they see God's presence visually manifested in an awesome manner, but they heard how they, out of all peoples on earth, had been chosen by God to be his people, a special possession. They would bear his name, uphold his worship on earth and be governed by his laws. This people, the people of Israel, would thus become a holy nation. This privilege would be theirs on the provision that they obeyed all the commands and instructions the Almighty God, Jehovah, gave them.

² The agreement or covenant made there at Mount Sinai was a bilateral covenant, since something was required by both parties. For God's part he would make these people his people and would bless them

1. Why were the people who gathered around Mount Sinai a privileged people?
2-4. (a) Upon what provision would the Israelites become God's people, and how did they respond to God's offer? (b) What were they given as a result?

where there is a covenant, the death of the human covenanter needs to be furnished. For a covenant is valid over dead victims, since it is not in force at any time while the human covenanter is living. Consequently neither was the former covenant inaugurated without blood. For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people, saying: 'This is the blood of the covenant which God has laid as a charge upon you.'"—Heb. 9:16-20.

⁶ The animal victims took the place of Moses, the mediator of this covenant. Thus their blood substituted for his in legalizing the law covenant and making it operative.

THE BIRTH OF A NATION

⁷ By means of this agreement or covenant the Israelites became a nation with Jehovah God as their King. His commandments made up their body of laws. This made them a unique people, entirely different from all other nations. No other nation on earth had this close relationship with mankind's Creator. "Here I am concluding a covenant: Before all your people I shall do wonderful things that have never been created in all the earth or among all the nations, and all the people in the midst of whom you are will indeed see the work of Jehovah, because it is a fear-inspiring thing that I am doing with you."—Ex. 34:10.

⁸ During the years that followed this memorable assembly at Mount Sinai Jehovah God performed many miracles in behalf of these people. Not only did their shoes and clothing not wear out during

their forty years of traveling in the wilderness but their food was miraculously provided in the form of manna. (Deut. 29:5; Ps. 78:24) When they were confronted with the armies of enemy nations, God fought for them, giving them the victory. He led them into a desirable land and gave it to them as their territory. He kept in contact with them by means of prophets and gave them knowledge of future events. These and many other marvelous things were done in their behalf.

⁹ For hundreds of years he recognized the Israelites as his chosen people. No other people during this time enjoyed this singular distinction. None had the wonders performed before their eyes that the nation of Israel had or heard the things that nation did. "Has any other people heard the voice of God speaking out of the middle of the fire the way you yourself have heard it, and kept on living? Or did God attempt to come to take a nation to himself out of the midst of another nation with provings, with signs and with wonders and with war and with a strong hand and with an outstretched arm and with great awesomeness like all that Jehovah your God has done for you in Egypt before your eyes?" "You only have I known of all the families of the earth."—Deut. 4:33, 34; Amos 3:2, AV.

ISRAEL'S RETURN

¹⁰ Because of this history of divine favor many people in Christendom believe God is behind the present-day return of Jews to Palestine. They believe the establishment of the State of Israel on May 14, 1948, was of God's doing. They also believe that in the last days the Jews would return to their homeland in unbelief of Christ and then be converted by his appearance. Support for this view cannot be found in the

7. How did the law covenant make the Israelites a unique people?

8, 9. What were some of the marvelous things God did for them, and how did this prove them to be his chosen people?

10. What do many people in Christendom conclude because of the favor shown the nation of Israel?

Bible. Jesus himself said that the Jews would be given no sign but that of Jonah, who was in a tomblike condition for parts of three days. They had their sign when Jesus went into the grave and was then resurrected on the third day. Since this was the only sign that was to be given them and it did not convert them, how can it be said that they will be given another sign which will do what this first one did not do?

¹¹ There are many prophecies that do speak about a return of the Jews to their homeland, however, but these prophecies do not find their fulfillment in the modern State of Israel. They were fulfilled over five hundred years before Christ, when a Jewish remnant returned from Babylon to reoccupy the desolated site of Jerusalem. That was in 537 B.C., seventy years after Jerusalem was made a heap of ruins by the mighty Babylonian armies.

¹² It should be mentioned that their land would not have been desolated by pagan invaders if they had kept their part of the agreement made at Mount Sinai. They had failed to keep their promise to do all that Jehovah had spoken. Time and again they violated the divine laws that governed them. But even though they were frequently punished by being turned over to their enemies, they failed to maintain clean and undefiled worship.

¹³ The disaster that swept them into seventy years of Babylonian desolation of Jerusalem and Judah was foretold long in advance by the prophet Jeremiah, who said: "And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your

doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt. Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." —Jer. 25:4-7, 9, 11, AV.

¹⁴ When this period of desolation ended, a remnant of the Jews returned to their homeland to rebuild it. Since God had kept the land empty of human inhabitants and domesticated beasts, they returned to an uninhabited territory. But this has not been the case with the modern-day movement of Jews to Palestine. Neither is there any parallel in their motive for returning. The remnant from Babylon did not return in unbelief, but rather in faith. They were devoted to Jehovah's worship and wanted to re-establish it in their desolated homeland. Not so, however, with the modern-day repatriates. These do not go to Palestine to revive Jehovah's undefiled worship there or to rebuild his temple.

¹⁵ Even if they wanted to rebuild the temple on its divinely appointed site they could not do so, because a Mohammedan mosque sits on the spot. They are also

11. Do the prophecies about a return of the Jews find their fulfillment in the modern-day return to Palestine? Explain.

12, 13. Why was the Promised Land desolated?

14. What are the differences between the return from Babylon and the modern-day return?

15. Why cannot the temple be rebuilt and the priestly duties of the Law be carried out?

missing a certified priesthood. The destruction of the genealogical records A.D. 70 makes it impossible for modern-day Jews to re-establish the Aaronic priesthood in order to carry on the priestly duties required by the Mosaic law.

¹⁶ The republic of Israel received its existence from the powers of this world, and it has sought recognition from those powers. It has become part of the worldly system of things. This is contrary to the instructions God gave to their ancestors. He told them not to seek help from Egypt, which is a symbol of the world. "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah!"—Isa. 31:1, 48.

¹⁷ Instead of chariots and horsemen, the modern State of Israel is trusting in tanks, jet planes, motorized columns and the like. It ignores God's purposes to rule this earth by his own government and by the King he has chosen. As that King was rejected for Caesar by Israel in the first century, so he is rejected by Israel in this twentieth century. It is therefore a mistake to think the present-day return of Jews to Palestine has God's backing.

FLESHLY ISRAEL CAST OFF

¹⁸ When the nation of Israel failed to accept the final opportunity that God gave it to gain his approval and become a kingdom of priests, he rejected it. No longer could Israelites claim favor as God's chosen people. They had failed to keep the national agreement made at Mount Sinai. They had failed to maintain undefiled worship of God, but permitted human traditions and human philosophy to corrupt it.

They failed to receive the One whom God had promised to send, but rejected him for Caesar and instigated his violent death. For these reasons they were cut off from being God's holy nation. Their material house of worship was abandoned by God, just as Jesus said:

¹⁹ "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you."—Matt. 23: 37, 38.

²⁰ Proof of this abandonment came with the destruction of Jerusalem A.D. 70, at which time the temple was destroyed for the last time. No longer could Jehovah's worship be carried on at the place he had chosen and in the manner specified in the law covenant. A.D. 136 the Roman emperor Hadrian dedicated a temple to Jupiter Capitolinus on the temple site, and then A.D. 691 'Abd-al-Malik built a Mohammedan mosque on the spot. This mosque, the Dome of the Rock, is still standing there.

SPIRITUAL ISRAEL

²¹ God has placed his favor upon a new nation consisting, not of fleshly Israelites, but of spiritual Israelites. They manifest the faith of Abraham, which fleshly Israel failed to show. They are the real "children of Abraham" and have a higher claim to the promises made to Abraham than men have who point to fleshly ties with that patriarch. "However, it is not as though the word of God had failed. For not all who spring from Israel are really 'Israel'. Neither because they are Abraham's seed are they all children, but, 'What will be

16, 17. To whom does the republic of Israel look for recognition and help, and how is this contrary to divine instructions?

18, 19. Why did God reject the nation of Israel?

20. What is one visible proof of Israel's abandonment by God?

21, 22. (a) Why has God placed his favor upon a new nation, and what does the nation consist of? (b) Why cannot Jews point to fleshly connections with Abraham as proof that they are Abraham's seed?

called "your seed" will be through Isaac.' That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed." (Rom. 9:6-8) This means natural Jews cannot point to fleshly connections with Abraham as proof that they are Abraham's seed. Remember that Ishmael was a son of Abraham according to the flesh, yet he was rejected. Thus more than fleshly ties and fleshly circumcision is required. There must be faith and a circumcision of the heart.

²² Moses made this fact clear when he said: "And you must circumcise the foreskin of your hearts and not harden your necks any longer." (Deut. 10:16) The apostle Paul commented on this same point: "For he is not a Jew that is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew that is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code."—Rom. 2:28, 29.

²³ The new nation that bears Jehovah's name has this kind of circumcision. Its people are Jews in the real sense of the word, because they bring praise to God by their faith and obedience. They are a direct contrast to fleshly Israel, which followed a course of disobedience and stubbornness from the time it left Mount Sinai.

²⁴ God began choosing men for this new nation A.D. 29. Today only a remnant of the nation is still living on earth. For seven years after Christ began the Christian ministry, the invitation to become members of this nation of spiritual Israelites was extended exclusively to fleshly Jews. Out of respect for his name that was upon the natural Jews and his promises to their forefathers God gave them first op-

portunity to become spiritual sons of Abraham.—Deut. 7:6-8.

²⁵ Since the invitation was extended to them through Christ, their faith was put under test. If they had faith in God's promises given through Moses and the prophets, they would accept Christ for what he was. They would acknowledge him as the great prophet God said would come when he promised Moses: "A prophet I shall raise up for them from the midst of their brothers, like you, and I shall indeed put my words in his mouth and he will certainly speak to them all that I shall command him." (Deut. 18:18) Christ plainly told them: "In fact, if you believed Moses you would believe me, for that one wrote about me." (John 5:46) But the Jewish nation failed to exercise the necessary faith.

²⁶ They self-righteously felt that they could earn God's favor and blessings by works of law. Their self-righteousness blinded them to the fact that Abraham received God's approval because of his faith. It is faith that brings justification in God's eyes, not works of law. "Moreover, that by law no one is declared righteous with God is evident, because 'the righteous one will live by reason of faith'. Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made." (Gal. 3:11, 19) But when the promised Seed did present himself the nation would not receive him, in spite of the wonders he performed before their eyes and the words of wisdom he spoke.

²⁷ A remnant of the nation, however, did exercise faith. These were the first to become spiritual Israelites and to be brought into a new covenant or agreement with Jehovah God. It was a covenant that re-

23. Why are the members of the new nation Jews in the real sense of the word?

24. How was fleshly Israel shown special favor after A.D. 29, and for how long?

25. How was the faith of fleshly Israel put to the test?
26. What brings justification, and how did fleshly Israel fail to see this?

27. (a) Did all in fleshly Israel fail to show faith?
(b) How is the new covenant different, and what effect did its inauguration have on the law covenant?

placed the one made at Mount Sinai, which was given as a guide for the Israelites until the promised Seed arrived. Jeremiah foretold this new covenant and said it would be a different covenant. Instead of being put on stone tablets it would be put on hearts.—Jer. 31:31-33, AS.

²⁸ The remnant of the Jewish nation that exercised faith were taken into this new covenant. They experienced circumcision of the heart. Their heart's desire was to obey God in all he required of them. They had an inward motivation to do what was right in his eyes. With the accurate knowledge they had gained of God's written Word and with this desire to do God's will they did not need a law of many negative commandments telling them what not to do. Thus when the new covenant was inaugurated at Pentecost, A.D. 33, the old law covenant given at Mount Sinai was no longer binding on them. It had been abolished. Christ had brought it to an end by fulfilling its purpose.

²⁹ As with the old covenant, so with the new covenant: a sacrifice was necessary to validate it. It was validated with something better than the blood of animals, however. It was validated with the perfect life-blood of Christ. This made the new covenant superior to the old covenant. It was also superior by having a better priesthood, a perfect mediator and better promises. "But now Jesus has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant, which has been legally established upon better promises."—Heb. 8:6.

³⁰ Now those persons brought into this covenant are the true Israel of God, the true seed of Abraham. The promise given to Abraham, which is recorded at Genesis

22:17, 18, applies to them and not to the fleshly descendants of Abraham, who, as a nation, have not listened to God and have not shown the faith and obedience of that patriarch. The promise foretells how they would be associated with the chief Seed of Abraham, Christ Jesus, as a royal family.

³¹ Since it was not God's will to make known in Abraham's day the number of persons who would form spiritual Israel, he left it as an indefinite number. It was undisclosed. He said: "I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore." As the stars and sands are uncountable, so spiritual Israel was uncountable because God had not as yet disclosed their number.

³² It was not until after the new covenant was inaugurated that this secret was made known. The number is recorded for us at Revelation 14:1. The spiritual Israelites are described there as being with the chief Seed, Christ Jesus, on heavenly Mount Zion. "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads." Thus spiritual Israel is formed by no more than 144,000 members under the High Priest, Christ Jesus. Only these are brought into the new covenant and form a new nation bearing Jehovah's name.

³³ God's favor now rests upon this new nation and not upon natural Israel. But the casting off of the Jewish national house of worship does not mean that individual Jews cannot come into God's favor. The rejecting of that nation did not mean the rejecting of every individual in it, for a

28. What did the Jewish remnant experience?

29. How was the new covenant validated, and why is it superior to the law covenant?

30, 31. Who are the true seed of Abraham, and why could they be likened to sand on the seashore?

32. Where is the number of spiritual Israel indicated in the Bible?

33. Does the casting off of the Jewish national house of worship mean individual Jews cannot gain God's favor? Why?

remnant of the nation exercised faith and was brought into the new covenant. (Rom. 9:27) As this remnant gained God's favor by exercising faith in him and his Son, so individual Jews today can gain it by the same means. They must acknowledge that God has replaced the old law covenant with a new and better covenant. They must recognize its better sacrifice, Christ's humanity, and how inherited sin from Adam is permanently cleansed by means of his blood. They must recognize Christ as God's appointed King, and they must recognize spiritual Israel as the true Israel of God. In other words, individual Jews can gain God's favor in the same manner that non-Jews can.

³⁴ In view of what we have considered it is evident that fleshly Israel does not have a favorable standing with God. Instead of being his holy nation it has been cast off, abandoned by him, because of its stubbornness, disobedience and rejection of his acts of loving-kindness. The Israel that does have a good standing with him is spiritual Israel. Because those chosen to make up spiritual Israel have shown the faith and obedience of Abraham, they are the true sons of Abraham. It is, therefore, not fleshly Israel but all spiritual Israel that will be saved. They are the ones who receive the blessing of being God's special property, a kingdom of priests, and a holy nation.

34. What conclusion must we draw regarding fleshly Israel?

"However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them and became a partaker of the olive's root of fatness, do not be exulting over the branches."—Rom. 11:17, 18.

Grafting from the Wild Olive Tree



WHICH are more desirable, dead branches on a fruit tree or live ones? The answer is obvious. Fruit is not produced by what is dead. A fruitgrower will therefore trim off dead, unproductive branches, that a tree's production will not be hindered. In ancient Palestine the fruitgrower was interested in

productive trees not only because of the income they brought him but also because fruit trees were taxed. He could not afford to have unfruitful trees taking up valuable space or have a tree filled with unproductive

1, 2. Why are dead branches on a fruit tree undesirable, and how did John the Baptist use this in an illustration?

branches. He quickly cut off that which was dead.

² This commonly known fact was used by John the Baptist as an illustration. He wanted to impress upon natural Israel the foolishness of trusting in their fleshly relationship with Abraham as grounds for expecting God's favor and blessing. Here is what he said: "So then produce fruit that befits repentance; and do not presume to say to yourselves, 'As a father we have Abraham.' For I say to you that God is able to raise up children to Abraham from these stones. Already the ax is lying at the root of the trees; every tree, then, that does not produce fine fruit is to be cut down and thrown into the fire." (Matt. 3:8-10) John thus forewarned the nation of the typical day of vengeance that came A.D. 70. It was a national judgment. Only a remnant of fleshly Israel bore good fruit like productive trees and received a favorable judgment from God.

³ Another illustration showing the Israelites that they could not rely on fleshly ties with Abraham was given by the apostle Paul. In his illustration he used one of the principal fruit trees of Palestine, the olive. He likened the stock and branches of a cultivated olive tree to the real seed of Abraham, mentioned in God's covenant with that patriarch. As was pointed out in the preceding article, the real seed of Abraham is spiritual, not fleshly. It consists first of Christ and then of 144,000 spiritual Israelites, who exercise the faith of Abraham.

⁴ It is not necessary to be of fleshly descent from Abraham to be of his seed. As John the Baptist pointed out, God is able to raise up children to Abraham from the very stones. He is therefore not obligated to use only fleshly descendants of Abraham

to fulfill his promise to that faithful man. This is pointed out at Galatians 3:28, 29: "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. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." Since this is the case, the branches of the symbolic olive tree in Paul's illustration consist of more than members of the Jewish nation.

⁵ Christ is the chief Seed of Abraham, and those who are united with him as spiritual Israelites gain life through him. He is therefore represented by the trunk of the olive tree, which supports the branches. Jesus made this comparison himself under the illustration of a vine. "I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit, because apart from me you can do nothing at all."—John 15:5.

⁶ The faithful footstep followers of Christ who form the branches in these two illustrations are adopted by Jehovah God as his royal sons. This was made possible by their being declared righteous by means of Christ's sin-atonement sacrifice and by being begotten by God's spirit as spiritual sons. "For all who are led by God's spirit, these are God's sons. For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out, 'Abba, Father!' The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together." (Rom. 8:14-17) The 144,000 followers of Christ who experience this adopting are spiritual

3. To what did the apostle Paul liken the real seed of Abraham?

4. Why is it unnecessary to be of fleshly descent from Abraham to be his seed?

5. What does the trunk of the olive tree represent?

6. How are Christ's followers adopted by God, and what is their prospect?

Israelites, the true seed of Abraham. They have the prospect of being glorified to immortal life as spirit creatures in God's heavenly kingdom with Christ.

⁷ The root of the symbolic olive tree is Jehovah God, for life comes from him through Christ to the 144,000 spiritual Jews. As the root of this theocratic organization he is its strength and its life-sustainer, just as the root system of a tree holds the tree in place and sustains it with nourishment. Since the root is Jehovah, who is holy, then the trunk and the branches are also holy. "As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'"
—1 Pet. 1:14-16.

SOME BRANCHES CUT OFF

⁸ The theocratic organization, as symbolized by the olive tree, is a holy organization. It is completely devoted to righteousness and to the praise and honor of Jehovah's name. Should any of the branches become dead and unproductive they will be cut off, just as unfruitful, dead branches are lopped off a fruit tree.

⁹ Paul points out in his illustration that some branches were indeed cut off and branches from a wild olive were grafted in to take their place. To understand this we must first know what the branches of the cultivated olive and those of the wild olive represent. As has been pointed out, the natural Jews had enjoyed a unique relationship with Jehovah from the time of their deliverance from Egypt and the making of the law covenant at Mount Sinai. It

was a position of favor that non-Jews did not share. Because of the Abrahamic covenant, fleshly Israel received special favors and privileges from God. The root, Jehovah God, sustained them.

¹⁰ As God's chosen nation they were in line to provide the branches of the symbolic olive tree, and thus make up the kingdom of heaven. Hence, they can be considered as the natural branches of the cultivated olive tree. If they succeeded in supplying all 144,000 branches, no Gentile would be taken into spiritual Israel. The hope for all Gentiles would then be earthly life as subjects of the Kingdom.

¹¹ It should be kept in mind that the position of the fleshly nation of Israel in the symbolic olive tree was conditional upon their faith and obedience. Their big opportunity to manifest faith came when Jehovah presented his beloved Son to them. They had been told to expect him. Hundreds of years in advance prophecies spoke about him and foretold the things he would do. Even the date for the beginning of his ministry was indicated. The Mosaic law itself pointed to him and stressed the need for his perfect sin-atoning sacrifice. Yet when he presented himself they, as a nation, rejected him.

¹² Instead of accepting the King God had chosen, they rejected him for Caesar. Their cry was, "We have no king but Caesar." (John 19:15) Thus Christ became a stumbling stone for the fleshly descendants of Abraham. "But Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it

7. What is the root of the olive tree, and how does this make the trunk and branches holy?

8. What is the fate of unproductive branches in the symbolic olive tree, and why?

9, 10. (a) How did Jehovah sustain fleshly Israel?

(b) Why may they be considered as the natural branches of the olive?

11. How was Israel's position in the olive conditional, and when did their big opportunity to manifest faith come?

12, 13. How did Christ become a stone of stumbling for them?

will not come to disappointment.'"—Rom. 9:31-33.

¹³ The nation stumbled over him in unbelief. In spite of all the prophecies he fulfilled and in spite of all the wonders he performed before their eyes and the wisdom he spoke, they refused to exercise faith. They were deaf and blind, just as Jeremiah said: "Hear now this, O foolish people, and without understanding; that have eyes, and see not; that have ears, and hear not."—Jer. 5:21, AS.

¹⁴ Their lack of faith lost for them the privilege of forming the spiritual olive tree and of receiving the blessings of immortal life in the heavens as kings and priests. They lost the opportunity to become witnesses of Jehovah's King and kingdom. They had proved to be like dead, unfruitful branches that are cut off and thrown into a fire. A remnant of the nation, however, did exercise faith. These were not cut off but, like good branches, were left in the symbolic olive tree.

GRAFTING FROM THE WILD OLIVE

¹⁵ Since Jehovah God had purposed that there should be 144,000 members in the Kingdom, where would enough sons of Abraham be found to make up this number, since the fleshly descendants of Abraham had for the most part proved unworthy because of lack of faith? The only answer is, Among the non-Jewish nations. They would have to fill up the number even though Abraham was not their fleshly forefather. Regarding this the apostle Paul says: "Nevertheless I ask, Israel did not fail to know, did they? First Moses says: 'I will incite you people to jealousy through that which is not a nation; I will incite you to violent anger through a nation without understanding.' But Isaiah becomes

very bold and says: 'I was found by those who were not seeking me; I became manifest to those who were not asking for me.' But as respects Israel he says: 'All day long I have stretched out my hands toward a people that is disobedient and talks back.'"—Rom. 10:19-21; 9:25, 26.

¹⁶ From A.D. 29 to 36 the nation of Israel had extended to it exclusively the invitation to become united with Christ as spiritual sons. Christ and his apostles preached just to the house of Israel, giving them first opportunity. At the end of those seven years only a small remnant of the nation had responded to the invitation. God therefore turned to the Gentiles to take out of them a people for his name. The Israelite nation lost that special privilege.—Acts 15:14.

¹⁷ Men of faith among the Gentiles, like the Roman army officer Cornelius, manifested themselves. They heard the good news about Jehovah's King and kingdom and they rejoiced over it. Because of their faith, these non-Jews were adopted as sons of the Greater Abraham, Jehovah God. They became heirs to the promise given to Abraham. They received what the fleshly descendants of that patriarch lost through unbelief. Such unbelief was to the gain of the Gentiles. This means they were grafted into the symbolic olive tree like branches from a wild olive. This is described for us in the eleventh chapter of Romans: "However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them and became a partaker of the olive's root of fatness, do not be exulting over the branches. . . . You will say, then: 'Branches were broken off that I might be grafted in.' All right! For their lack of faith they were broken off, but you are standing by faith.

14. (a) What did their lack of faith cost them? (b) Who were like the good branches that were left in the tree?
15. To whom did God turn to find a replacement for rejected Israel, and how was this foretold?

16. What was the result of the special favor shown Israel from A.D. 29 to 36?

17, 18. How did the Gentiles gain from Israel's unbelief, and why should the Gentiles not boast?

Quit having lofty ideas, but be in fear. For if God did not spare the natural branches, neither will he spare you. See, therefore, God's kindness and severity. Toward those who fell there is severity, but toward you there is God's kindness, provided you remain in his kindness; otherwise, you also will be lopped off."—Rom. 11:17-22.

¹⁸ The grafted-in Gentiles were required to maintain faithfulness in order to remain in the symbolic olive tree. Otherwise they would be cut off just as natural Israel had been. That is why the apostle says they have no reason to boast over the natural branches that were cut off. They too could be severed from the trunk. Hence they must always appreciate the undeserved kindness God had shown them.

¹⁹ When Peter used the second of the kingdom keys to open up Gentile understanding to the purposes of God and to the kingdom of heaven class, he was under the direction of God's spirit. Proof that God was indeed extending his favor to non-Jews through him was seen in the fact that Cornelius and his household were begotten by holy spirit while Peter was preaching to them. Jehovah gave visible evidence that these Gentiles had been adopted by him as spiritual sons. This was a marvelous thing in the eyes of Jewish Christians, for this privilege had been, up until then, exclusively for the Jews. (Acts, chapter 10) Later Peter reminded Jewish Christians that this was of God's doing:

²⁰ "Now when much disputing had taken place, Peter rose and said to them: 'Brothers, you well know that from early days God made the choice among you that through my mouth people of the nations should hear the word of the good news and believe; and God, who knows the heart, bore witness by giving them the holy spirit,

just as he did to us also. And he made no distinction at all between us and them, but purified their hearts by faith.'"—Acts 15:7-9.

UNITING OF TWO PEOPLES

²¹ The cutting off of natural Israel from the spiritual olive tree proved to be a blessing for the Gentiles. It permitted believing ones among them to become joint heirs with the Seed of Abraham, Christ Jesus. This was a joining together of two peoples that had long been separated by the law covenant as if by a wall. The Law had kept them far apart. This wall of separation was broken down when Christ fulfilled the Law. Through him God abolished it and made the uniting of Jews and Gentiles possible. This is pointed out in Paul's letter to the Ephesians: "But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace, and that he might fully reconcile both peoples in one body to God through the torture stake, because he had killed off the hatred by means of himself. And he came and declared the good news of peace to you, the ones far off, and peace to those near, because through him we, both peoples, have the approach to the Father by one spirit."—Eph. 2:13-18.

²² The grafting in of wild olive branches into the cultivated tree well illustrates this uniting of the two peoples in God's new nation. The Gentiles would not be considered as aliens or temporary residents with-

19, 20. What was the proof that Peter was used by God to unlock Gentile understanding of the divine purposes and open the way for them to become spiritual Israelites?

21, 22. How is the uniting of two peoples shown by the grafting of wild olive branches into the cultivated olive tree, and what does this signify as regards the law covenant?

out any right to citizenship, as was the case in natural Israel. But in the new nation they would be citizens with the same standing before God as the remnant from natural Israel would have. Paul pointed this out when he said: "Certainly, therefore, you are no longer strangers and temporary residents, but you are fellow citizens of the holy ones and are members of the household of God."—Eph. 2:19.

²³ The new nation under a new covenant, with a new priesthood, a new mediator and a new sacrifice, is the nation God deals with. It is the true Israel of God. He has no dealings with any other nation, and that includes fleshly Israel. She had her opportunity to become this nation but rejected it. God has therefore abandoned her nationally. He has cut her off like a dead branch and has grafted in Gentiles to the privileged position she could have had.

²⁴ The new nation, consisting of a remnant of natural Israel along with faithful Gentiles, forms the heavenly government that will rule this earth. It is the Kingdom for which Christ taught his followers to pray. Its 144,000 members are rewarded with immortal life as spirit creatures and are privileged to rule with the King Christ Jesus as priests and kings. It is written in reference to Christ: "You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation, and you made them to be a kingdom and priests to our God, and they will rule as kings over the earth."—Rev. 5:9, 10.

²⁵ This is the only government since the fall of the Judean kingdom that God has authorized or empowered. Long before the choosing of its members began with

Christ's ministry, the prophet Daniel foretold that it would destroy all other governments on earth and stand forever. "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44, AS) About 200 years before Daniel's day the prophet Isaiah spoke about it and said it would bring permanent peace. "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Isa. 9:7, AS) It is a government that will be a real blessing to the human race. The symbolic olive tree represents this theocratic government, along with the One who empowered it and sustains it.

²⁶ It was with regard to the symbolic branches that Christ made the promise to go away and prepare a place for them in the heavens and then return to take them to himself. This was done A.D. 1918, when he came to God's spiritual temple. Those members of the Kingdom class who were sleeping in death were raised to immortal life in the spirit and joined with Christ. The remainder or remnant of the 144,000 chosen ones still living on earth would receive their change as they died. They would not have to sleep in death, however, but would receive an immediate change. (1 Cor. 15:50-53) In the meantime they would have the responsibility of organizing the earth-wide preaching of the good news of God's kingdom and overseeing the work of warning earth's inhabitants of the coming war of Armageddon.

23. With what nation does God now deal?

24. What forms the heavenly government that God has purposed to rule the earth?

25. How was this heavenly government foretold, and what symbolizes it?

26. How did Christ fulfill his promise to the symbolic branches of the olive tree, and what is the responsibility of the remnant still on earth?

²⁷ This remnant was formed into a New World society. Multitudes of people have come into this society to associate with them in the undefiled worship of Jehovah God. This is in fulfillment of Zechariah 8:23 (AS): "Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." The "ten men," symbolizing all people of good will, associate with the remnant, the living members on earth of spiritual Israel. They show kindness toward these who are Jews inwardly, who have had circumcision of the heart. By showing kindness toward these spiritual brothers of Christ, the multitude from the nations bring blessings upon themselves from the Greater Abraham. Not only do they receive an accurate knowledge of God's Word and purposes but they receive the promise of eternal life on earth as subjects of Christ and his 144,000 associate kings.

²⁸ This great multitude of earthly subjects is not limited in number as are the branches of the symbolic olive tree. Be-

cause God limited the number of branches to 144,000, the branches that were grafted in were no more than the dead branches that were cut off. But no such limit was placed upon the subjects of this spiritual nation. This is clearly shown in the seventh chapter of Revelation. It first mentions that the 144,000 spiritual Israelites come from the twelve tribes of Israel. This is done to show that as the twelve tribes of natural Israel were children of Abraham, so spiritual Israel would be children or spiritual sons of Jehovah, the Greater Abraham. After speaking about the 144,000 who form the branches of the symbolic olive and who are joined with the olive's trunk, Christ Jesus, the chapter then speaks about a great multitude from all nations. (Rev. 7:9) These are the ones who are coming into the New World society and are associating with the remnant of spiritual Israel. They are helping the remnant to pass on to others good fruit.

²⁹ All who want, Jews included, may become part of this multitude and receive the blessings in store for it. By exercising faith in Christ, the Seed of Abraham, they bless themselves. Peace and eternal life will be theirs under the just rule of God's holy nation of spiritual Israel.

27. (a) Who have been associating with the remnant?
(b) How do they bring blessings to themselves?

28. How does the number making up spiritual Israel and the great multitude compare, and how is this shown in Revelation?

29. Who may receive blessings under the rule of God's holy nation?



To Give a Church Some Life

❏ A church in Manchester, England, needed some life. Disclosing what the pastor did, the Kamloops (British Columbia) *Sentinel* of September 30, 1957, said: "Feet tapped and members of the congregation rocked Sunday to the hot rhythm of church music set to jazz tempos. 'The music tonight is a little unusual,' said Rev. A. Gower-Jones of the Church of England. Beside the choir was a trap drummer, two guitarists, a hot fiddle player and the church's regular organist, swinging a hymn. 'It is difficult to change the music in church,' said the minister, 'but if the church is to be alive—then changes must be made.'"

GUARDING OUR CHRISTIAN TRUST

A CHRISTIAN is one who has dedicated himself to do God's will, even as Jesus Christ did at the river Jordan, and who then seeks to follow in the footsteps of his Exemplar. As for a trust, it is something that has been handed over to another for safekeeping or for profitable use and for which one will be required to render an account. And what is our Christian trust? According to Jesus' own words it is the glorifying of God's name and bearing witness to the truth.—Matt. 25:14-30; John 17:4; 18:37.*

It is this trust that Paul was referring to when he wrote: "This beautiful trust guard through the holy spirit which is dwelling in us." (2 Tim. 1:14) A trust is a thing to be taken not lightly but seriously, and especially is our Christian trust to be taken seriously, for it is a most precious treasure. In fact, to be entrusted with anything by Jehovah is an unspeakable privilege, the greatest honor that could be given to any man. That Jehovah God should commit a trust to us should make us both very humble and extremely concerned with caring for it faithfully. Besides, our eternal life depends upon our faithfully guarding our Christian trust.

To guard a trust means to look well to it, to watch over it, to shield and protect it. And guard our Christian trust we must or we shall lose it; warning examples of which we have in the Scriptures. Did not Adam and Eve lose their Edenic trust because they failed to guard it properly? And what about Esau, Nadab, Abihu, Korah, King Saul and the entire nation of Israel, with but few exceptions? Surely all such was recorded as a warning to us!

If we would not lose out on our Christian trust we must keep guarding it, appreciat-

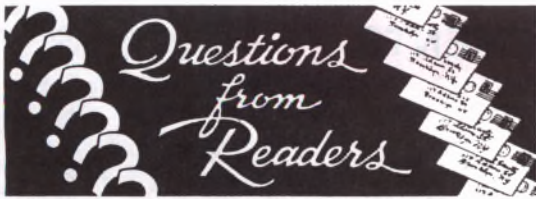
ing it highly, making good use of it, improving our use of it with the months and the years. That takes private study of the Bible and Bible-study aids as well as congregational and group instruction. And especially does guarding our Christian trust mean making room in our lives to discharge its obligations, for preaching publicly and from house to house, as well as incidentally as opportunity affords. Among other aids that we must take advantage of are God's holy spirit and prayer. We cannot continue guarding our trust until the end without the help of these two.

Guarding our Christian trust also requires of us to be on the alert against the snares of this world's materialism. These things may not be wrong in themselves, and it is proper to love ourselves. But unless we keep such things under control they will cause us to neglect our Christian trust, even as Demas did, who forsook his Christian trust "because he loved the present system of things."—2 Tim. 4:10.

Nor may we overlook that guarding our Christian trust also means watching our conduct. It means to "flee from the desires incidental to youth," or else it may be that after we have preached to others we ourselves shall "become disapproved somehow." We must be on guard not to let the wrong conduct of others influence us either to follow their example or to become bitter at them or at the organization.—2 Tim. 2:22; 1 Cor. 9:27.

So let us pay constant attention to our beautiful trust, the Christian ministry, guarding it, appreciating it, looking well to it, shielding and protecting it, watching over it so that we may finally gain Jehovah's approval, share in the vindication of his name and gain life in his new world.

* For details see *The Watchtower*, April 1, 1957.



● Why does the New World Translation of the Holy Scriptures use the larger expression "memorial tombs" instead of the one word "tomb," as the *American Standard Version* does at Matthew 8:28; 23:29; 27:52, 53, 60; 28:8; John 5:28 and at other verses?

In the Scripture verses cited the *New World Translation* reads "memorial tomb" or "memorial tombs" because the original Greek word is *mnēmei'on*, the original Christian Scriptures being written in the common Greek language of nineteen hundred years ago. This Greek word *mnēmei'on* is derived from the verb meaning "to remember" or "to memorialize." Other Bible translations may render this Greek word by the one word "tomb" in English, but the word "tomb" does not fully express the meaning of the original Greek word. Why not? Because "tomb" in the Greek is derived from the verb that means "to cut, to hew, or to dig." But the Greek word *mnēmei'on* includes the thought of being remembered or of remembrance.

Bereaved persons lay a dead relative in a tomb because they want to remember the deceased one, and they like to think that that individual will live again and they will have the joy of meeting that one again in another life. But the principal thing is to be remembered not by humans but by Almighty God, to be retained in his memory as deserving of another life by the resurrection from the dead.

Evidently when the Lord Jesus said: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment," he was referring to God's memory, to the dead being retained in God's mind. Our being retained in his memory is

most important, because he is the only one who has power to raise the dead by means of Jesus Christ during his thousand-year reign over mankind. Because the Greek word used here by Jesus, *mnēmei'on*, includes the thought of memory, we may have hope for those who are dead in the memorial tombs that they will be remembered by God with a resurrection.

Those who, after death, were cast by the Jews into the valley of Hinnom outside Jerusalem, or into Gehenna (as the Greeks called it), were destroyed there and thus were not given a burial in a *mnēmei'on* or memorial tomb. This was because they were not considered worthy of being remembered by God's people, and hence were considered undeserving of being raised from the dead in God's due time. Hence Gehenna, the valley outside the walls of Jerusalem where the garbage and refuse of the city were destroyed by fire mingled with sulphur, came to symbolize second death or everlasting destruction at God's hand, annihilation.

Therefore Judas Iscariot, who betrayed the Lord Jesus Christ to his enemies, was called by Him the "son of perdition," or "son of destruction"; meaning that Judas Iscariot was deserving of everlasting destruction and will not be favored with a resurrection. Judas betrayed Jesus to the scribes and Pharisees; and to these religious leaders Jesus said: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (John 17:12; 6:70, 71; Matt. 23:33; 10:28) Thus when vile, ungodly men, like those religious leaders, died they were destroyed both body and soul, because they would have no resurrection and would never live again as souls anywhere in God's universe.

Therefore Jesus, when speaking of the resurrection of the dead, referred to the place where they were sleeping in death as memorial tombs, so indicating that those lying therein were remembered by Jehovah God, who, in his due time, would favor them with a resurrection to life with all the opportunities that this offered in God's new world.

Too Funereal

☞ "I might have been a minister myself, for aught I know," once said Oliver Wendell Holmes, "if a certain clergyman had not looked and talked so like an undertaker."

ANNOUNCEMENTS

Why does the New World Translation of the Holy Scriptures use the Latin expression "memorial" instead of the one which is found in the original Greek? The answer is that the word "memorial" is not found in the original Greek. The word "memorial" is a translation of the Greek word "mnemeion," which means "a memorial" or "a monument." The word "memorial" is used in the New World Translation to refer to the memorial of the Lord's Supper, which is a memorial of the Lord's death.

Is the Scripture verse cited the New World Translation of the Holy Scriptures? The answer is that the verse cited is not the New World Translation of the Holy Scriptures. The verse cited is a translation of the Greek word "mnemeion," which means "a memorial" or "a monument." The word "memorial" is used in the New World Translation to refer to the memorial of the Lord's Supper, which is a memorial of the Lord's death.

"WATCHTOWER" STUDIES FOR THE WEEKS
 April 13: How Does Israel Stand with God? Page 145.
 April 20: Grafting from the Wild Olive Tree. Page 151.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ How it is possible to have a world without locks? P. 132, ¶1.
- ✓ Why Zionism must fail? P. 135, ¶1.
- ✓ What it means to be meek? P. 137, ¶3.
- ✓ What promises God has made regarding the meek? P. 138, ¶5.
- ✓ Where Jehovah's witnesses have grown from one to sixty-nine congregations in twenty-six years? P. 140, ¶3.
- ✓ How a young man in the Northern Territories of Ghana procures a wife? P. 144, ¶6.
- ✓ What legalized the law covenant? P. 146, ¶6.

- ✓ Why it is impossible for modern-day Jews to carry on the priestly duties required by the Mosaic law? P. 147, ¶15.
- ✓ Why Christ is symbolized in the Bible by a tree trunk? P. 152, ¶5.
- ✓ Why God's cutting off of natural Israel proved to be a blessing to the Gentiles? P. 155, ¶21.
- ✓ What is the only government God authorizes today? P. 156, ¶25.
- ✓ Why the resurrecting of the dead depends upon their being remembered? P. 159, ¶4.