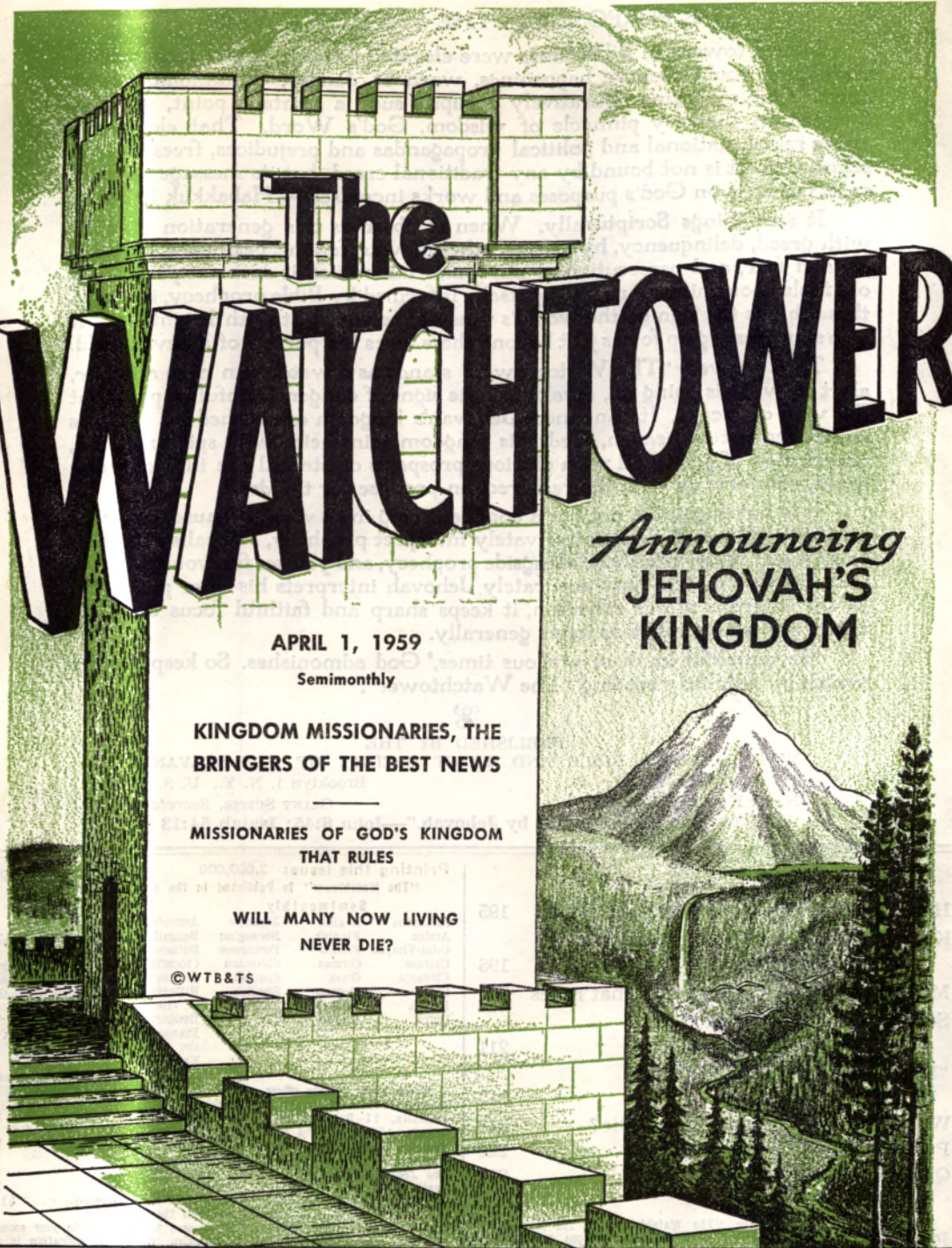




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

APRIL 1, 1959

Semimonthly

**KINGDOM MISSIONARIES, THE
BRINGERS OF THE BEST NEWS**

—
**MISSIONARIES OF GOD'S KINGDOM
THAT RULES**

—
**WILL MANY NOW LIVING
NEVER DIE?**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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How to Prove You Have Christian Faith



DOES it require handling a poisonous snake for a Christian to prove his faith? Some people think it does. At regular intervals from spring to fall a group of religious people gather at a remote place in the hills of Kentucky to pick up and hold poisonous snakes or to put them about their necks like garlands.

They point to Mark 16:18 (AV) as their reason for performing this strange rite. It says: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." This passage is not found in the oldest and most reliable Bible manuscripts. It was added long after the book of Mark was written and is therefore not a genuine part of the inspired Bible.

There is no instance in the Bible where Christ or his apostles handled poisonous snakes. On one occasion when the apostle Paul was carrying a bundle of sticks a venomous snake crawled from the bundle and coiled around his hand. He did not fondle it before the people that saw it, but he quickly shook it off into the fire. He well knew that snake handling is not the way to demonstrate Christian faith.

The way Paul demonstrated his faith

was the way Christ did it—by preaching. He educated people in God's Word. He proved his faith by missionary work. When he wrote to the Christians at Rome he linked faith with public declaration of Scriptural truths by saying: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

James, the brother of Jesus, was another Bible writer who pointed out that faith is proved by works. He said: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning." "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? Indeed, as the body without breath is dead, so also faith without works is dead."—Jas. 1:22; 2:14, 26.

Chief among the works that make faith alive and give proof of it is preaching the good news of God's kingdom and the many enlightening truths of his Word. Jesus set the example in this regard, and he commanded his followers to "go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matt. 10:7) Regarding his followers who would be living in the last days, where we now are, he said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14) It is this preaching work, not snake handling, that proves Christian faith.

Kingdom Missionaries

THE BRINGERS OF THE BEST NEWS

"'When he ascended on high he led captive a multitude; he gave gifts in men.' And he gave some as apostles, some as prophets, some as missionaries [evangelists]."—Eph. 4:8, 11, margin.

EVERYBODY likes to get good news. The bringer of the good news is therefore a welcome person to the joyful receiver. Today, however, in this confused world, what is good news for one may not be good news for another. Consequently news that would please all who love life and their fellow man regardless of nationality, race or language—would that not be wonderful news, the best news? Indeed it would be; and, unbelievable as it may sound, there is such good news to be published everywhere today.

² Those who already have it find it too good to keep to themselves. Unselfishly and joyfully they are passing it on to others in all the earth, to all tribes, nations, races, colors and languages, because it is for all. They are what the Greeks of times before the Christian era would call "evangelists," or those who "evangelize." For example, in the Greek *Septuagint*, pro-

1. What would make the best news today?
2. What are those who have such news doing with it, and what would they be called according to the ancient Greeks?



duced before the Christian era, the word "evangelize" occurs twice in the Greek text in the following passage: "I am present, as a season of beauty upon the mountains, as the feet of one preaching glad tidings of peace, as one preaching good news; for I will publish thy salvation, saying, O Sion, thy God shall reign." (Esaia 52:6, 7, *Bagster*) To avail ourselves of this universal good news, the best news, we desire to identify these evangelizers and their source of news.

³ The ancient pagan Greeks gave their chief god Zeus (or Jupiter) the title *Evangélios*, meaning "Giver of good news." (*Orations* [53.3] of Ælius Aristides, of the 2d century A.D.) Whatever good news Zeus ever gave the Greeks perished with him, for Zeus is no more. He proved to be a mere pagan false god, not immortal. The evangelists of the best news in this modern day of international news gathering and communication are not resorting to such a false, unreliable news source as the pagan god Zeus *Evangélios*. They have an everlasting news source, whose forecasts for the future have proved one hundred percent correct. He is the source of "everlasting good news," good news that was first proclaimed thousands of years ago and that yet lives on to bring good cheer and hope to unnumbered multitudes of people today.

⁴ Nineteen centuries ago a news writer, with prophetic forevision of the present time of judgment upon the nations, wrote: "I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a

3. What did pagan Greeks call Zeus as a news source, but how long-lasting is the good news of evangelists today, and why so?
4. Whom did John see bearing everlasting good news, and is it reasonable that God should be the source of good news?

loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the one that made the heaven and the earth and sea and fountains of waters.'" (Rev. 14:6, 7) It is only reasonable that the God who made all the good things that we intelligent creatures enjoy should also make good news and should thus be the source of good news or glad tidings.

⁵ In the prophetic vision that the Christian apostle John saw, the "angel flying in midheaven" was a bringer of good news or was an evangelist. Authentic history tells us that there were actually angel evangelists. Like the angel flying in midheaven, those angel evangelists got their good news from somewhere. From where? From the one universal source of news, God the Creator. He has sustained all his creation till now, for he is the everliving God, immortal. For this reason also he can be the source of everlasting good news, hence news of the greatest value even today.—Jer. 10:10-12.

⁶ Does this mean that God the Creator is an evangelist? Yes, the greatest of the evangelists. He is the divine Evangelist; and, inasmuch as he is the original Source of good news, he conducts a universal evangelistic organization and sends out evangelists on missions to make the hearts of men of good will glad. The good news from him is "everlasting," because, although he gave it out thousands of years ago and early in human history, it was *prophetic*. It foretold the good things that were to come to fulfillment at this late date. God's news releases have been recorded and filed in the sacred Book, the Bible.

5. What was that angel flying in midheaven bearing, and, because of the source, why can the good news be everlasting?

6. What is to be said as to whether God is an evangelist, and in what way is the good news everlasting?

⁷ Surely, every righteous person should declare the following to be a good news-release: "I shall put enmity between you and the woman and between your seed [or, offspring] and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) Those words were spoken by the original Source of good news to the original source of lying propaganda. That is to say, they were spoken by Jehovah God, the Creator of man and paradise, to the Devil, who used the serpent in the garden of Eden to tell a slanderous lie to our first human mother, Eve. The news release stated that the "lying propaganda" source was one day to be crushed out. Yes, this false news intelligence was to have his head stepped on and crushed, because he is like a deadly poisonous snake. Evidently the devilish source of this lying propaganda has not yet been stamped out, because the earth is more full of lying propaganda, slander and blackmail than ever before in man's history. Still it has not smothered God's Edenic release of good news. To the contrary, the Seed of God's woman has been sent on a mission to stamp out the lying newsmonger, the original Serpent, Satan the Devil. Soon all men of good will who live will know the truth without distortion and contradiction, and this truth will set them free. (John 8:32) There will then be no censorship of the truth for selfish reasons.

⁸ Here is another important bit of good news. It was released over two thousand years after Jehovah released the above evangel or good news in the garden of Eden. The Christian apostle Paul makes the following comment upon this later news release and refers to the faithful

7. What good news was released in Eden, and why will all men of good will be freed shortly by uncensored truth?

8. What good news was released later to Abraham, and how did Paul comment upon it?

patriarch Abraham as he does so. He says: "Abraham 'exercised faith in Jehovah, and it was counted to him as righteousness'. Surely you know that those who adhere to faith are the ones who are sons of Abraham. Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: 'By means of you all the nations will be blessed.' Consequently, those who adhere to faith are being blessed together with faithful Abraham." (Gal. 3:6-9) The blessing of all the nations is good news, evangel.

⁹ When God declares certain people of the nations to be righteous, that is a blessing. It is therefore good news, for this declaring of people of the nations righteous or justifying them lays the basis for them to gain eternal life in happiness. In this particular case, God's declaring of people of the nations to be righteous was to be due to faith in God, faith in God's promise. Men are called upon to prove such faith in God now. So this declaring of them to be righteous because of their faith occurs now, before actual human perfection comes to men. Since this faith must be in God's evangelistic promise, we can appreciate how valuable it is to have a true news source and to have faithful, undistorted news recording and reporting. Men need to have faithful evangelists sent on a mission by the original Evangelist, Jehovah God. Putting confidence in lying propaganda enslaves us to liars and leads to unrighteousness and death.

¹⁰ Look at what a blessing the declaring of people with faith in God's promise to be righteous means to them. In the garden of Eden the lying propagandist, Satan

the Devil, slandered Jehovah God the Creator. The Devil told the woman Eve that God could not punish her by taking away the life that she had and that God was not the sole Judge of what was right and what was wrong, but that man and woman could live by their own standards of judgment of what was good and what was bad. The Devil said by means of the serpent: "You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad." (Gen. 3:4, 5) Eve quit believing or having faith in God's law. She put faith in the Devil's lying propaganda. For this reason she lost righteousness and put herself in the way of death, for she was in transgression against God.

¹¹ After she ate, Eve persuaded her husband Adam to eat some of the forbidden fruit. Adam knew better than to do so, yet for the sake of Eve he did not expose and denounce the Serpent's lying propaganda but let himself be blackmailed over onto the slanderer's side. He joined the side of God's slanderer and showed lack of faith in God's ability to provide help in this crisis. For his lack of faith and obedience he lost his righteousness and entered into transgression. After God called Adam and Eve to judgment and gave out his first good news-release (Genesis 3:15), he pronounced Eve and Adam unrighteous. So he sentenced them to death, to loss of life, to a return to the dust out of which Adam had been taken. From Adam and through Eve all of us have inherited unrighteousness, hence a condemned condition, a subjection to death. The news commentator, the apostle Paul, reports: "Through one man sin entered into the world and death through sin, and thus death spread to all men be-

9. How is the declaring of people righteous due to faith a blessing, and why therefore are faithful news recording and reporting vital?

10. In Eden what was the argument of the lying propagandist, and what did Eve lose by not believing in God's law?

11. How did Adam show a lack of faith in God, and what has resulted to all of us because of this?

cause they had all sinned . . . death ruled as king from Adam."—Rom. 5:12-14.

THE DIVINE EVANGELIST

¹² The patriarch Abraham was the twenty-first man in the line of descent from the sinner Adam. (Luke 3:34-38) Naturally, then, he inherited unrighteousness from Adam. But he also got ahold of God's news release in Eden concerning the Seed of God's woman, who was to bruise the Serpent in the head. Abraham accepted and believed this evangelistic news release. However, when God offered to tie him in with this promised Seed, it put Abraham's faith in Almighty God to a test. Acting again as the great Evangelist, Jehovah God said to him: "I shall make a great nation out of you [by giving you a seed or offspring] and I shall bless you and I will make your name great; and prove yourself a blessing. And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you." (Gen. 12:1-3) Such a promise called for faith.

¹³ The news commentator Paul says that by giving this promise Jehovah God, the Author of sacred Scripture, "declared the good news beforehand to Abraham." God was thus acting as an Evangelist or Giver of good news, glad tidings, to all families and nations. First of all, this good news meant that now, before the Seed of God's woman would bruise the Serpent in the head, God would do to others as he did to Abraham. What? Declare people who were of nations not descended from Abraham to be righteous because of their faith in God. This would be a blessing to them, for it would be the basis for them to gain

eternal life in God's coming righteous world.

¹⁴ Abraham had been some time in the Promised Land of Canaan when Jehovah God told him to look up to the uncountable stars and said: "So your seed [offspring] will become." Did Abraham believe this good news? The sacred Record answers: "And he put faith in Jehovah, and [Jehovah] proceeded to count it to him as righteousness." (Gen. 15:3-6) Thus, even before Abraham was circumcised in the flesh, he was declared righteous. Because of his faith in God as demonstrated by his righteous works, he was blessed, declared righteous. Because of this faith the patriarch Abraham, now dead for 3,802 years, will shortly have a resurrection from the dead to life on earth under God's kingdom. (Jas. 2:21-23; Rom. 4:9-14) Thus Jehovah God rewards those who believe in him as the great Evangelist and who prove their faith by acting upon the good news that he declared beforehand to Abraham.

THE SON OF GOD A MISSIONARY EVANGELIST

¹⁵ It may strike us as a new thought, yet it is an old fact that the great Evangelist, Jehovah God, has used holy angels of heaven as evangelists or bringers of good news. Before God sent his only-begotten Son to this earth he provided a forerunner for his Son. This forerunner was John the Baptist, the son of the aged Levite priest Zechariah. In this case God made his angel Gabriel an evangelist, a bringer of good news. In the year 3 (B.C.) Gabriel appeared to childless priest Zechariah in the holy compartment of Jehovah's temple at Jerusalem. Gabriel told him that he was to have a son by his aged wife Elizabeth and that he was to call his name John. To state his evangelistic errand, Ga-

12. By what promise was Abraham's faith specially tested?

13. In giving this promise, in what capacity was God acting, and how were the nations to be blessed by him?

14. Because of faith, how was Abraham blessed, and what will he have shortly?

15. Whom besides humans has God used as evangelists, and how did Gabriel state this fact?

briel said to doubting Zechariah: "I am Gabriel, who stands near before God, and I was sent forth to speak with you and declare the good news of these things to you."—Luke 1:8-19.

¹⁶ Gabriel was entrusted with still greater good news when, about six months later, he appeared to Mary, a Jewish virgin of the tribe of Judah. He gladdened her heart by telling her that she had been chosen to become the mother of the Son of God. (Luke 1:26-38, 46-56) Nine months later an angel was selected to be an evangelist announcing the actual human birth of God's promised Son at Bethlehem.

¹⁷ Of this angelic bringer of good news from the great Evangelist we read: "There were also in that same country shepherds living out of doors and keeping watches in the night over their flocks. And suddenly Jehovah's angel stood by them and Jehovah's glory gleamed around them, and they became very fearful. But the angel said to them: 'Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city. And this is a sign for you: you will find an infant bound in cloth bands and lying in a manger.'" What good news that was! Yes, for the Record continues on to say: "And suddenly there came to be with the angel a multitude of the heavenly host, praising God and saying: 'Glory in the heights above to God, and upon earth peace among men of good-will [men whom he approves].'"—Luke 2:8-14, *margin*.

¹⁸ However, the birth of this Son of God would be no specially good news unless he turned out to be something of benefit to all the people, so that they would have great joy. As a carpenter in the obscure

town of Nazareth Jesus the Son of God brought no special joy to all the people, not even to the people of his earthly mother Mary. But things changed for Jesus after his forerunner, John, became an evangelist, a preacher of good news. "In those days John the Baptist came preaching in the wilderness of Judea, saying: 'Repent, for the kingdom of the heavens has drawn near.'" (Matt. 3:1, 2) God's Word calls the preaching of God's kingdom evangelizing or the bringing of good news. Hence the news reporter Luke says concerning the evangelist, John the Baptist: "Therefore he also gave many other exhortations and continued declaring good news to the people."—Luke 3:18, NW; Yg; Ro; AT.

¹⁹ John the Baptist declared: "The one coming after me is stronger than I am." "Behind me there comes a man who has advanced in front of me, because he existed before me." (Matt. 3:11; John 1:30) This was why John at first drew back from baptizing Jesus and Jesus had to assure John that it was the right thing for John to do. In proof of this, Jesus was anointed with God's spirit from heaven. After Jesus came up out of the baptismal waters of the Jordan River, "he saw descending like a dove God's spirit coming upon him. Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.'" (Matt. 3:13-17) The anointed Jesus could not be stronger than John the Baptist and at the same time be less of an evangelist than John. So Jesus did become an evangelist, one commissioned and sent out by Jehovah God, who anointed him.

²⁰ To testify of his change of occupation from that of carpenter to that of evangelist, Jesus came back to Nazareth and

16. How did Gabriel impart still greater good news?
17. How did this angel disclose his office as evangelist?
18. How only would the birth of Jesus prove to be good news, and what did his forerunner become?

19. Why did John draw back from baptizing Jesus, and by his anointing what did Jesus become?
20. How did Jesus testify to his fellow townsmen of his change of occupation to that of evangelist?

stood up to read in the town synagogue. The prophecy of Isaiah (61:1, 2) had foretold his coming as a bringer of good news, and on this occasion that book of prophecy was handed to Jesus. "And he opened the scroll and found the place where it was written, 'Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year.' With that he rolled up the scroll, handed it back to the attendant and sat down; and the eyes of all in the synagogue were intently fixed upon him. Then he started to say to them: 'Today this scripture that you just heard is fulfilled.'"—Luke 4:14-22.

²¹ In proof that the good news is not accepted by all people as good, the Nazarenes grew offended at what Jesus preached. They threw him out of town and even tried to kill him. (Luke 4:22-30) But Jesus stuck to his commission as evangelist and went elsewhere, seeking those who appreciated good news from God. The Record tells us: "It came to pass afterwards, that he traveled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve were with him." (Luke 8:1, *Dy*; Mark 1:14, 15) Jesus was an evangelist of God's kingdom. He also taught and trained his twelve apostles to be evangelists of this kingdom. He sent them forth as missionaries with these instructions: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" —Matt. 10:1-7.

21. In spite of the Nazarenes, what did Jesus prove himself to be, and what did he train his disciples to be?

MISSIONARY EVANGELISTS

²² Jesus died innocently for proclaiming good news from God or for being a faithful evangelist. The enemies of the good news of God's kingdom had him killed. They accused him of wanting to make himself king in opposition to Caesar of Rome. (John 19:12-16) But Almighty God raised Jesus from the dead on the third day and had him return to heaven forty days later to sit down at the right hand of God. From there Jesus was to continue his evangelistic work, directing his evangelists on earth. Down here his twelve apostles took the lead in the Kingdom publicity work. The religious enemies of the good news kept up a bitter, violent opposition; but concerning Jesus' apostles we read: "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:42.

²³ The apostles were not the only evangelists of the Christian congregation. All

22. For doing what did Jesus' enemies have him put to death, and how was he enabled to continue his evangelistic work and through whom as leaders?

23. Were the apostles the only evangelists, and when did the answer to this question become manifest?



the dedicated, baptized members of the congregation who had possession of the good news were under responsibility to pass it on to others, to spread the good news and thus to act as evangelists. This fact became manifest, even at a time when one would think that a news agent would quit circulating news that got him into trouble, namely, at a time of religious persecution.

²⁴ This was after the Jews stoned Stephen, one of seven men who were appointed to serve as special assistants to the apostles in the congregation at Jerusalem. Concerning this evangelizing under fierce persecution it is written: "Saul [of Tarsus], for his part, was approving of the murder of him. On that day great persecution arose against the congregation which was in Jerusalem; all except the apostles were scattered throughout the regions of Judea and Samaria. But reverent men carried Stephen to the burial and they made a great lamentation over him. . . . However, those who had been scattered went through the land declaring the good news of the word. Philip, for one, went down to the city of Samaria and began to preach the Christ to them. But when they believed Philip who was declaring the good news of the kingdom of God and of the name of Jesus Christ, they proceeded to be baptized, both men and women." (Acts 8:1, 2, 4, 5, 12) In this case, not the apostles who remained at Jerusalem, but the scattered disciples did the evangelizing. They all had the honor and joy of being evangelists.

²⁵ All persons who become dedicated, baptized followers of the leading Evangelist Jesus Christ copy him and become evangelists and are correctly spoken of as such. Yet there were those in the first-

century congregation who were especially chosen and designated as such. These men who were specially distinguished by the title "evangelist" were gifts from the Lord Jesus Christ after he had been resurrected from the dead and had ascended to heaven to the right hand of the great Evangelist Jehovah God. The giving of these living gifts in the form of men had long been foretold, at Psalm 68:18, in these words: "You have ascended on high; you have carried away captives; you have taken gifts in the form of men, yes, even the stubborn ones, to reside among them, O Jah God."

²⁶ The good news commentator, Paul, makes the application of this prophecy, saying to the Christian congregation or the "body of the Christ": "Now to each one of us undeserved kindness was given according to how the Christ measured out the free gift. Wherefore he says: 'When he ascended on high he led captive a multitude; he gave gifts in men.' Now the expression 'he ascended', what does it mean but that he also descended into the lower regions, that is, the earth? The very one that descended is also the one that ascended far above all the heavens that he might give fullness to all things. And he gave some [gifts] as apostles, some as prophets, some as missionaries [or, evangelists], some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ."—Eph. 4: 7-12, margin; AT.

²⁷ We note here that evangelists or missionaries, whom God gave by the glorified Jesus Christ, are ranked after the apostles and the prophets but before the shepherds (pastors) and teachers. Why were

24. In proof of this, what does the Record say regarding the persecuted ones?

25. Who were the Christians that were designated "evangelists," and how was the gift of these foretold?

26. With what argument does Paul make the application of this prophecy?

27. How were those men properly called "evangelists," and why, therefore, could they be spoken of as "missionaries"?

these men who were given as gifts to the congregation distinguished from all the rest of the congregation who did evangelistic work by spreading the good news? It must be because they did evangelizing work in an outstanding manner or on a larger scale, or in a greater territory or special territory. Evidently they were specially sent on a mission of proclaiming the good news. For this reason they could be spoken of as missionaries of the good news.

²⁸ Demonstrating that they were a special class, a particular gift from God through his ascended Christ, the aforementioned Philip was called an evangelist. When telling of Paul's final visit to Jerusalem, his traveling companion Luke says: "The next day we set out and arrived in Caesarea, and we entered into the house of Philip the missionary [or, evangelist], who was one of the seven men, and we stayed with him. This man had four daughters, virgins, that prophesied." —Acts 21:8, 9, *margin*.

²⁹ This Philip was not an apostle like Paul. Neither was the young man Timothy, to whom Paul wrote: "Do missionary work, thoroughly accomplish your ministry." (2 Tim. 4:5) For this reason, when Philip was driven from Jerusalem by persecution and went down to the city of Samaria, he could only baptize the believing circumcised Samaritans in water. He could not impart to these baptized ones the gifts of the holy spirit by laying his hands upon them. This does not mean that they had not been begotten by God's spirit to become his spiritual children with a hope of the heavenly kingdom. It merely means that they did not receive the miraculous gifts of the spirit to prophesy, or

to perform miracles, or to speak in foreign languages or to interpret these. For those Samaritans to receive the miraculous gifts of the spirit, Philip had to notify the apostles who had remained at Jerusalem. Peter and John were sent down to Samaria and laid their hands on the baptized dedicated Samaritans. Then these received the holy spirit. It was thus seen and demonstrated that "through the laying on of the hands of the apostles the spirit was given." (Acts 8:12-18) Yet, as an evangelist, Philip had been specially used by God through Christ to bring to the circumcised Samaritans the good news of God's kingdom.

³⁰ Philip was not a Christian prophet, gifted by the spirit to foretell events of interest and concern to his fellow Christians. His four virgin daughters, however, were prophetesses by means of God's spirit. Not that Philip was behind or inferior to these women in the congregational organization. They did some prophesying with veiled heads, as Paul says that dedicated women did under the operation of God's spirit in the congregation. Still they did not, any more than did their father Philip, give prophetic information to the apostle Paul. (1 Cor. 11:4, 5) But it was a certain prophet named Agabus that came down to Caesarea and foretold to Paul what was to happen to him at Jerusalem. (Acts 21:10, 11) Agabus was one of the living "gifts in the form of men" in that he was an inspired prophet.

³¹ Yet Philip as a designated evangelist was also a gift from the ascended Christ. He had been an assistant to the apostles at Jerusalem but was also sent on a special mission of evangelism by the angel of Jehovah God. After Philip had done such a fine work at Samaria, "Jehovah's angel

28. How, in Philip's case, is it stated that those evangelists were a special class?

29. How was it seen and demonstrated that Philip was not an apostle of the Lamb, and yet how had he been used as an evangelist?

30. How, in connection with Paul's visit, was it shown that Philip was not a "gift" in the form of a prophet?

31. How, after his work in Samaria, was Philip shown to be a "gift" in the form of a designated "evangelist"?

spoke to Philip, saying: 'Rise and travel to the south to the road that runs down from Jerusalem to Gaza.' " Down there by the roadside Philip was directed by God's spirit to get into the approaching chariot of a faithful proselyte to Judaism, an Ethiopian eunuch who was the treasurer of Queen Candace of Ethiopia. In the chariot Philip evangelized this student of Isaiah's prophecy. "Philip opened his mouth and, starting with this Scripture, he declared to him the good news about Jesus." At the believing eunuch's request Philip baptized him in water.

³² The eunuch did not receive the miraculous gifts of the spirit, but it did not require an apostle to be serving there in order for this eunuch to be begotten by God's spirit to become a joint heir with Christ in the heavenly kingdom. Down in Ethiopia the baptized eunuch doubtless did the evangelistic work that is obligatory upon all dedicated, baptized Christians; but Philip continued his travels as one sent on a mission of evangelism. "Philip was found to be in Ashdod, and he went through the territory and kept on declaring the good news to all the cities until he got to Caesarea." (Acts 8:26-40) He did missionary work just as Timothy was later told to do.—2 Tim. 4:5.

GOOD NEWS IN THE "TIME OF THE END"

³³ Today we are living in the time of special evangelistic work. It is the work foretold by Jesus in his prophecy concerning the end of this world or system of things: "This good news [or, *evangel*, *Luther*] of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt.

24:14) Is this prophecy being fulfilled by evangelist angels, by Jehovah's angel Gabriel or by the angel that announced Jesus' human birth to the shepherds or by the host of angels that said: "Glory in the heights above to God, and upon earth peace among men of good-will"? No; there is no evidence of angelic appearances since A.D. 1914, when the "beginning of pangs of distress" befell the nations. By whom, then, since the close of World War I, is Jesus' prophecy relative to the greatest evangelistic work thus far in human history being fulfilled? It is being fulfilled by Jehovah's witnesses. In carrying on their earth-wide preaching of the good news of God's established kingdom in 175 or more countries and islands, they are working under the eighty-five Branches of the Watch Tower Bible & Tract Society of Pennsylvania, their legal and administrative agency or servant.

³⁴ Today we do not have "gifts in the form of men" in the form of Christ's twelve apostles or of inspired Christian prophets or of evangelists associated with the apostles as Philip and Timothy were. Nevertheless, we do have evangelistic missionaries. How so?

³⁵ In the year 1943 Jehovah's witnesses established in New York state a missionary training school called the Watchtower Bible School of Gilead, the name of its main school building being called Gilead, meaning "Witness Heap." Beginning on February 1, 1943, it has since graduated two class-groups of missionary evangelists each year till now. In the past summer of 1958 Gilead held the greatest graduation exercises of its career. This was the graduation of its thirty-first class of 103 ministerial students Sunday afternoon, July 27,

32. Down in Ethiopia what work did the eunuch do, but what mission did Philip go on carrying out?

33. How was the special evangelistic work of today foretold by Jesus, and by whom is his prophecy being fulfilled?

34, 35. (a) What do we today not have as "gifts in the form of men," and yet how do we have evangelistic missionaries? (b) When was the greatest graduation of missionary students held, and under what circumstances?

1958, in the Yankee Stadium of New York city. Sixty-four countries and islands supplied the students for this thirty-first class, and they were assigned to posts of evangelistic service in fifty-two lands. In the hearing of 180,291 delegates to the Divine Will International Assembly of Jehovah's Witnesses, who overflowed both Yankee

Stadium and the nearby Polo Grounds, this graduating class was addressed by a number of speakers before they received their diplomas of merit. Pertinent to the above discussion of missionaries, or evangelists who are sent with a special assignment of service, one of the speakers delivered the following address.

Missionaries

OF GOD'S KINGDOM THAT RULES

AFTER your graduation, you Christian men and women will be sent on a mission. That is why you are all missionaries, for, basically, a missionary is one who is sent on a mission. A mission is a work with which a person is charged as an agent or envoy and it serves as the reason for sending this person out. Usually a missionary is understood to be a person that is sent out for spreading his religious belief into a heathen land or a newly settled territory. From this fact the word *missionary* has come to mean also a mere propagandist. In many lands the enemies speak of graduates of the Watchtower Bible School of Gilead as propagandists, not Christian missionaries.

² You will do well to keep in mind al-



ways the mission on which you are sent. Then you will distinguish yourselves from missionaries of other kinds. There are missionaries and missionaries. Less than ten years before Kaiser Wilhelm II of Germany plunged his empire into World War I he spoke at Bremen, Germany. In this speech on March 22, 1905, Kaiser Wilhelm spoke for all the German people, his subjects, and said: "God has called us to civilize the world. We are the missionaries of human progress. . . . We are the salt of the earth."* Now, do we today owe a debt of gratitude to

those German Imperial "missionaries of human progress"? Did they advance world civilization in a way that has benefited everybody? Have they as the "salt of the earth" kept their strength or lost it and ruined the earth instead of preserving it? World War I and its aftereffects down to this day give the best answer. No sane person needs to feel a debt of gratitude to missionaries of human, materialistic progress of that kind in any nation. We do not want to be missionaries of that kind, do we?

³ In the past, British and other religious

1. What were those Christians graduating from Gilead sent forth as, but what do enemies in many places call them?

2. Why was it well for those graduates to keep in mind the mission on which they were being sent, and why would we not want to be the kind of missionaries that Kaiser Wilhelm II once spoke of?

* *The Encyclopedia Americana*, Volume 28, page 281a.

3. How have missionaries been taken advantage of, and how have heathen natives pointed out their not being what they preach?

missionaries have opened up territories and have won the trust and favor of the people in such territories. But then the missionaries were taken advantage of as spearheads and advance agents for commercialism and exploitation of native peoples. Those missionaries lost sight of the teaching of the Holy Bible or never did fully understand and appreciate the Bible and its standard for Christian living. Honest-hearted natives soon discerned the difference between the teachings and lives of the missionaries and the Holy Bible. Page 72 of the book *The Battle of Armageddon*, written by Charles T. Russell in 1897, tells how some of the heathen would hold up the Christian's Bible before the missionaries and say: "Your practices do not correspond with the teachings of your sacred book." An Indian Brahmin is "said to have written a missionary, [saying,] 'We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India in five years.'"

⁴ This helps us to appreciate how bad a practice it is for a missionary of any so-called Christian religion to carry the worldliness of his home country into the foreign country or territory that is to be Christianized. It is bad also for the missionary to conform himself to any bad practices, immoral practices, that are the accepted custom in the missionary field but that are not the teaching of the Bible or of the New World society of Jehovah's witnesses. A missionary is perverting his Christian aim if he lets himself be used as a tool of commercialism and exploitation, either willingly or compromisingly or innocently. A missionary does not go to a foreign field to take advantage of any commercial opportunities that he may

unexpectedly discover or to turn aside from his God-given task to some selfish enterprise of materialistic gain. If he does so, then he belittles his mission. He ceases to be a Christian missionary. His training was wasted. He failed those sending him.

⁵ Recently (June 15, 1958) the editorial page of the *New York Times* published an article headed "What Is a Missionary?" It told of a noted missionary to India who had died during the previous week. It said that he was "one of the most distinguished and successful of our missionaries to India. He was respected and loved by Indians, Britons and Americans. He had the confidence of princes and was a saint to the humble villagers. Hindus, Moslems, Parsis, Jhats and Jains, as well as Christians, did him honor. Mohandas K. Gandhi espoused his work and men came from all over India to see what he was doing." Do you missionaries recognize or know who this famed American missionary to India was?

⁶ Now, why was he so honored, respected, consulted and loved by all kinds of faiths and nationalities? The *Times* editorial answers: "He was teaching Indians [what? The Bible? No, but] something about contour plowing and crop rotation in the agricultural college there in Allahabad. He was putting emphasis upon selective breeding of [live] stock. He was putting in a great life's work in the war against hunger. He was teaching young people how better to live in their environment, and how, eventually, to change it. He taught by example rather than by precept. He understood and respected religious faiths other than his own. And he was trusted." Not a word about imitating

4. What is it a bad practice for missionaries to follow, and how can they pervert their Christian aim?

5. What did the *New York Times* say in praise of a famed American missionary to India following his recent death?

6. According to the *Times* editorial, why was he so honored, consulted and loved so generally there?

Jesus Christ, who moved about from place to place, teaching and preaching publicly and in the homes of the people about spiritual things that transform people into Christians and help them to gain life in God's swiftly approaching new world.

⁷ The *Times* editorial concludes: "We need more missionaries of that sort. They are not easy to find. But the memory of Dr. H—— will be a constant challenge." Well, now, who is it that needs "more missionaries of *that sort*"? Not the Watch Tower Bible & Tract Society! Not the New World society of Jehovah's witnesses! It is true that at the Kingdom Farm on which the Watchtower Bible School of Gilead is located many of you graduating missionaries were set to work after school hours to pick berries or do other agricultural activities or help in the cow barn. But was the Bible School of Gilead training you for agricultural and dairy educational work in your missionary assignment because more "missionaries of *that sort*" were needed there? Why, even the Russian Communists in their economic offensive against the West in backward lands can send and are sending in educators of that kind as missionaries for communism.

⁸ But those Russian missionaries of communism who carry forward economic programs—can they do the specific work for which you missionaries were trained at Gilead? Some Communist spies have tried it hypocritically in order to infiltrate into the underground organization of Jehovah's witnesses behind the Iron Curtain; but those spies and betrayers have failed through a self-exposure of their true identity. Do you missionaries consider that the missionary of Christendom who became

famed in India for what he did in materialistic directions is a "constant challenge" to you to go and do likewise? Rather than a "challenge," you consider his memory to be a warning of what to avoid, in order to specialize on your Bible-defined mission. In reality, YOU are the missionaries that "are not easy to find," leaving your homes and your homelands, as you have done, and going to Gilead for intensive schooling and offering yourselves to be sent by the Watch Tower Society to wherever in this wide world it sees that you are needed most to "make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things that I [Jesus] have commanded you."—Matt. 28:19, 20.

⁹ You know the real mission of one who is a Christian missionary in a true sense. You know that this word translated (in some modern translations) *missionary* literally means "evangelist," such as the disciple Philip was and such as the widely traveled apostle Paul was, a bearer of the evangel or of the good news. The memories of Philip and of Paul stand as a "constant challenge" to you as regards what a missionary should be. We need more missionaries like *them*. We are delighted that we have found YOU and that you have offered yourselves and gone through instruction and training at Gilead to be missionaries like Philip and Paul and like Timothy, whom Paul in his farewell message instructed: "Do missionary work, thoroughly accomplish your ministry."—2 Tim. 4:5.

¹⁰ The Christian missionary's errand is not an economic-aid program to various backward countries or handicapped lands. Ours is the more vital religious-aid pro-

7. What did the *Times* say regarding the need of such missionaries, but who does not need such missionaries or give training to meet such need?

8. How have Communists proved unable to do the work for which Gilead missionaries were trained, and how are these graduates of Gilead the missionaries hard to find?

9. What does the word translated "missionary" literally mean, and more missionaries like whom do we need?
10. How is the Christian missionary's errand not an economic-aid program?

gram, outlined in God's Holy Word, teaching sheeplike persons of all nations what Jesus taught in his sermon on the mountain, to stop storing up for themselves treasures on earth and to stop being anxious about their soul's material needs, what to eat, drink and wear, but to trust in the heavenly Father to provide these needs while they keep "seeking first the kingdom and his righteousness." (Matt. 6:19-33) Our missionaries do this work of education for eternal life. They try to do it in the native people's own language in order to understand them and for them to understand the missionaries.

¹¹ The increased effect of carrying on a work in the language of the native people is more and more being appreciated. An American editorial writer suggests that, in order to meet the Communist challenge in the economic-aid war, the American economic-aid program will have to be carried on with communistic skill in execution by carrying it on in the native people's language and on their level of life. Then the editorial writer says: "Why cannot we send engineers to Burma, for example, who can speak Burmese and who are willing to live simply on the same level as the Burmese people, as do Soviet engineers? Must Americans always live in 'Golden Ghettoes' which excite envy and hate?"—*New York Times*, July 7, 1958.

¹² To proceed this way is to act wisely, because we get the desired effects. Jesus, after giving a certain parable on how to act with forethought and good preparation, added: "The sons of this system of things are wiser in a practical way toward their own generation than the sons of the light are." (Luke 16:8) The graduates of the Watchtower Bible School of Gilead are

not letting the children of this materialistic system of things act more wisely in attaining materialistic ends than the sons of light in the missionary field act in attaining their Christian aim, namely, the gathering in of all the "other sheep" of Jehovah's Right Shepherd, Jesus Christ, from all nations. Either Gilead students first lay a good foundation for gaining command of the native language of their missionary assignment while they are still in the Bible School of Gilead or else they take an intensive training in the practical use of the new language right after they arrive in their missionary assignment. Although they do seek to have comfortable but unpretentious missionary homes in which to live while carrying on their strenuous work, they do not live a life of leisure there and make the native people come to them or to their Kingdom Halls to get the Kingdom message of salvation.

¹³ Quite to the contrary, you missionaries will go out to the people, into their very homes, and get down on the same level as the people in order to reach them with the Bible truth and impress them. You will not let the modern comforts that you enjoyed at Gilead or may enjoy to some extent in your missionary homes spoil you. You will recall that Jesus did like that. He said: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." (Matt. 8:20) Thus the natives who are preached to will see Christ imitated in the Christlike missionary. They will be impressed. They see harmony between missionary and Bible. They are not stumbled by any inconsistency of the missionary so as to be hindered from accepting God's Word. As the natives accept the Bible

11. What comment did the *New York Times* make on the increased effect of carrying on a work in the native people's language?

12. In that respect, how do Gilead graduates not act less wisely than do the "sons of this system of things"?

13. (a) To what extent do the Gilead missionaries get down on the same level as the native people? (b) What power does the Bible truth imparted by the missionary have upon the believing native, and to what does the training given lead?

truth, this not only exerts a transforming power over their personality but also moves them to improve their home conditions and circumstances to agree with the high, clean, wholesome standard of the Bible and of God's visible organization. Moreover, they accept training from the missionaries and then go forth as trained witnesses of Jehovah to preach the life-giving, life-transforming truth to others, to their own people of like tongue.

¹⁴ Gilead missionaries respect native people's right to worship as they choose, but they do not compromise as to what is the right religion, the Bible religion. They do not promise or offer to the people some material benefits in order to win them through a selfish appeal. What they appeal to in people is the sincere love of righteousness and truth. They do not mix with ALL religions, as if just sincerity in one's religious belief is all that is needed for salvation and as if it is the same God that we all worship, only under different names or rites. They do not agree that there is a brotherhood between all religions and that, since there is only one Creator and Life-giver, we are all brothers regardless of our religious beliefs and practices. They make no compromise regarding the Fatherhood of God. They hold to the Bible teaching that He is the Father of only those who come to him through Christ and make a dedication of themselves to the heavenly Father.

¹⁵ The appealing to mankind in general by teaching the indiscriminate Fatherhood of God to all men and the brotherhood of all men because of a common Creatorhood has not succeeded and never will. Why not? Because it ignores the religious attitudes

and beliefs and conduct of the people. The need of universal brotherhood is keenly felt today. At the University of Massachusetts in Amherst, Massachusetts, a series of meetings for graduate students was held. Dr. F. P. Graham, the United Nations representative in India and Pakistan, was the keynote speaker. He made a plea for universal brotherhood in this atomic age, as this was the only thing that could save mankind from destruction by nuclear bombs. However, Dr. Sidney Hook, New York University philosopher, challenged this theory as impractical as long as godlessness existed. Said he: "How can you speak of the brotherhood of man and the fatherhood of God when some of those you are dealing with don't even believe in God?" Hence he thought it might be more effective to handle the matter on a scientific basis than on a religious basis. And even if we all agreed as to what was an ideal education, "what bearing," said he, "would it have on the difficulties confronting the United Nations, in view of the intransigence of those who refused to live up to agreements?" (New York Times, July 15, 1958) So the ideas and theories of the world, even those of Christendom, do not work, do not prove practical.

¹⁶ Human brotherhood, though, is possible and practical, even at the present time, regardless of racial and national, language and color differences. It is possible, not by flesh and blood ties, but by God's spirit and his Word. That is why this world can never build up a binding human brotherhood between peoples, between worldlings and worldlings, as it can never rightly claim the Fatherhood of God as a basis for it, unless by this claim the world means the fatherhood of the Devil, the god of this system of things. For when those who were opposed to Jesus said:

¹⁴ As regards religion, what do Gilead missionaries respect, but what compromise do they not make to please natives?

¹⁵ As pointed up by speakers to graduate student meetings in the University of Massachusetts, why does the appeal to mankind on the claim of the "brotherhood of man" not succeed?

¹⁶ Why is brotherhood not possible with this world, but with whom is it proved possible by actual practice, and why?

"We have one Father, God," Jesus replied: "You are from your father the Devil and you wish to do the desires of your father. . . . He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God." (John 8:41-44, 47) Whereas brotherhood is not possible with this world, it is possible with those today listening to the sayings of God. That is why this spiritual brotherhood under the Fatherhood of Jehovah God has actually been realized and is now being enjoyed by the New World society of Jehovah's witnesses, which encircles the globe.

¹⁷ You missionaries are going forth to expand that brotherhood under our heavenly Father Jehovah God. You are going forth to find those who will listen to the sayings of God, that these may be taken into this loving brotherhood. But to this end, you must make sure that what you let these sheeplike people listen to is really the "sayings of God," his teachings in his Holy Word the Bible, that these other sheep may recognize only one heavenly Father, Jehovah, and only one Leader under Jehovah, Jesus Christ. If we all listen to the same sayings of God, then we can have all one mind and one heart. We can all have the same spirit and do the same work.

¹⁸ This is your mission. This is your work as missionaries. And just think, you are sent forth as missionaries by the Kingdom of God that rules. What a dignity you hold! Why, you missionaries are sent forth as representatives of a government that is higher than the highest of the earthly governments. Nineteen centuries ago John the Baptist was privileged to announce the prospective King, Jesus in the flesh. From

that standpoint John made the wilderness ring with the spine-tingling announcement, "The kingdom of the heavens has drawn near." And because of John's official honor and privilege, Jesus said that no prophet prior to that time was greater than John the Baptist. (Matt. 11:11) But you missionaries, ah, you are clothed with the dignity of announcing and introducing among the nations the *reigning* King, Jesus Christ in the spirit, immortal, divine, the reflection of God's glory, and having a "name more excellent than" that of all the angels. (Heb. 1:3, 4) How much more highly privileged YOU are than even John the Baptist! How this dignity of service ennobles the missionary work that you have to do!

¹⁹ You may have to work among the lowliest housing quarters in which many people in your missionary assignment have to live, yet your dignity is not taken away from you. You do not degrade or belittle or ruin your Kingdom dignity by going to the lowly homes of these poor people, from house to house, instead of to the governmental embassies, the consulates and the palaces of the rulers and political representatives of this world. Jesus the now reigning King did not degrade his dignity on earth by going among the lowly, poor, knocked-about people; neither do you. You never degrade your Kingdom dignity even amidst the most squalid places, as long as you obediently, lovingly proclaim God's now ruling kingdom. You can only degrade and soil your Kingdom dignity by doing wrong, by committing immorality, by going worldly and by not upholding the lofty, noble standards for which God's ruling kingdom stands. To do such things would mean to lose your precious governmental service.

17. How do the Gilead missionaries expand the true brotherhood under Jehovah God?

18. By whom really are these missionaries sent forth, and how are they much more highly privileged than John the Baptist?

19. Why does their working among the lowliest housing quarters not degrade their dignity, but how could they actually degrade it?

²⁰ May you never lose this service. May you *increase* your own appreciation of the lofty dignity of your Kingdom ministry, and may you increase the "other sheep's" appreciation of the theocratic government that you serve in your missionary assignments. May such appreciation ever sustain and uphold you in a righteous, pure course and in faithfulness to your heavenly government. Oh, may you therefore do as Paul did, glorify your ministry by fulfilling your true mission and walking worthily. (Rom. 11:13) Thus may you missionaries all continue in the royal governmental service till the kingdoms of this world are no more and God's kingdom rules victoriously in the eternal new world.

²¹ In the light of the foregoing address

20. May those missionaries increase what appreciation on their own part and on "other sheep's" part, with what end in view?

21. What high honor do all we dedicated ones have today, and who are extraordinarily happy in this connection?

SERVING THE INTERESTS OF GOD'S PERFECT GOVERNMENT

WHAT an example the apostle Paul left for us of one serving the interests of God's perfect government, his heavenly kingdom! —Acts 28:31.

Note some of the ways in which Paul set us a good example: Upon his conversion he lost no time but "immediately in the synagogues he began to preach." Having learned of God's perfect government, did we at once begin telling others about it or are we still hesitating? —Acts 9:20.

Paul not only published but also made return visits upon those whom he had interested in God's kingdom, as we read: "Now after some days Paul said to Barnabas: 'Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Jehovah to see how they are.'" Do we, "above all things," make return visits upon all to whom we first preached about God's perfect government? —Acts 15:36.

Although Paul had to contend with a twofold government, the Jewish polity of Palestine and the Roman world empire, he at no time compromised but continued to fight to defend and

to graduating missionaries, what a high honor we have today to be true evangelists to bring to distressed humanity the best news in all the universe! It is the news of God's established kingdom, now ruling in the heavens for ridding this earth of Satan's death-dealing domination and for blessing people of good will in all nations by the Seed of God's woman. This is the "everlasting good news." It is the will of the great Evangelist Jehovah God that it be preached among all mankind. Exalted is the privilege of those who now have a part in it. Extraordinarily happy are all those who, like the graduates of the missionary training school of Gilead, arrange their life's affairs to devote all their time to being evangelists, bearers of the best news of all times concerning God's kingdom that will continue ruling in glory forever and ever.

legally establish the good news, even appealing to Caesar. Do we show the same uncompromising spirit when we come in conflict with modern Caesars? —Acts 25:11; Phil. 1:7.

Note also Paul's example of endurance. He was able to recommend himself as God's minister by preaching with the greatest freeness of speech and continuing therein in spite of prisons, stripes, beatings, stoning, shipwrecks, hunger, nakedness, cold and all manner of dangers, in cities, in the wilderness and at sea. Do we continue serving God's kingdom in spite of all trials? —2 Cor. 6:4; 11:21-32.

Because of all this Paul could say, as he did to the Corinthians: "You yourselves are our letter, inscribed on our hearts and known and being read by all mankind." Do we have like letters of recommendation? Can we point to the fruits of our labors as proof that we are ministers of God's government? —2 Cor. 3:2.

Among the many ways we can imitate Paul during the month of April is by offering to all we can the two magazines that tell about God's perfect government, *The Watchtower* and *Awake!*

"Your Will Be Done On Earth"



Serial Part 11

²⁴ The faithful disciples of Christ did not stay in Jerusalem waiting for the kingdom of God to be restored there to Israel. They knew that the rightful Heir to God's kingdom then sat at Jehovah's right hand in heaven. So they went out witnessing to Christ, going out from Jerusalem. In the year 70 (A.D.) the Roman armies under General Titus destroyed Jerusalem and its temple of Herod; but in good time before the horrible destruction the Christians yet in Jerusalem fled from the doomed city and escaped perishing with it. They acted on Jesus' instructions, in Luke 21:20-24. The apostle Paul had written before that to the Christian congregation in Rome: "The God who gives peace will crush Satan under your feet shortly." (Rom. 16:20) But that crushing of God's great adversary under their feet did not occur

In keeping with its title Chapter 4 has presented "foregleams of God's kingdom," calling attention to how King-Priest Melchizedek of Salem and Kings David and Solomon of Jerusalem were prophetic prefigurements of Jehovah's anointed Ruler of the coming Kingdom of God, Jesus Christ. From the beginning Jehovah God was the invisible King of the nation of Israel, but he granted that nation to have visible human kings as his earthly representatives on the "throne of Jehovah" at Jerusalem. Because of King David's godly devotion to Him, Jehovah God made a covenant for the kingdom according to which the kingship was to continue in David's royal line until the coming of the promised Seed of God's woman to whom the kingship would belong forever. In 607 B.C., because of the bad conduct of the succeeding kings of Israel, the earthly kingdom was overturned, never to be re-established. Even when Jesus Christ rode triumphantly into Jerusalem, the kingdom was not set up anew at that city. After Jesus' resurrection from the dead and just before he ascended back to heaven, his disciples asked him but he refused to tell them when the kingdom would be restored.

at the destruction of unfaithful Jerusalem A.D. 70. More than twenty-five years afterward the Revelation to John concerning the "things that must shortly take place" warned Christians that the original Serpent would persecute God's "woman" ferociously and would make war upon her spir-

24. Why did Christ's disciples not wait in Jerusalem for God's kingdom to be established, and how does Revelation 12:17 show that Satan was not crushed under their feet at Jerusalem's destruction?

itual children on earth, the spiritual brothers of the Lord Jesus Christ.—Rev. 12:17.

²⁵ In the Revelation John heard the souls of faithful Christians who had been slaughtered because of God's Word and because

of the witness work that they used to do cry out: "Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?"

(Rev. 6:9, 10) And even today we ask, When will the Seed of God's woman bruise the wicked Serpent in the head? How long was it to be from the ruin of the typical kingdom of God in 607 B.C. until God's heav-

enly kingdom is established by giving it to the Serpent-Bruiser, the Seed of God's woman, who has the right to it?

²⁶ At its ruin in 607 B.C. the capital city of the typical kingdom of God began to be trodden down, trampled upon by the non-

25. What question do we today ask concerning the bruising of the Serpent and concerning the kingdom of the Serpent-Bruiser?

26. When did the trampling down of the capital city of the typical kingdom of God begin, and how do we know that the trampling had not ceased even in Jesus' own days on earth?

Jewish nations, King Nebuchadnezzar of Babylon starting off this trampling. Jerusalem was founded anew in 537 B.C. by the faithful remnant that returned from exile in Babylon to their desolated land. But the trampling of Jerusalem underfoot by the non-Jewish nations continued. Jesus predicted the destruction of the rebuilt Jerusalem within the days of his apostles. The Roman armies in the Middle East did this destructive work in a few months in 70 (A.D.). But Jesus said that the trampling would continue on beyond that. For how long? Hear his words: "There will be great necessity upon the land and wrath on this people, and they will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:23, 24.

²⁷ Back in 607 B.C. the Jerusalem that was overthrown stood for the kingdom of God because it had the typical throne of Jehovah on which the anointed one of Jehovah sat as his king. Likewise, the Jerusalem that is trampled upon by worldly nations stands for the kingdom of God. In his own days on earth Jesus said these words as a part of his Sermon on the Mount: "Do not swear at all, neither by heaven, because it is God's throne; nor by earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King." (Matt. 5:34, 35) So the end of the trampling down of Jerusalem at the complete fulfillment of the "appointed times of the nations" would mean the rising again of symbolic Jerusalem, namely, the kingdom of God. It would mean the giving of the kingdom of God to the great Heir of King David, who used to sit on Jehovah's throne in

Jerusalem of old. It would mean that this Heir would begin to reign because he has the right to do so in harmony with the Kingdom covenant that Jehovah God made with King David.

"THE APPOINTED TIMES OF THE NATIONS"

²⁸ It is vital, then, to know the length of these "appointed times of the nations." How many times are there? How long does each time last? In the Holy Scriptures the number seven is used as a symbol of spiritual completeness or perfection. Did not seven days make up God's complete creative week? So, through the apocalyptic book of Daniel, God informs us that the appointed times of the nations for trampling Jerusalem underfoot are seven, a complete number. He sent to King Nebuchadnezzar a dream that none of the scientists, wise men and religious leaders of Babylon could interpret. Finally Daniel the prophet of Jehovah was called. Frightened King Nebuchadnezzar told Daniel the details of the dream and encouraged him not to be afraid of telling the straight truth about the meaning. Daniel, whom the king had named Belteshazzar, said:

²⁹ "My lord, may the dream be for those who hate you and its interpretation for your enemies! The tree you saw, which grew and became strong, so that its top reached to heaven, and it was visible to the end of the whole earth; whose leaves were fair and its fruit abundant, and in which was food for all; under which beasts of the field found shade, and in whose branches the birds of the air dwelt—it is you, O king, who have grown and become strong. Your greatness has grown and reaches to heaven, and your dominion to the ends of the earth."—Dan. 4:19-22, *RS*.

27. What did the Jerusalem that began to be trampled in 607 B.C. stand for, and so what would the end of the trampling at God's appointed time mean?

28. How many are the "times" during which Jerusalem was to be trampled down, and through whose dream do we know?

29. With what identification did Daniel start off interpreting the dream?

³⁰ The dream tree had a personal application to the dreamer, in the first place. But Nebuchadnezzar had been permitted by Jehovah God the Almighty to establish Babylon as a world power. It was a successor to the first and second world powers, namely, Egypt and Assyria. This Babylonian world power commanded world-wide attention and respect. So Nebuchadnezzar was a symbol of something greater than just himself. He stood as a symbol of world dominance, which, at the moment, he was exercising by permission and according to the purpose of the Most High God. Jehovah God had used him in executing divine vengeance upon the unfaithful nation of Judah, overthrowing its kingdom, and thus beginning the "appointed times of the nations," during which Jerusalem must be trampled on by such worldly nations. On this account Babylon and the other nations that were to follow during the "appointed times" did not have the interference of the kingdom of Jehovah God even in a typical way. As a national power the typical kingdom of God was cut off.

³¹ Daniel continued: "And whereas the king saw a watcher, a holy one, coming down from heaven and saying, 'Hew down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the tender grass of the field; and let him be wet with the dew of heaven; and let his lot be with the beasts of the field, till seven times pass over him;' this is the interpretation, O king."—Dan. 4:23, 24, *RS*.

³² In the simplest meaning, this pictured that Nebuchadnezzar himself would be toppled from his position of world dominance

but would not be destroyed to the point of never getting back into power. The "stump" of him would remain in the earth, but would be banded from growth or expansion for the duration of "seven times." Meanwhile the governmental organization of Babylon kept on working, only not with Nebuchadnezzar active in the throne. His son Evil-merôdach may have carried on for him as acting government head.

³³ In the larger meaning of the chopped-down tree, world dominance by the rightful one was cut down. Only the kingdom of God has the right to world domination. Only the anointed king of Jehovah has the God-given right to rule the entire earth, even as the kingdom of Israel had ruled all the Promised Land during the years of its faithfulness to God. But that typical kingdom of God went down in 607 B.C. and world-conquering Nebuchadnezzar went up into domination over all the Promised Land. In this international change the low-spreading vine, King Zedekiah of Judah, was pulled up by the roots and stripped of fruit, his sons being killed. (Ezek. 17: 5-10, 20, 21, *AS*) God's kingdom covenant then turned to someone else as heir.

³⁴ Daniel's interpretation continued: "It is a decree of the Most High, which has come upon my lord the king, that you shall be driven from among men, and your dwelling shall be with the beasts of the field; you shall be made to eat grass like an ox, and you shall be wet with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules the kingdom of men, and gives it to whom he will. And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be sure for you from the time that you know that Heaven rules."—Dan. 4:24-26, *RS*.

30. Of what was King Nebuchadnezzar a symbol at that time, and why did he then and the other nations to follow not have interference from the kingdom of God?

31. What was to be done with the symbolic tree, and how much time was to pass in connection with it?

32. In simplest meaning, what did that picture, and what happened to Babylon's governmental organization in the meantime?

33. What was the real world domination that was cut down, and who went up into the domination?

34. What did Daniel's interpretation then say concerning King Nebuchadnezzar?