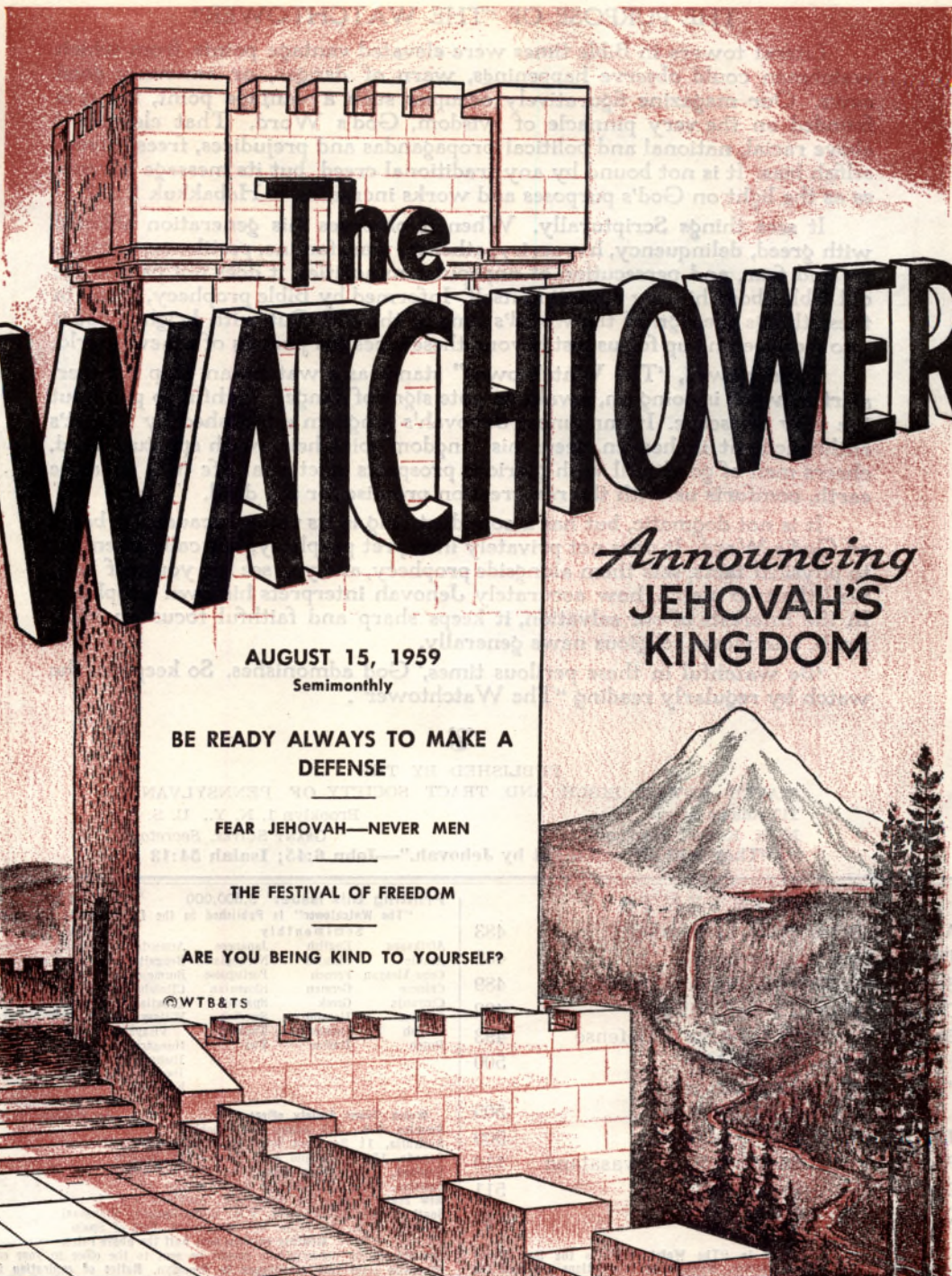




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1959

Semimonthly

**BE READY ALWAYS TO MAKE A
DEFENSE**

FEAR JEHOVAH—NEVER MEN

THE FESTIVAL OF FREEDOM

ARE YOU BEING KIND TO YOURSELF?

©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".

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

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Are You Being KIND to Yourself?

ARE you being kind to yourself? The answer to that question is not so simple as it seems. Thus American Associated Press writer H. Boyle once wrote: "Man has one talent that separates him from the other animals—the art of making himself miserable. He is the only animal that will turn his back on joy and make himself deliberately unhappy. He is the only animal that invents his own troubles, manufactures unnecessary woes, and makes an industry out of feeling sorry for himself. He is the only animal for whom too much is never enough. . . . One of the things he yearns for most—prosperity—is the thing he seems the least able to stand."—Easton, Pennsylvania, *Express*, March 3, 1959.

Of course, there are some who, due to religious superstition, do not even believe in being kind to themselves. Among such are the sadhus or holy men of the Orient and the ascetics of Christendom. Their course, however, finds justification in neither the Bible nor reason, for they neither please God nor best serve their fellow man by following such a course. God's

Word implies that we should be kind to ourselves, for we are to love our neighbor *as* ourselves. More than that, it condemns "a severe treatment of the body."—Mark 12:29-31; Col. 2:20-23.

Others fail to be kind to themselves because of ignorance. For decades many smoked cigarettes inveterately, not knowing the relationship between cigarette smoking and a host of physical ills. Now, however, this relationship has been so firmly established that such leading specialists as Dr. Ochsner of the Tulane University Medical School and Dr. Sara Jordan of the famed Lahey Clinic will not treat patients with stomach ills who refuse to quit smoking cigarettes, while the American Medical Association rejects all tobacco advertising for its professional journals. Since the cigarette industry is doing a thriving business in spite of all this evidence, it follows that many are still being unkind to themselves because of either stubbornness or selfishness.

In fact, it is in yielding to selfishness, in big things or little ones, that most persons manifest that in certain ways they are not kind to themselves. The man who makes crime his career, who lives in continual fear of being apprehended, killed by the police or murdered by his criminal associates, is not being kind to himself. Neither are the women who make vice their career. They are a most pitiable lot, living in fear of detection, without hope and often con-

templating suicide. By choosing vice as the easy way to earn high wages they are not at all kind to themselves.

But our selfishness need not be regarding gross sins to convict us of not being kind to ourselves. If we carry around considerable excess weight or suffer any one of a multitude of physical ills that are caused by self-indulgence in food, drink or other physical pleasures, we are not being kind to ourselves. If we cannot turn off the television set when we ought to be going to bed, if we cannot break away from a party in time to get a decent night's rest, and as a result suffer a miserable morrow just for that hour or two of additional pleasure, we are not being kind to ourselves. Neither are sedentary workers kind to themselves if they love ease so much as to wholly neglect exercise, thereby not only inviting heart trouble but also lowering their resistance to disease in general.

If we would be kind to ourselves, we must also be able to say No to our neighbor when he suggests an unwise course of action. Often because of mistaken kindness on his part he will urge us to self-indulgence. Or he may do it because it flatters his vanity to influence us in a course of folly. Or it may even be that he has an ulterior motive in coaxing us, against which we are warned at Proverbs 23:6, 7. So do not be unkind to yourself just to be thought a good fellow. Stop when you have had enough. Stick to what you know is right and best, regardless of what others may think or say.

Even our best friends may be mistaken. Thus the Scriptures tell that on one occasion Jesus warned his disciples as to what lay in store for him: persecution and death and a resurrection. "At this Peter took him aside and commenced raising strong objections to him, saying: 'Be kind to yourself, Master; you will not have this destiny at all.' But, turning his back, he

said to Peter: 'Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men.' " Peter meant well, but Jesus knew better.—Matt. 16:22, 23.

Being kind to ourselves means not only being able to say No to both ourselves and others, but it also means saying Yes when duty calls. Why be miserable struggling with a guilty conscience when with a great deal less effort we can have peace of mind and even joy by doing what we are supposed to do. Wisely, therefore, God's Word urges us to "hold a good conscience."—1 Pet. 3:16.

Being kind to yourself also involves the matter of contentment. Is the man who drives himself and others ruthlessly to satisfy his selfish ambition kind to himself? The Bible answers: "However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." Clearly one who 'stabs himself all over with many pains' is not being kind to himself!—1 Tim. 6:9, 10.

If we would be kind to ourselves we must cultivate "godly devotion along with self-sufficiency," or contentment, for these truly are great gain. Having brought nothing into this world we can take nothing out, so having food, clothing and shelter, let us be content, the apostle further counsels.—1 Tim. 6:6-8.

God the Creator expects us to be kind to ourselves, for he wants us to be happy. A long-range view of things will help us to exercise moderation and be content, remembering that "the blessing of Jehovah—that is what makes rich, and he adds no pain with it."—Prov. 10:22.

The festival of **FREEDOM**



What was the
Passover? How
was it observed?
Why do not Chris-
tians celebrate it?

THE deliver-
ance of more than two million people
from slavery is not something to be for-
gotten. Especially is this so when the de-
liverance comes by the hand of God in a
miraculous manner. It was just such a de-
liverance that was experienced by the de-
scendants of the patriarch Israel in the
sixteenth century before the Christian era.
At the instigation of a tyrannical ruler the
Egyptians enslaved the people of Israel.
Their oppressions increased with the pass-
ing of the years. There was no government
on earth they could look to for help or
even for a note of protest. Only a miracle
could bring them freedom.

The miracle came by the hand of God
through a series of plagues that was cli-
maxed by the death of Egypt's first-born.
On that very night the Hebrews were freed
from bondage and urged by the Egyptians
to get out of the country as quickly as pos-
sible. That remarkable deliverance by the
hand of God was commemorated there-
after by a yearly festival called the Pass-
over. The manner in which it was to be
observed was established by God the first
day of the month of their deliverance.

It was at the time of the new
moon nearest the spring equinox
of the year 1513 B.C. that God
said to Moses and Aaron: "This
month will be the start of the
months for you. It will be the
first of the months of the year
for you." (Ex. 12:2) The time for the de-
liverance of the people of Israel was di-
vinely set for the fourteenth day of this
first month, which at that time was called
Abib. Centuries later when the Jews re-
turned from captivity to Babylon the
name was changed to Nisan.

The Hebrews were commanded to be-
gin making preparations on the tenth day
of the month for the Passover meal. God
told Moses: "On the tenth day of this
month they are to take for themselves
each one a sheep for the ancestral house,
a sheep to a house. And it must continue
under safeguard by you until the four-
teenth day of this month, and the whole
congregation of the assembly of Israel
must slaughter it between the two eve-
nings."—Ex. 12:3, 6.

The animal was to be sound and one
year old. It could be chosen either from
the male lambs or from the goats. There
was to be one animal for each household,
but if a household was too small to con-
sume a whole lamb, the closest neighboring
household was to join with them in eat-
ing it.

WHEN OBSERVED

The Hebrews measured their day from
sundown to sundown instead of from mid-
night to midnight as we do. After the sun
had dipped below the horizon on the eve-
ning of the thirteenth day of Abib the an-
ticipated fourteenth day began. They killed
their animals between the time when the
sun went down and when the afterglow
gave way to darkness. The killing, there-
fore, was done "between the two evenings,"

as God had commanded, and on the fourteenth day of Abib. The lamb was prepared and eaten before midnight.

The blood of the animals was splashed upon the two doorposts and on the upper part of the doorway of each Israelite home where a group had gathered to eat the passover. This splashing was done with a bunch of hyssop. The animals were roasted whole with no bones being broken. If any meat was left over from the meal, it was burned. None was to be kept until the next day. Unfermented cakes and bitter greens were eaten with the meat. The Hebrews were prepared to leave Egypt on a moment's notice. "In this way you should eat it, with your hips girded, sandals on your feet and your staff in your hand, and you must eat it in haste. It is Jehovah's passover."—Ex. 12:11.

The Passover lamb foreshadowed Jesus Christ, the Lamb of God, who would deliver God's people from the bondage of sin and death. The sprinkling of the animal's blood on the outside of the doors pictured that we have faith in Christ's blood and publicly confess its ransoming power. As the lamb's blood did not mean deliverance and life to those unbelievers outside the Israelite homes, so Christ's blood does not mean deliverance to unbelievers outside God's organization. For the Egyptians the blood on the doorposts betokened God's vengeance. So, too, does Christ's blood for this unbelieving world. The bitter herbs typify how the followers of Christ would suffer the bitterness of persecution and reproach from this wicked world because they are a people for Jehovah's name and follow Christ's example in declaring his name.

According to God's command, not a bone of the lamb was broken. This foretold how **Christ**, the Lamb of God, would not have a bone broken. Psalm 34:20 also foretold it: "He is guarding all the bones of that

one; not one of them at all has been broken."

By eating the passover while being fully equipped to leave Egypt at once the Israelites pictured those today who are Jehovah's worshipers and who are not part of this corrupt world. Shortly they are due to enter God's new world of freedom.

When God's angel of destruction went through Egypt that night and killed the first-born of man and beast he passed over every home that had blood from the Passover victim splashed upon the doorposts. Inside the houses the Hebrews waited for their freedom. None suffered the loss of a first-born. The destruction of Egypt's first-born was a picture of how the chief ones in Satan's visible organization would become dead in God's sight and as respects his witnesses in these last days.

The preservation of the Israelites during the angelic killing of Egypt's first-born and then their deliverance from slavery was a marvelous demonstration of God's power in their behalf. It was an event that was not to be forgotten, especially since it was a vindicating of Jehovah's great name. God commanded them to remember it: "This day must serve as a memorial for you, and you must celebrate it as a festival to Jehovah throughout your generations." (Ex. 12:14) More than forty years later when the Hebrews were about to enter the Promised Land Moses reminded them: "Let there be an observing of the month of Abib, and you must celebrate the passover to Jehovah your God, because in the month of Abib Jehovah your God brought you out of Egypt by night."—Deut. 16:1.

From what Exodus 13:5 says it appears that the observing of this festival of freedom was to take place when the Israelites had reached the land God had promised them. The only record of its being observed while they were in the wilderness is at Numbers 9:1-5. This was in their sec-

ond year out of Egypt while they were still in the wilderness of Sinai. There is no record that it was observed again until Joshua and the sons of those who had left Egypt had crossed the Jordan and were in Gilgal. After being circumcised they then began observing the Passover.—Josh. 5: 2-10.

CHANGES MADE

The manner in which the Passover was observed in later years was a bit different from the way it was eaten in Egypt. In the first Passover the animal victim was either a male lamb or a young goat, but after the return from Babylonian captivity the animal was limited to a lamb. Instead of eating the passover while standing with staff in hand and with sandals on, as was done in Egypt, the Hebrews in the Promised Land ate it in a relaxed position. Those celebrants who lived in the first century ate it while lying on their left side with the left elbow placed on the table and the head resting on the left hand. This position explains why the apostle John was able to lean upon Jesus' breast when he asked a question. "There was reclining in front of Jesus' bosom one of his disciples, and Jesus loved him. So the latter leaned back upon the breast of Jesus and said to him: 'Master, who is it?'" (John 13:23, 25) There was sufficient room between them for Jesus to have free movement of his right hand when eating.

Instead of each household eating the passover in its own house, as was done in Egypt, each gathered at Jerusalem. It was the place God had chosen. Some lodged with the residents of the city and others camped outside the walls.

Wine was not used in the Passover meal in Egypt, and its use was not commanded by God. However, it was an essential part of the celebration in the days of Jesus. According to the Jerusalem Talmud, it was

supposed to indicate Israel's joy during this festival of freedom. Only red wine was used after being diluted with water. Four cups in all were served. "These correspond to the four expressions of redemption," states the Babylonian Talmud. These were found in Exodus 6:6, 7. A blessing was pronounced over each cup. It might be mentioned, however, that the wine was not necessarily restricted to four cups. After the first cup of wine each person in the gathering washed his hands. It seems reasonable to conclude that it was at this point in the Passover celebration that Jesus washed the feet of his disciples.—John 13:1-11.

The bitter greens were dipped in a mixture of vinegar and salt water and sometimes in a mixture of dates, raisins and vinegar. This latter mixture was called *haróseth*. The one who was the head of the group took some herbs, dipped them in this mixture and ate them. He then handed some to the others. This was followed by the father asking his son about the meaning of the Passover.

During the celebration the "Egyptian" Hallel was sung. The first part of it was sung when the celebrants were drinking the second cup of wine. It consisted of Psalms 113 and 114. The second part consisted of Psalms 115-118 and was sung with the last cup of wine. It is thought that this was the song that Jesus and his apostles sang at the conclusion of the Memorial that he introduced after the Passover A.D. 33. That song customarily concluded the Passover.—Matt. 26:30.

OBSERVED BY EVERY MALE

Every male Israelite was required to come to Jerusalem to observe the Passover. Failure to observe it resulted in one's being cut off from the people. The only exception was when an Israelite was away on a journey or was ceremonially unclean.

In such cases he was required to observe the Passover on the same day one month later. "But when the man was clean or did not happen to be off on a journey and neglected to prepare the passover sacrifice, then that soul must be cut off from his people." (Num. 9:13) Women were not obligated to be present, but they generally were.

When a pilgrim was on his way to Jerusalem there was danger of his becoming unclean by unwittingly touching the grave of someone who had died in the open field. It was the practice that whenever anyone died in the open fields he was to be buried where he was found instead of being brought to the cemetery of the nearest town. These graves were whitened one month before the Passover in order to protect people from becoming unclean by touching them. It may have been these whitened graves that Jesus had in mind when he told the scribes and Pharisees: "You resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every kind of uncleanness."—Matt. 23:27.

All leaven in the homes of the people was searched out and burned before the Passover began. From the fourteenth day of Nisan, or Abib, until the twenty-first day no leaven was eaten; only unfermented cakes were used. The day following the Passover, Nisan 15, was considered the beginning of the seven-day festival of unfermented cakes.

The fact that the bread was without leaven commemorated the afflictions of the people while in Egyptian slavery and also their hasty departure, during which time they ate unfermented cakes. (Deut. 16:3) Leaven here symbolizes sin and human corruption. The apostle Paul used it in that sense when he said: "Clear away the

old yeast, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. Consequently, let us keep the feast, not with old yeast, neither with yeast of injuriousness and wickedness, but with unfermented cakes of purity and truth." (1 Cor. 5:7, 8) It was with good reason that God forbade the eating of leavened bread during the Passover or of having leaven anywhere in an Israelite home.

The Passover was a joyous festival that commemorated a great event, but at the same time it pointed forward to something that was to be still greater, and that was the sacrifice of the perfect Lamb of God, Jesus Christ. His ransom sacrifice brings release for Jehovah's obedient worshipers from captivity to sin and death. This is a far greater victory to his name than the release of the Israelites from Egyptian captivity. It brings a much greater freedom than they received.

This remarkable release has already been experienced by many of Christ's followers who became spiritual Israelites and were anointed by holy spirit to be spiritual brothers of Christ. Although these died, they are resurrected as spirit creatures to immortal life in the heavens. The multitudes of mankind who have eternal-life prospects on earth will receive their release from sin and death at God's appointed time. There are a large number of people living today who will not die before that time arrives.

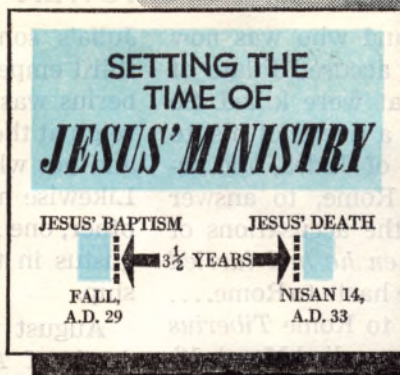
Christ's death fulfilled the significance of the Passover and brought its observance to an end. Now it is his death that God's people are to observe as a memorial. It eclipses the old festival of freedom by being a reminder of the much greater freedoms that Christ made possible for all mankind.



AMONG religious teachers there is no uniformity of view as to the duration of Jesus' great ministry on this earth. Some of them say his ministry was merely one year long,¹ others say two or two and a half years, while still others, including Jehovah's witnesses, claim it to be three and a half years long.² Consequently, in Christendom there is no uniform year accepted for the historic event of Jesus' impalement, the dates varying all the way from 28 to 33 (A.D.).³ What grounds do Jehovah's witnesses have for being so confident that not only was Jesus' ministry three and a half years long but also that it commenced in the fall of 29 (A.D.) and continued to its culmination in Jesus' impalement Friday, April 1 (or April 3, Julian Calendar), A.D. 33?

From the one commonly accepted key text, Luke 3:1, 2, dates have been determined varying from 25 to 29 (A.D.) for the year of the springtime beginning of John the Baptist's ministry and that of Jesus' ministry six months later in the autumn. For special attention we have capitalized the names of the seven rulers whom the careful historian Luke uses to date his account accurately in this text. "In the fifteenth year of the reign of TIBERIUS CAESAR, when PONTIUS PILATE was governor of Judea, and HEROD was district ruler of Galilee, but PHILIP his brother was district ruler of the country of Ituraea and Trachonitis, and LYSANIAS was district ruler of Abilene, in the days of chief priest ANNAS and of CAIAPHAS, God's declaration came to John the son of Zechariah in the wilderness."

Let us consider them in reverse order. Historian Josephus records that CAIAPHAS



served as high priest at Jerusalem from about 18 to 36 (A.D.), having been appointed to that office by Valerius Gratus, Roman governor of Judea.⁴ ANNAS, the father-in-law of Caiaphas, had been elevated to the high priesthood A.D. 7 by Quirinius, superior Roman governor of Syria, and served as such until A.D. 15 when he was deposed by Valerius Gratus.⁵ Even after being unseated as high priest, Annas exercised great power as the dominant member of the Jewish hierarchy and was still active at the time of Jesus' trial in Jerusalem and later when Peter and John were brought before the Sanhedrin. —John 18:13; Acts 4:6.

Little is known of LYSANIAS the district ruler of Abilene. However, an inscription has been found at the city of Abila near Damascus of the time of Tiberius Caesar establishing historically that Lysanias ruled there as tetrarch.⁶ The non-Biblical historian Josephus further confirms that both PHILIP and HEROD (Antipas) were made Roman rulers over the territories indicated by Luke.⁷ Both men started their rulerships shortly after the birth of Jesus. Philip ruled until A.D. 34 and Herod Antipas until A.D. 40.⁸

Josephus is likewise the authority establishing the length and time of the rulership of PONTIUS PILATE. "Vitellius, a man



that had been consul, and who was now president of Syria, . . . accused Pilate of the murder of those that were killed. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusations of the Jews. So Pilate, *when he had tarried ten years in Judea*, made haste to Rome. . . . but before he could get to Rome *Tiberius was dead.*"⁹ Tiberius Caesar died March 16, A.D. 37.¹⁰ This, then, definitely dates Pilate's ten-year rulership from A.D. 27 to 37. Since John the Baptist and Jesus started their ministries during Pilate's well-established rule, A.D. 28 is the earliest that could be considered to meet Luke's reference. So the years A.D. 25, 26 and 27 are eliminated as possible starting years for Jesus' ministry.

The final determining factor is that of the start of the rulership of Emperor TIBERIUS CAESAR. All reliable histories give A.D. 14 as the commencement of his emperorship. Tiberius was the stepson and designated successor of Caesar Augustus, who died August 19, A.D. 14.¹¹ Hence his rulership started in August, A.D. 14. Yet in spite of these plain historic facts those who contend for earlier dates of Jesus' ministry rely upon the conjecture that Luke meant A.D. 11 or possibly A.D. 12 as the date for the beginning of Tiberius' reign because he was said to have been coregent with his stepfather shortly before the death of Augustus. Here again historian Josephus supports A.D. 14 as being the unquestionable date referred to by Luke. "Caesar [Augustus], the second emperor of the Romans, the duration of whose reign was fifty-seven years, besides six months and two days (of which time Antonius ruled together with him fourteen years; but the duration of his [Augustus'] life was seventy-seven years); upon whose death Tiberius Nero, his wife

Julia's son, succeeded. He was now the third emperor."¹² Thus in Luke's time Tiberius was considered to have started his reign at the death of Augustus in 14 (A.D.) and not when he was a possible coregent. Likewise note that Josephus mentions another, one Antonius, as having assisted Augustus in the conducting of his emperorship.

August 19, A.D. 14, the date of the death of Augustus, is then the absolute date for the start of Tiberius' reign upon which Luke bases his reference. Luke mentions that John began preaching in Tiberius Caesar's *fifteenth* year. This is an ordinal number, which means we must count fourteen full years plus some months toward another year, just as this is said to be the twentieth century, meaning nineteen full centuries have passed and we are now over fifty-eight years into the next century. Fourteen full years from August 19, A.D. 14, would be summertime, August 19, A.D. 28. Since John the Baptist began to preach in the springtime when he reached thirty years of age, this would have to be the following spring or about March-April A.D. 29, still within Tiberius' fifteenth year. Jesus being six months younger than John, Jesus would reach his thirty years of age in the autumn of 29 (A.D.). (Luke 3:21-23) So autumn A.D. 29 is the clearly proved time for the beginning of Jesus' spectacular ministry.

THREE AND ONE HALF YEARS

Now as to Jesus' ministry's being three and a half years long. It is true that from the accounts of Jesus' ministry in Matthew, Mark and Luke the full three and a half years are not so clearly indicated. But John, who wrote his record about A.D. 98, long after the other three accounts had been written and circulating, filled in the missing proofs. John gives evidence of Jesus attending four Passovers in Jerusalem

after the start of his ministry in the autumn of 29. John 2:13 refers to Passover A.D. 30; John 5:1 to Passover A.D. 31; John 6:4 to Passover A.D. 32; and, finally, John 13:1 to Passover A.D. 33, the last just before Jesus' death. Thus by John's record of four Passovers during Jesus' ministry the three-and-a-half-year duration is proved. Many besides Jehovah's witnesses support this sound view.²

A second proof of the three-and-a-half-year duration comes from Bible prophecy. Daniel 9:27 speaks of Jesus as the Messiah, the prince, making firm the Abrahamic covenant with many of the Jewish remnant for a period of one week of seven years. This indicates that at the start of Jesus' ministry in the autumn, A.D. 29, the exclusive opportunity to become part of the seed of Abraham according to the Abrahamic promise made by Jehovah fell to the Jews alone. Such singular opportunity expired seven years later, A.D. 36, when the calling was extended to the Gentiles, inviting them also to become part of this Kingdom seed of 144,001. (Gal. 3:28, 29) Then, significantly, Daniel goes on to say that in the "midst of the week" or in the middle of this seven years, hence after three and a half years, Jesus would cause the Law sacrifices to cease officially. At Colossians 2:14 the apostle Paul shows that God used Jesus' death to take away or legally cancel the Law covenant with its sacrifices "by nailing it to the torture stake." This obviously occurred in the spring A.D. 33. Here rests another complete proof.

JESUS DIED A.D. 33

Finally, all the surrounding evidence points to Nisan 14, A.D. 33, as the only likely date for Jesus' impalement. All the other dates advocated by others, such as A.D. 28, 29, 30, 31, 32 and 34, fail to meet the facts.

Almost all religious teachers as well as Jehovah's witnesses are agreed that the Scriptures indicate that it was on a Friday afternoon that Jesus expired. For this reason Catholics and Protestants refer to this day as "Good Friday." John 19:31 proves that Jesus must have died on a Friday. How so? Because it mentions that the sabbath that began three hours after Jesus' death (he died at about 3 p.m.) was not just an ordinary weekly sabbath that begins Friday 6 p.m. and extends to Saturday 6 p.m. Remember, too, that Biblical days begin at 6 p.m., not at midnight as we now reckon days. John says "the day of that sabbath was a great one." In other words, two legal sabbath days fell together during the same twenty-four-hour period, hence a double sabbath. According to the Law of Moses Nisan 15 every year must be a sabbath day regardless of what day in the week it falls. (Lev. 23:6, 7) The situation is like that of a national Gentile holiday. If such a holiday should fall due on a Sunday, then the populace have two holidays falling together on the one twenty-four-hour day, and this happens only once every so many years. So it was A.D. 33 that Nisan 15 coincided with the weekly sabbath. This proves that Nisan 14 must have begun on a Thursday evening at 6 p.m. and extended to Friday at 6 p.m. to make it possible for Jesus' death Friday afternoon. This Friday situation for Nisan 14 seldom happens one year after the other but occurs only once every several years. Now we shall see how the year A.D. 33 produces all the required factors that fit the Scriptural record for the day of Christ's death.

Jesus as the Lamb of God died on Passover day, which, according to the Law of Moses, is Nisan 14. Nisan 14 always involves a full moon, since it is the fourteenth day following the new moon that is first visible in Egypt and Palestine. (Ex.

12:2, 6) Astronomy comes to our aid supplying the figures for the following chart.¹³

Year	Passover	Full Moon	Julian Day Number	Day of Week
A.D.	Julian Calendar	Gregorian Calendar		
28	Mar. 29	Mar. 27	1,731,373	Monday
29	Apr. 18	Apr. 16	1,731,758	Monday
30	Apr. 7	Apr. 5	1,732,112	Friday
31	Mar. 27	Mar. 25	1,732,466	Tuesday
32	Apr. 14	Apr. 12	1,732,850	Monday
33	Apr. 3	Apr. 1	1,733,204	Friday
34	Mar. 24	Mar. 22	1,733,559	Wednesday

All the possible date-years mentioned above must be eliminated except A.D. 30 and 33, as they do not have Nisan 14 falling on a Friday. Though A.D. 30 has Nisan 14 on a Friday, it too will have to be rejected because this would mean only a six months' ministry for Jesus, which is too short to fit the Bible record. As we have already considered, the beginning of Jesus' ministry was firmly set by Luke as being what we know to be in the autumn of 29 (A.D.). This leaves only A.D. 33 with Nisan 14 on a Friday that meets all the factors in connection with Jesus' sacrifi-

cial death on the tree. In confirmation of the above in *The Works of Flavius Josephus*, by Whiston, a footnote on *Antiquities of the Jews*, Book 18, chapter 3, paragraph 3, appears giving April 3, A.D. 33 (Julian Calendar), as the date of Jesus' impalement, also April 5 of that year as the date of his resurrection. So A.D. 33 wins out as the only probable year.

In conclusion we see that the position of Jehovah's witnesses is strong for believing not only that Jesus' ministry was three and a half years in duration but that it started in the autumn of 29 (A.D.) and concluded in the spring of 33 (A.D.).

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Clergy and the United Nations

❖ An editorial in the Houston (Texas) *Chronicle* was reprinted, because of its unusual nature, in the Graham (Texas) *Leader* of November 6, 1958, under the heading "Government No Affair of Church": "In the constitution of the state of Maryland, there is a provision which reads: 'No minister or preacher of the gospel or of any religious creed or denomination shall be eligible as senator or delegate.' This was very wisely designed to preserve separation of church and state. Precedent for this attitude is to be found in the Bible itself where Christ is quoted as admonishing the Pharisees when they tried to trick him: 'Render unto Caesar the things that are Caesar's and unto God the things that are God's.'

Those clergymen, members of the International Convention of Christian Churches, who met in St. Louis last week would have done well to keep these things in mind.

While some at this convention voiced sturdy disagreement, the overwhelming majority passed a resolution proposing that Congress enact legislation to permit the individual taxpayer to give up to 2 percent of his income tax to the United Nations instead of paying it to the United States."

❖ Another Scripture that could have been quoted is James 4:4: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."

BE READY ALWAYS TO MAKE A DEFENSE



JEHOVAH'S witnesses have been likened to men versed in the highest law, teaching the law of God to men of good will. According to Webster's *Dictionary*, a lawyer is "one versed in the laws, or a practitioner of law, counselor, barrister, etc." Although not all Christians are "lawyers" practicing in earthly law courts, they must be versed, not in man-made laws, but in the law of Jehovah, the supreme Lawgiver. They must be practitioners and counselors of Jehovah's law and they must be successful defenders of Jehovah's law.

² People go to an earthly lawyer to ask for legal counsel to avoid harm or injury. Law is defined as a rule of action or conduct. A lawyer therefore counsels people how to act or conduct themselves in harmony with the law, and defends such lawful actions in court. While worldly lawyers find out what actions and conduct are in harmony with human laws, Jehovah's witnesses are primarily interested in knowing what actions and conduct are in harmony with Jehovah's supreme laws. They like to counsel people about God's law and word.

1. To what are ministers of Jehovah God likened? In what sense must they be like that?
2. (a) What is law? (b) About what law do Jehovah's witnesses counsel people, and why?

But not only does Jehovah's law, like human laws, state rules of action and conduct, but it gives those versed in it Christian faith and sure hope. Thus by teaching God's law to men of good will Jehovah's witnesses are helping them, not only to bring their actions and conduct into harmony with God's law, but also to become strong in Christian faith and hope, avoiding harm and injury or penalty from the supreme Judge, Jehovah.

³ As good Christian teachers of law Jehovah's witnesses must not only expound the law of God but must also defend the faith and hope based on this law. Like lawyers, they must not only counsel but also defend. This divine requirement is stated in 1 Peter 3:15: "Always ready to make a defense before everyone that demands of you a reason for the hope in you." To whom does this rule apply? Whom did the apostle Peter expect to be always ready to make a defense? Did he expect it only of a special priestly class or did he expect it of all claiming to be Christians? Therefore, does this rule also apply to the person reading this issue of *The Watchtower*? From the opening verse we learn to whom Peter was addressing his letter, namely, "to the temporary residents scattered about in Pontus, Galatia, Cappadocia, Asia, and Bithynia, to the ones chosen." These temporary residents were Christians living among non-Christian Jews and Gentiles in the Roman provinces in Asia Minor. Commenting on 1 Peter 1:1, the Roman Catholic Bible translator Rupert Storr says that the apostle Peter wrote his first letter to Christians and that chapters 1:3 to 4:11 are a sermon addressed to newly baptized ones.

⁴ Of these Christians, and according to this Bible translator, even of newly bap-

3. To whom did Peter write his first letter?
4. To whom do Peter's words in 1 Peter 3:15 apply?

tized ones, Peter expected that they be always ready to make a defense and give good reasons for the hope in them. So 1 Peter 3:15 applies to Christians, and they must all fulfill the divine requirement of defending successfully their hope. Do you, reader of *The Watchtower*, count yourself to be a Christian? If so, then this rule always to be ready to make a defense for the hope in you also applies to you. Are you ready? If not, a minister of Jehovah's witnesses will be glad to help you.

° These early Christians in Asia Minor were not in a very comfortable situation. From the tenor of Peter's letter it seems they were experiencing many trials, but more severe trials lay ahead. The fiery persecution to be launched against Christians by Emperor Nero had not yet begun. Like thousands of men of good will today, these newly converted Christians had abandoned their former religions, idols, cults and superstitions, their 'fruitless form of conduct received by tradition from their forefathers.' (1 Pet. 1:18) They were putting off their old personality and bringing their conduct into harmony with God's law and word. Now they were no longer living "for the desires of men, but for God's will." Their former coreligionists could not understand this change and viewed it as apostasy to the popular religious, national and social life, just as today. It was a crime! These new Christians became the objects of hate and persecution because they "put away all moral badness and all deceitfulness and hypocrisy and envies and all kinds of backbiting." "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 2:1; 4:4) Yes, the Devil himself gets enraged when people start to bring their ac-

tions and conduct of life, their faith and hope into harmony with Jehovah's supreme and perfect law. "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

° It is not easy to defend one's hope in such a situation. In his letter Peter admonishes these Christians not yet experienced in trials and persecutions to rejoice, even if grieved by various trials. "Maintain your conduct right among the nations." "Be sound in mind, therefore, and be vigilant with a view to prayers." "Keep your senses, be watchful" among men who are proceeding "in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint." (1 Pet. 2:12; 4:7; 5:8; 4:3) They should be closely united under theocratic rule and organization. "Love one another intensely from the heart." "Above all things, have intense love for one another. . . . Be hospitable to one another without grumbling. In proportion as each one has received a gift, use it in ministering to one another." (1 Pet. 1:22; 4:8-10) And "finally, all of you be like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind, not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing, because you were called to this course, so that you might inherit a blessing." (1 Pet. 3:8, 9) This counsel should keep these Christians closely united and protect them from falling back.

° There was one more thing necessary to maintain the right course of conduct, namely, the declaring and defending of their hope. These Christians had been taught the right course of conduct by the preaching of the good news, through which they had received a living hope. Peter re-

5, 6. (a) In what situation were the early Christians in Asia Minor? (b) What counsel does Peter give them to help maintain good conduct?

7. (a) How did they become Christians? (b) What should they now do too?

minded them of this fact, writing: "To you, [the prophets] were ministering the things which have now been announced to you through those who have declared the good news to you with holy spirit sent forth from heaven." And now, what should they also be doing? What does Peter expect from each and every one of them? Listen! "Hence brace up your minds for activity," he commands. What kind of activity? Peter answers: "'That you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." And when should they declare these excellencies? "Always ready to make a defense . . . for the hope in you." —1 Pet. 1:12, 13; 2:9; 3:15.

⁸ Today similar conditions exist as in Asia Minor nineteen hundred years ago. The same Devil is walking about like a roaring lion, seeking to devour, and the nations are doing the same will, proceeding "in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint." So the same instructions apply today to Christians, if they wish to maintain their good conduct and be able to defend their faith and hope. The good news of God's kingdom by Christ is now being preached to men of good will and the same brotherly love unites Christians closely together under theocratic organization. And because of the preaching of the good news people are coming out of darkness as they did nineteen hundred years ago; they quit 'being fashioned according to the desires they formerly had in their ignorance,' becoming true Christians, living now to do God's will, having a living hope. Through this preaching activity over 70,000 left their former course last year and became true Christians. In the last ten years Jehovah's witnesses have grown from 230,532 to 717,088 ministers.

8. In what situation are Christians today? And what results from the teaching of God's law and word?

DEFEND YOUR HOPE SUCCESSFULLY

⁹ All these Christians have a magnificent and sure hope worth defending at all times and before all kinds of men. This hope is based on the sure foundation of God's Word, the Bible. This Word assures them that Jehovah God created the earth to remain forever, to be populated with meek and righteous men, whereas all evil-doers and wicked ones will be cut off. (Eccl. 1:4; Isa. 45:18; Ps. 37:9, 10, 29) No wars will then threaten and terrify earth's inhabitants. Everlasting peace and happiness will be the result of knowing and obeying Jehovah's law and word. (Mic. 4:3, 4; Isa. 11:9) Indeed a new world, a world without tears, mourning, outcry or pain, even without death. Men will have everlasting life in a paradise earth because of their knowledge about God, Jehovah, and his Son Christ Jesus. (Rev. 21:3, 4; John 17:3) Jehovah's kingdom guarantees the realization of this divine hope.

¹⁰ This realization will come in our day. The great battle of Jehovah, called in Hebrew Har-Magedon, will wipe off this old wicked system of things. Jehovah's witnesses have the sure hope that this great change from the old to the new system will take place within this generation. What a hope!—Rev. 16:16; Matt. 24:34.

¹¹ This hope must now be declared to all kinds of men in all the inhabited earth. But this preaching and teaching must be done effectively and successfully. Of what good is it to use your whole strength preaching the good news about God's kingdom in your territory if you cannot say the right things when you speak to the people at their doors or in their homes? Are you able to give good reasons for your hope? Willingness is not sufficient. When you are witnessing, do you want to be al-

9, 10. (a) Describe the Christian's hope? (b) When will the realization of this hope be?

11. How must this hope be preached, and what is necessary?

ways walking from house to house, climbing stairs, knocking at doors, talking to people, and yet failing to convince? To the contrary, you want to walk, climb, knock, talk and convince. You want to be successful in bringing the thoughts of the people into harmony with Bible truths by being able to defeat false doctrines, showing trinity to be false, immortal soul pagan, purgatory nonexistent, being able to paint a glorious picture of the new world and to give hope and comfort. This implies that you must know your belief and that you can give strong reasons for your hope.

¹² An excellent example of this we have in Acts 18:24-26. Apollos was an eloquent man and well versed in the Scriptures. This man had some knowledge and "as he was aglow with the spirit, he went to speaking and teaching with some correctness the things about Jesus, but being acquainted with only the baptism of John. And this man started to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him into their company and expounded the way of God *more correctly* to him." This correct instruction bore good fruit. Apollos, now able to accurately defend his faith and hope and eager to help others, continued his journey and "greatly helped those who had believed on account of God's undeserved kindness; for with intensity he thoroughly proved the Jews to be wrong, while he demonstrated publicly by the Scriptures that Jesus was the Christ."—Acts 18:27, 28.

¹³ So, like Aquila and Priscilla, all Christian ministers should be able to teach the truth more correctly to persons who just believe in God or who have some knowledge of the Bible. For this, accurate knowledge is necessary to be a fruitful and productive minister, as the apostle Paul wishes

all Christians to be, "that you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work."—Col. 1:9, 10.

¹⁴ To please Jehovah fully Christians must not only preach the good news but must bear fruit. There must be freeness of speech of the right kind, not just glib wordiness. It is not lots of words that are necessary, but words that give good reasons for your faith and hope. Do people understand your words? The apostle Paul says it is better to speak five words with understanding, that others might be instructed verbally, than ten thousand words in a tongue or words no one understands.—1 Cor. 14:19.

¹⁵ Christians should heed Paul's counsel and instruct others verbally with words of understanding. Their minds must be filled with accurate knowledge about Jehovah God, about his Son, Christ Jesus, his kingdom, his purposes regarding the universe and mankind, about his laws and principles. Only then will Christians be able to defend their belief and hope successfully. May we ask you: Have you absorbed this knowledge? Can you answer, not only to your own satisfaction, but to the questioner's satisfaction? Have you applied your mind to the utmost in study so that you can handle the Word of God effectively, as a real artist, with no cause for shame at being unable to refute opposers? Paul admonishes Christians: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright."—2 Tim. 2:15.

12. What fruit does correct instruction bear, as shown in the case of Apollos?

13. What must persons who just believe in God or have some knowledge receive today?

14. When one is preaching, why are lots of words not the important thing?

15. To whose satisfaction must a minister answer questions? Why? What is necessary?

¹⁶ In preaching and defending the good news and when called upon to give a reason for your hope, you should not always conveniently rely on others, thinking they can do it better. Jehovah expects you to be capable of establishing your hope on the basis of the Bible yourself. You certainly do not wish to belong to those who are "always learning and yet never able to come to an accurate knowledge of truth" and therefore unable to defend your hope yourself. (2 Tim. 3:7) Parents expect their children to grow up to be self-reliant. It may be a pleasure for a mother to take the hand of her little boy and lead him safely across the street. She would certainly be disappointed though if her twenty-year-old son would say: "Mamma, hold my hand and take me over." A student of law too must stand alone in court one day and defend his case. So Jehovah too expects Christians to grow up, to be able to render account to everyone at all times regarding the foundation truths of his Word, the Bible.—1 Cor. 13:11.

¹⁷ Daily study will be a requirement if you want to be such a productive Christian minister. You must thoroughly know what you want to defend toward all kinds of men. Therefore reserve time to study God's Word. Do not think you are too young or too old. Do not think your worldly education is not good enough. Whether you are young or old, having a higher or a lower education, you can all learn to know your Bible. Use the Bible daily; daily read and meditate, even if it is only for fifteen or thirty minutes, then you will surely become a real artist in the use of God's Word regardless of your age and education. What we do daily we eventually master. Daily study is one of the most important factors in developing the ability to

effectively preach and defend the true faith and hope. Christians must learn it. "But let our people also learn to maintain right works so as to meet their pressing needs, that they may not be unproductive." (Titus 3:14) Through study you prepare yourself "so as to know how you ought to give an answer to each one."—Col. 4:6.

LET THE BIBLE DEFEND YOUR HOPE

¹⁸ The most successful way to preach and defend your hope is by the use of the Bible. Your hope is from the Bible. Defend it with the Bible. Not you, but God's Word, the Bible, must convince men of good will of the correctness of your hope. Not in your preaching alone, but in your efficient use of the Bible do you really defend your faith and give reasons for your hope. Use your Bible as much as possible. Let the Bible speak instead of yourself. How do you describe the new earth? Only by talking? This is a weak defense of your Kingdom hope. Do you back your preaching up with scriptures out of the Bible? Do you know at least ten scriptures by heart to paint a marvelous picture of the new earth? Then you will always be ready to give good reasons about your hope. Only by going to the Bible can people see that your hope is based on and in harmony with the Bible and therefore trustworthy. After leaving, people will have to say: "He showed it to me in the Bible!"

¹⁹ Christians must also be able to explain Bible truth correctly and convincingly, in a manner to be easily understood. This means preparation. Can you, for example, explain the earthly resurrection? Catholics are taught in their "Apostles' Creed" to believe "in the resurrection of the flesh," the same flesh that was laid in the grave.

18. Why should you use the Bible in preaching and defending your hope?

19, 20. (a) Why must Christians be able to explain Bible truth so that it is easily understandable? (b) Give an example. (c) What should each Christian do?

16. (a) What do parents expect from their children?

(b) What does Jehovah expect from his servants?

17. Why is daily Bible study most important?

Did you know that? No wonder many of them have such an odd conception of the resurrection and often smile when you mention it. They see before their mind's eye, inspired by false religious teachings, the heavy gravestones being pushed aside in the cemetery and the same old bodies coming up out of the graves, with perhaps an arm or a leg missing.

²⁰ You know that the Bible does not teach such a thing. However, it does teach the resurrection of the same personality, naturally having a fleshly body, of "all those in the memorial tombs." (John 5: 28) How can you explain this wonderful and comforting Bible doctrine convincingly? How can you free people from the wrong and superstitious ideas of false religion? Only if you occupy your mind daily with God's Word. Hunt for good Scripture texts and arguments to support your hope about the resurrection of dead persons and not fleshly bodies. Speak with other ministers of Jehovah's witnesses. Listen to how they explain and defend the hope for the dead. Note the main arguments and Bible verses for later use. Here is an example. From where did Jehovah take the body for the first man Adam? Genesis 2:7 says: "Then Jehovah God proceeded to form the man out of dust from the ground," and Genesis 3:19 tells us where the same body would go, when dying: "For dust you are and to dust you will return." Facts prove this to be true. All bodies laid in graves return to dust, to the elements of the earth. These bodies cannot be resurrected, they return to dust. But as Jehovah provided Adam a body out of dust from the ground, so he will provide out of the dust of the ground a body for the resurrected person. And, as in the case of Adam, Jehovah will again 'blow into his nostrils the breath of life, and the man will come to be a living soul.' Look for more arguments. Resurrection is only one

of the wonderful Bible doctrines. There are many others. Prepare a new one every week or every month and you will soon see how you become more efficient from week to week in effectively, simply and convincingly explaining Bible truth.

²¹ A successful defender of Christian faith and hope must certainly be able to refute objections. When preaching the Kingdom news Jehovah's witnesses hear the same objections again and again. As a conscientious minister you will not ignore these objections. Make a list of them. Meditate upon them. Search again for pointed arguments and appropriate texts in the Bible to refute these objections in defense of your belief.

²² Often people object when you are describing the peaceful and righteous conditions of the new earth, saying that paradise is in heaven and there will never be such conditions here on earth. How can you convince such people that your hope for a paradise earth is sound Bible teaching? For instance, you can illustrate it with Isaiah 65:21, 22, where it states about the new earth that they will build houses and inhabit them, they will plant vineyards and eat the fruit thereof. Isaiah is surely not speaking here of a building and planting program in heaven; he is describing peaceful and righteous conditions here on earth. Furthermore, verse 25 says: "The wolf and the lamb themselves will feed as one, and the lion will eat straw just like the bull." This prophecy can apply only to the earth. No one would want to maintain that one day lions will eat straw in heaven. Look for more such convincing arguments and give good reasons for your hope by handling the Word of God aright. If you make a thorough refutation of one objection each week, or even each month, then you will become more efficient in defending

21, 22. (a) How should a minister view objections? Give examples of good refutations. (b) We are counseled to do what?

your faith and giving strong reasons for your hope to all kinds of men.

²³ As a successful defender, be on the alert to find good points in the *Watchtower* magazine and other publications of the Society that you can use well in explaining Bible teachings and in refuting objections. Try to find at least one good point in each *Watchtower*. Note it.

Add it to your prepared answers and refutations. In this way you will keep alive, fresh and up to date.

²⁴ To defend your hope successfully, you must not only have knowledge about your hope, but also tact, as Peter said: "But doing so together with a mild temper and deep respect." How would you, for instance, defend your faith tactfully if a Catholic person told you that there would never be peace on earth? You may show him in a Catholic translation of the Bible the prophecy the angels pronounced at Jesus' birth as recorded in Luke 2:14: "... and on earth peace to men of good will." (*Dy*) He will agree that this prophecy has not been fulfilled yet. Hence, either the angels did not prophesy aright or peace must come to the earth at some time. Tell the person that Jehovah's witnesses believe what is stated in this Catholic Bible

23. How does *The Watchtower*, along with other publications of the Society, help you to defend your hope? Give examples.

24. Why must Christian hope be defended with tact?

IN THE NEXT ISSUE

● You will find the Bible's answer to the question asked by so many sincere persons: "Why do the wicked prosper?"

● The establishing of permanent world peace is foretold in the Bible for our day, but how will it come? Be sure to read the article "How Can Peace Come to Man?"

● If you were asked, "Who is God?" could you give a clear answer? Can you explain to your children and to friends who are seeking the truth what God requires of men and how we can live up to his requirements today? Mature Christians should be able to explain these matters to others. Equip yourself to do so by reading the articles "Do All Things Jehovah's Way" and "Walking in the Name of Jehovah."

translation, that they believe the angels' prophecy to be true and that *therefore* peace will be established on earth but that only men of good will will enjoy this peace, and that you are looking for such people, to help them to learn more about this peaceful earth. In such a tactful and kindly manner you are drawing attention to

God's Word. When you defend tactfully your hope with God's Word, then there will be no wrangling and you can hope that people of good will may become favorably impressed. "A slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach, ...

instructing with mildness those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth."—2 Tim. 2:24, 25.

²⁵ Therefore Christian defenders of God's Word and principles, young or old, 'do your utmost, as workmen with nothing to be ashamed of, handling the word of truth aright' by being 'ready always to make a defense before everyone that demands a reason for the hope in you, but doing so together with a mild temper and deep respect.' This is the divine will for you, and by thus accomplishing your Christian ministry you may be assured of attaining the fulfillment of your hope.

25. What is the divine will for all Christians?

If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news! If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me.—1 Cor. 9:16, 17.

FEAR JEHOVAH —NEVER MEN

JEHOVAH God is the great Lawgiver and his laws are perfect and true. (Isa. 33:22; Ps. 19:7; 119:142) Wherever Christians may live on earth, Jehovah's law applies to them. No boundaries or iron curtains exist for Jehovah's law. Because Jehovah's witnesses in all nations, regardless of race and language, social standing or education, have accepted this law as supreme, far above any man-made laws, they are now united into one human family as a New World society, with Jehovah God as their Lawgiver.

² On the other hand, nations of this world have not respected Jehovah's law as supreme, they have put their own human laws, opinions or traditions above God's law. This is very unwise, since facts prove that the nations of earth are in great difficulties. People are longing for peace, but their political and religious leaders are unable to establish peace. Why? Because peace belongs only to those loving and keeping Jehovah's law as supreme. "Abundant peace belongs to those loving your law, and for them there is no stumbling block."—Ps. 119:165.

³ All the nations are today in a very unhappy condition, not knowing the way of happiness. Because they have no vision about Jehovah's purpose as stated in his law and Word they go unrestrained, making the lives of their people very painful. Happiness comes only from keeping the supreme law of Jehovah. "Where there is



"The fear of Jehovah is the beginning of wisdom."
—Ps. 111:10.

no vision the people go unrestrained, but happy are they that are keeping the law." (Prov. 29:18) Through his word and law Jehovah teaches principles and requirements making life happy. Ignoring it brings unhappiness. "Happy is the able-bodied man . . . whom you teach out of your own law." The law of God would

show the nations the way out of their darkness, because "the commandment is a lamp, and a light the law is." In God's law the political and religious leaders of the mourning nations could learn the way of success and wisdom, but they would have to recognize this law as supreme, above their own laws. To Joshua, a leader of a nation, Jehovah gave the following command: "This book of the law should not depart from your mouth and you must in an undertone read in it day and night . . . , for then you will make your way successful and then you will act wisely." Joshua, unlike the leaders of today, wisely obeyed and was successful.—Ps. 94:12; Prov. 6:23; Josh. 1:8.

⁴ Because rulers of this old and failing world do not read in an undertone day and night in Jehovah's law, but make laws according to their own understanding, they have no true success on their way. Men of good will see this and therefore turn now to God's law. "Do give ear, O my people, to my law; incline your ear to the sayings of my mouth." (Ps. 78:1) A wise person has "his delight . . . in the law of Jehovah, and in his law he reads in an undertone day and night." (Ps. 1:2) No

1. Why are Jehovah's witnesses today united as one human family?

2. Why do the nations not enjoy peace?

3. Why does happiness come only from keeping Jehovah's law?

4. Why should a Christian read and consult God's law and meditate upon it daily?

day should go by without seeing every Christian reading and consulting God's law and meditating upon it. "My law do not leave."—Prov. 4:2.

* Human laws and schemes have failed to make people happy, giving them peace and security. Only Jehovah's supreme law can unite people of all the inhabited earth into one human family; only Jehovah's law shows the way of peace, happiness, success and wisdom; only Jehovah's law is the light leading out of the deadly blind alley that the nations have run into because they ignored Jehovah as Lawgiver. May all men of good will see the wonderful things Jehovah's law teaches and have the same desire as the psalmist had: "Uncover my eyes, that I may look at the wonderful things out of your law." (Ps. 119:18) Soon Jehovah will demonstrate in His battle of Armageddon that His law is supreme and that there is no authority in heaven or on earth above His law. It is a very dangerous attempt to put human laws above God's law. Therefore Jehovah's witnesses uphold and maintain their loyalty toward Jehovah's law, and no power can legally force them to transgress this unique law or make them put imperfect, failing man-made laws first and God's law second. For them the apostle Peter's statement is legally binding: "We must obey God as ruler rather than men." (Acts 5:29) There is no room for compromise.

* That God's law is supreme and may not be made subordinate to the law of man is supported by the great English judge, Blackstone. He asserts that the law of God "is, of course, superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, medi-

ately or immediately, from this original." —*Blackstone's Commentaries on the Laws of England*, Chase, New York, Baker, Voorhis and Company, 1938, pp. 5-6.

COMPROMISE NEVER PERMITTED

* This supreme law of Jehovah is worthy to be taught to all men of good will, to be kept and observed above any other laws. God's law and word are true, and truth cannot compromise. (John 17:17) Truth is truth, and therefore cannot enter into any agreement with what is wrong; otherwise it is no longer truth. Persons agreeing to compromise admit either not having the truth or abandoning it. Neither one is permissible for Christians.—2 Cor. 6:14-18.

* What does compromise mean? The following example may illustrate it. Two people are in a court fight. The one injured is called the plaintiff. He asks full payment of damage. The wrongdoer, called the defendant, denies it. He claims he owes nothing. The defendant offers to settle, maybe half of the caused damage. To save trouble the plaintiff abandons things he knows are right. He reduces his claim. Finally a price is agreed upon. A compromise is reached!

* This custom of compromise or coming to terms by abandoning things that are right to save trouble is not permitted in Jehovah's court of supreme justice; it is prohibited by penalty of death. No cowards and compromisers will survive Jehovah's judgment in Armageddon. Jehovah's law is clear on the matter: "But as for the cowards and those without faith . . . , their portion will be in the lake that burns with fire and sulphur. This means the second death," eternal destruction. (Rev. 21:8) Christians should never compromise just to save trouble. They should stay loyal to

5, 6. Why is God's law superior to human law? What does an English judge say about this?

7. Why may a Christian not compromise?

8. Explain what compromise is.

9. What is the penalty for compromise, and why? Explain Matthew 16:25.

the supreme law of their God regardless of consequences. Remember Jesus' words: "For whoever wants to save his soul [for instance, by compromise] will lose it; but whoever loses his soul [for being loyal] for my sake will find it."—Matt. 16:25.

FEAR—THE GREAT ENEMY

¹⁰ What is the basic thing that causes people to compromise? That big little word: FEAR, fear. Is not fear of man one of our greatest enemies? Be afraid of men and be ensnared. Yes, it petrifies you. Fear paralyzes your entire soul. Solomon wrote: "Trembling at men is what lays a snare." (Prov. 29:25) But "the fear of Jehovah is the beginning of wisdom," declared the psalmist. (Ps. 111:10) Those fearing men have no love for God. John wrote that we must love God so "that we may have freeness of speech in the day of judgment . . . There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint." (1 John 4:17, 18) Fear of men generates compromise, but love of Jehovah protects one from being a cowardly man-fearing compromiser.

¹¹ What causes fear that produces compromise? A multitude of things! Pride, love of wife, or father or mother, or brother or sister, love of personal popularity, more than of God. Fear of ridicule and humiliation, fear of admitting one's mistakes, or trying to save face, fear of being called a beggar or peddler when engaged in the high calling of preaching from house to house the good news of God's kingdom and the scourge of the old world in Armageddon, and fear of being identified by the old world as one associating with the New World society. Fear of being different from the majority of people. Fear of losing the

flattery of people, losing the good name as a "good fellow."

¹² Today fear of man flourishes; men kowtow to men, anxiously trying to please and compromise with men, in order to have a good name with men. Do they not have the saying: "Do as the people do, and you will fare as the people fare"? Like a low-lying dark tornado cloud hovering near the earth, there hangs over mankind today a pall of conformity of thought and of compromise. Individual courage is rapidly disappearing. Men fear the opinion of their own family members, their bosses, their rulers, their neighbors; they fear criticism. "What would Mrs. Jones think if I would preach the Kingdom from house to house with Jehovah's witnesses?" What a terrifying question for a man-pleaser! Why not ask, What would Jehovah think? Everywhere you see today a desire to please men, but you see little desire to please God, the supreme Judge. But you cannot be a man-pleaser and at the same time a Christian; this the apostle Paul states very clearly: "Am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave."—Gal. 1:10.

¹³ The danger of being a man-pleaser and compromiser or coward cannot be overemphasized. Each Christian should watch himself very carefully, so that he may not get trapped into this devilish snare. Let us learn a lesson from the experience Peter had. He was a very close friend of Jesus and was convinced nothing could separate him. Did he not say himself: "Although all the others are stumbled in connection with you, never will I be stumbled"? Jesus told him that in the very same night he would disown him three times. This could never happen; of

10. What is the basic cause of compromise? Why?
11. What causes fear that produces compromise?

12. Why is it dangerous to please men?

13, 14. (a) What sorrowful experience did Peter have after Jesus was arrested? (b) What may we learn from it for our day?

this Peter was sure: "Even if I should have to die with you, I will by no means disown you." All know what happened that same night. Jesus was arrested and brought before court, accused and condemned as an unpopular criminal. To be associated with this man at that moment was dangerous and humiliating. Some people recognized Peter as a follower of the condemned Jesus and they pointed at him. What did Peter do? "He denied it before them all, saying: 'I do not know what you are talking about.'" When pointed at the second time, he denied it with an oath, and the third time he started to curse and swear: "I do not know the man!" (Matt. 26:33-35, 70-74) He disowned his master and compromised to avoid either trouble or humiliation.

¹⁴ Today Jehovah's witnesses are as unpopular as Jesus was. He said it would be so. "You will be hated by all people on account of my name." "If the world hates you, you know that it has hated me before it hated you." (Matt. 10:22; John 15:18) Do you want to make the same mistake as Peter did? Are you also ashamed of these followers of Christ just because they are not liked in this world, but hated and spoken against? If yes, please learn from Peter. What did he do? "He went outside and wept bitterly." (Matt. 26:75) He had good reason for doing so, and the same is true of persons acting today as he did 1900 years ago. But Peter did more than weep. He admitted his weakness and mistake, he did not try to find excuses for his compromising. He changed his attitude, and the Bible record tells us that he became one of the most fearless ministers of the unpopular condemned Jesus Christ; yes, he even died as a martyr. He died with a good name, not with men, but with Jehovah God. So, imitate Peter!

HAVE A GOOD NAME WITH JEHOVAH

¹⁵ Do you not prefer to belong to the few who want to fear and love and serve and honor and praise, not men, but Jehovah God, the Life-giver, regardless of what other people think? Do you want to cling to righteous principles as described in Jehovah's law, even to your dying breath if necessary, in order to have a good name with Jehovah? A good name with Jehovah means everlasting life. If one has a good name with Jehovah it will be for him as Ecclesiastes 7:1 says, that the day of his death will be better than the day of his birth. Does not Jesus himself say about those having a good name with Jehovah: "Rejoice because your names have been inscribed in the heavens" to be remembered at the day of resurrection? (Luke 10:20) Christians hope to live and never die. However, if one must die, let him be determined to die with integrity and a good name with God that he will remember, and not with a rotten name as a fearful and compromising men-pleaser, that will perish from His memory forever.

¹⁶ Take as examples men who kept their integrity. Does not James admonish Christians: "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah"? (Jas. 5:10) These were fearless men, men of integrity, who did not conform to wrongdoing simply because it was popular. Like faithful Christians, "they did not love their souls even despite the danger of death." (Rev. 12:11) They never tried to please men as "good fellows." Instead of abandoning God's principles by compromise, what did they do? They suffered torture and death without whimpering. Hebrews 11:37, 38 says: "They were stoned, they were tried, they

15. With whom should Christians have a good name, and why?

16. What examples should we copy? And what hope do these fearless men have?

were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them." They did not get the plaudits of those hurrahing the king; no! And they did not curry the favor of the rich or of those in positions of power. They did not cowardly seek the honor of men. Even though killed, they have not perished, for Malachi 3:16 indicates their names are written in the "book of remembrance . . . for them that feared Jehovah, and that thought upon his name." Do we have the courage to copy these men that the inspired disciple James tells us to copy?

¹⁷ The path of Christian conduct is high, lofty, narrow and straight. Avoiding fear of men keeps Christians from falling off the path down to deadly depths of compromise and loss of life. Jesus commands Christians: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14) Do you like to go the easy broad way leading to destruction just because the majority are walking there? Do you still like to please men who are walking this broad way of destruction? Why try to please and fear mortal men who the Bible says "will be rendered as mere green grass"? (Isa. 51:12) Therefore walk the straight and narrow way of integrity, and fear Jehovah the supreme Sovereign. In the battle of Armageddon Jehovah will clean the earth of all cowards, compromisers, men-pleasers and fearful people.

¹⁸ Christians should put their trust and

confidence in Jehovah and never fear men or try to please men. Whom shall we fear when Jehovah is with us? The psalmist said: "Jehovah is my light and my salvation. Of whom shall I be in fear?" (Ps. 27:1) To overcome fear of men knowledge of Jehovah is essential. And to know Jehovah careful study of His Word and law is necessary. Lack of knowledge makes one depend on men and makes one fearful of men, but knowledge of Jehovah dispels fear. Through study you learn: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection." (Prov. 18:10) Through study you learn the mighty acts Jehovah has done for those who fear him and not men. "Listen to me, you the ones knowing righteousness, the people in whose heart is my law. Do not be afraid of the reproach of mortal men, and do not be struck with terror just because of their abusive words. For the moth will eat them up just as if a garment, and the clothes moth will eat them up just as if wool. But as for my righteousness, it will prove to be even to time indefinite, and my salvation to unnumbered generations." So study and learn to fear Jehovah, but never men.—Isa. 51:7, 8.

¹⁹ May Christians never be trembling, soft and double-minded or unstable because of fear of men or devil. Jehovah has informed his servants about the coming attack from Gog of Magog. Jehovah's witnesses expect persecution by Caesar. They know this old world hates them. But they have confidence in the power of Jehovah, their God, as did those men who served him fearlessly in the past. What did Moses command Jehovah's warriors of the ancient typical organization to do? "Be courageous and strong. Do not be afraid or suffer a shock before them, because Jehovah your God is the one marching with

17. (a) Explain the path of Christian conduct? (b) How can they safely walk the narrow way that leads to life?
18. In whom should Christians put their trust? What is necessary for doing so, and why?

19, 20. (a) What do we expect? (b) But what admonishment does the Bible give?

you. He will neither desert you nor forsake you. . . . Jehovah is the one marching before you." (Deut. 31:6, 8) Like the psalmist of old, let each true Christian brace up his mind with determination to avoid compromise and loss of integrity: "Jehovah is on my side; I shall not fear. What can earthling man do to me? It is better to take refuge in Jehovah than to trust in nobles. All the nations themselves surrounded me. . . . They surrounded me like bees; they were extinguished like a fire of thornbushes. It was in the name of Jehovah that I kept holding them off." —Ps. 118:6, 9-12.

²⁰ And how does Paul admonish us? "What, then, shall we say to these things? If God is for us, who will be against us?" "We mustered up boldness by means of

our God to speak to you the good news of God with a great deal of struggling." "For God gave us not a spirit of cowardice, but that of power."—Rom. 8:31; 1 Thess. 2:2; 2 Tim. 1:7.

²¹ Therefore, Christian fighters, be courageous, never fear men or try to please men, never compromise just to avoid trouble. Hold fast to God's supreme law and word. Serve Jehovah, not by "eyeservice as men-pleasers, but as Christ's slaves, doing the will of God whole-souled." (Eph. 6:6) Preach and defend your faith and hope fearlessly and efficiently and your reward will be everlasting life in Jehovah's new world. May Jehovah God bless each one of you ministers of Jehovah and men of good will with his spirit of power.

21. What attitude should Christians have to avoid the danger of compromise and men-pleasing?

"Your Will Be Done On Earth"

In the inspired dream that Daniel describes in the seventh chapter of his prophecy the lion pictures the dynasty or line of kings of the Babylonian world power, the bear the line of kings of the Medo-Persian world power, the leopard the line of kings of the Macedonian or Grecian world power, and the terrible fourth beast the fourth expression of world domination, which began with the Roman Empire under Augustus Caesar. This empire was dissolved into political ruling powers pictured by the ten horns on top of the fourth beast's head. The 'little horn' that came up among them and before whom three horns fell is the Anglo-American world power, and the three horns that fell before this, the seventh world power of Bible history, were (1) Spain, (2) The Netherlands, and (3) France. This symbolic 'little horn' with a talkative mouth and eyes opposes Jehovah God and his holy ones.



Serial Part 20

²³ To this day this symbolic horn has thought "to change the times and the law" of God. In the autumn of 1914 the "seven

times," or "the appointed times of the nations," ended also for the Anglo-American dual world power. The time had then passed for the trampling down of the "Jerusalem above," which is free and which is the "mother" of God's "saints" or holy ones. The time had then come for the promised Kingdom of God and of his Christ to stand forth as the rightful ruler of the earth. It was the right time for the kingdoms of this world, particularly the kingdoms of Christendom, to bow before

23, 24. (a) How did this symbolic horn think to change the "times" of God? (b) How did it think to change His law?

that newborn New World government and hand over their sovereignty and their control of the earth.—Ps. 2:1-12.

²⁴ The Anglo-American dual world power thought differently of the “times” and scoffed at the fact that the “appointed times of the nations” had ended in 1914.* It launched off into world war, not for upholding the kingdom of God newly born in heaven, but for maintaining its own political domination and its commercial supremacy. (Rev. 11:15-18) God’s law since A.D. 1914 was that the good news of the setting up of the promised, prayed-for kingdom should be preached in all the inhabited earth for a witness to all the nations by his dedicated witnesses. (Matt. 24:14) The Anglo-American dual world power outstandingly opposed the carrying out of that law by the holy people of Jehovah God. In doing so it fulfilled the angelic prophecy: “He . . . shall wear out the saints of the Most High, . . . and they shall be given into his hand for a time, two times, and half a time.”—Dan. 7:25, RS.

²⁵ A time, two times and half a time amount to three times and a half, or, all together, to half of seven times. The “seven times” that literally passed over King Nebuchadnezzar during his madness at Babylon amounted to seven literal years. Measured by this, a half of “seven times,” or three times and half a time, amounts to three years and a half.† During this time the “saints” or holy ones of the Most High God were given into the hand of the Anglo-American dual world power, and “this horn made war with the saints, and prevailed over them.” (Dan. 7:21, RS) This occurred during World War I, beginning in 1914, the year when the seven “ap-

pointed times of the nations” came to their end. The British part of the dual world power entered World War I on August 4, 1914, the American part on April 6, 1917. But they waged a spiritual warfare against Jehovah’s “holy nation” of spiritual Israelites, especially during the foretold three times and half a time.

²⁶ This period of three years six months corresponds with the forty-two months or a thousand two hundred and sixty days during which Jehovah’s “two witnesses” were to prophesy dressed in spiritual sackcloth or mourning. (Rev. 11:1-3) This period began in the first half of November, 1914, and ended on May 7, 1918. On this latter day the president, the secretary-treasurer and the publication writers of the Watch Tower Bible & Tract Society were arrested on false charges. They were railroaded off to Federal penitentiary for nine months until bail, improperly denied them, could be furnished and they could be released.* As a consequence of this action the Bible educational work of the witnesses of the Most High God was affected throughout the entire earth.

²⁷ Meantime, on February 12, 1918, the British Dominion of Canada led off in this final attack. That day the Canadian Secretary of State banned the Society’s seventh volume of *Studies in the Scriptures*, entitled “The Finished Mystery,” and also its series of tracts entitled “The Bible Students Monthly.” To possess any prohibited books laid the possessor open to a fine of not more than \$5,000 and five years in prison. In America, the very next month, or on March 14, 1918, the Department of Justice at Washington, D.C., pronounced the distribution of the seventh

* See *The Watchtower*, April 1, 1959, pp. 213 (par. 28) to 216; also *The Watchtower*, April 15, 1959, p. 248.

† See *The Watchtower*, April 1, 1959, p. 216, par. 40.

25. How much time did the time, times and half a time amount to, and what kind of war did the symbolic horn make against God’s “saints”?

* See *The Watch Tower* as of March 1, 1918, pages 77, 78, under the title “Religious Intolerance.”

26. When did those three times and a half a time begin and end, and how?

27. How was this warfare against God’s saints brought to a climax?

volume of *Studies in the Scriptures* to be a violation of the Espionage Act. Confiscation of literature, searching of homes of Jehovah's people and seizure of books, and arrests of worshipers of the Most High God followed the above acts of the Canadian and American governments. The arrest, mistrial and imprisonment of outstanding representatives of the Watch Tower Bible & Tract Society followed in the ensuing months.

²⁸ True, the governmental release of the banned literature after World War I and the judicial exoneration of the Society's imprisoned officers and writers came as an obligation of justice. Nonetheless, this did not wipe out the record of fighting against the God of heaven, whose will was being done on earth by his servants. Furthermore, the shameful record stamps the prophecy as true, and gives us the assurance that the rest of Daniel's vision will come true.

DIVINE JUDGMENT CONCERNING

WORLD DOMINATION

²⁹ As the eyes of the prophet Daniel turned from the dreadful fourth beast out of the sea, he was given a vision of a heavenly scene. "As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, its wheels were burning fire. A stream of fire issued and came forth from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened." (Dan. 7:9, 10, RS) The One that was ancient of days is Jehovah, the One who from time indefinite to

time indefinite is God. (Ps. 90:2) "For God is the judge. This one he abases, and that one he exalts." (Ps. 75:7) The matter upon which the Most High God must judge is the domination of the earth. For 2,520 years the worldly nations of earth have ruled it without interference from earth's Creator. But now the autumn of 1914 (A.D.) has come and the "appointed times of the nations" have run out. The books, the records made by the nations during the "seven times," are opened. A beastly record stares the great Judge in the face. The nations deserve no further lease of sovereignty over the earth.

³⁰ See there! A certain one is summoned to the divine Court. Says Daniel: "I looked then because of the sound of the great words which the horn was speaking. And as I looked, the beast was slain, and its body destroyed and given over to be burned with fire. As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time. I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."—Dan. 7:9-14, RS.

³¹ When on earth Jesus Christ repeatedly spoke of himself as the Son of man. (Matt. 16:13; 25:31) When the Sanhedrin or Supreme Court of Jerusalem put Jesus under oath to say who he was, Jesus said: "Yet I say to you men, From henceforth you will see the Son of man sitting at the

28. Despite the postwar righting of matters, what record remains, and how does this stamp the prophecy?

29. What heavenly vision does Daniel then see, and who is the one ancient of days, what is the issue to be judged, and what do the opened books disclose?

30. What does Daniel see done to the fourth beast and the others, and who is brought before the Judge, and what is given to him?

31. Who is that one like a son of man, and when is it that he appears in the Court, and for what does he ask the Judge?

right hand of power and coming on the clouds of heaven." (Matt. 26:59-64) So in Daniel's heavenly vision the one that came with the clouds of heaven and was presented before the Ancient of Days is the resurrected, glorified Jesus Christ. He is the one with whom Jehovah, the Ancient of Days, has made a covenant for a kingdom, as pictured by the covenant for the kingdom made with King David, David being a prophetic picture of Jesus Christ. Through the inspired King David, Jehovah had prophetically invited his Son Jesus Christ to ask of Him at the right time for the nations as his inheritance and the ends of the earth as his own possession. (Ps. 2:7, 8; Acts 4:24-26) The time is the close of the "appointed times of the nations" in 1914. Now, at the time for which Jesus Christ had waited in heaven, he appears in the court of the Ancient of Days. He asks the Judge for the things that are due to him according to the covenant for the kingdom over all the earth. All the evidence visible and spiritual proves that he was given the dominion over all earth's inhabitants, to fulfill Daniel's vision.

³² Between the Son of man enthroned in the heavens as New World king in 1914 and the symbolic beasts of Daniel's vision there can be no enduring peaceful coexistence. According to the vision, the symbolic fourth beast, namely, the Anglo-American dual world power and the other ten "horns" or "kings" that sprang from the Roman Empire and that are still claiming sovereignty and maintaining themselves on earth, must be destroyed. They must disappear as if hurled into a fiery lake that burns with sulphur. (Rev. 19:19, 20) Particularly concerning the symbolic horn with eyes and mouth the angel said: "But the court shall sit in judgment, and his

dominion shall be taken away, to be consumed and destroyed to the end." (Dan. 7:26, RS) This utter destruction will be carried out by decree of the great Judge, the Ancient of Days, at the battlefield of Armageddon, in the "war of the great day of God the Almighty."—Rev. 16:14, 16.

³³ As regards the other three symbolic beasts, Babylonia, the Medo-Persian Empire and the Macedonian (Grecian) Empire, when they were anciently overthrown, their national foundations were not completely destroyed. For instance, in 483 B.C. Babylon rose in arms against the Persian ruling power, and Xerxes I had to capture it by months of siege, after which he plundered it. Alexander the Great died at Babylon in 323 B.C. Turning Babylonish, he had wanted to make Babylon the capital of his empire, but God's decree was against Babylon. Persia, too, has had a continuous history since Alexander's death, down to the kingdom of Iran today. Alexander's successor, General Seleucus Nicator, who died in 280 B.C., transferred his capital from Babylon to Seleucia in Syria, a new city that he had built. Greece has kept its existence till today, and the Republic of Iraq occupies the territory of ancient Babylon.

³⁴ The remnants of those ancient beastly world powers, together with the symbolic horns of the dreadful fourth beast, are found united today with other nations around the globe in that international organization, the United Nations, which is the eighth world power of Biblical history. (Rev. 17:11) The vision to Daniel foretold correctly: The dominion of the Babylonian, Medo-Persian and Grecian world powers was taken away, but they had their lives "prolonged for a season and a time."

32. What must happen to the horns of the fourth beast, and particularly the one with eyes and mouth, and where will this happen?

33. In the vision, what happened to the other three beasts, and how has this been fulfilled?

34. How are the remnants of those three ancient world powers and the horns of the fourth beast united today, but when will their prolonged lives be ended?

At Armageddon God's kingdom, like the stone that struck Nebuchadnezzar's dream image on the feet and then ground it to powder, will destroy all remaining traces of those ancient symbolic beasts, the fourth beast also.

³⁵ The One like a son of man will not be alone in his everlasting dominion and indestructible kingdom. The "saints" or holy ones of God will be with the glorified, enthroned Son of man in his heavenly kingdom. In support of this, Daniel said: "As I looked, this horn made war with the saints, and prevailed over them, until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints received the kingdom." In interpretation of this, the angel told Daniel: "But the court shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end. And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them." (Dan. 7:21, 22, 26, 27, *RS*) The chief one of the "saints of the Most High" is Jesus Christ.—Acts 3:14; 4:27, 30.

³⁶ However, those whom Jesus Christ

35. Will the One like the son of man be alone in his dominion and kingdom, and how does Daniel's vision give us the answer?

36. What do those taken into the Kingdom covenant form, and how do they get into their reigning positions, and where?

takes into the Kingdom covenant with him form a "holy nation," a nation of his spiritual "brothers," all "called to be holy ones." (1 Pet. 2:9; Heb. 2:11; Rom. 1:7) According to the covenant for the Kingdom they experience a resurrection from their death in faithfulness and are joined with Jesus Christ in his reign on the heavenly Mount Zion.—Rev. 2:10; Heb. 12:22-28.

³⁷ In the vision to him, the apostle John, who was one of those saints or holy ones, said: "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." Also: "Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Rev. 14:1; 20:6) These 144,000 followers of the sacrificed Lamb have endured suffering with him during vicious world control by the symbolic fourth beast with its horns. For this they are promised that they will "also rule together as kings." (2 Tim. 2:11, 12) They will reign that the heavenly Father's will may be done on earth as well as in heaven.

(To be continued)

37. Those who share in the resurrection to that position on Mount Zion are pronounced what, and for having endured what do they reign with the Son of man?

THE NECESSITY OF A DESIGNER

Did all living things come into existence by chance? The fact is that none of them did. Said research chemist Edmund Kornfeld: "To one who has seen the complexity and yet the pervading order in organic chemistry—especially that in living systems—the idea of chance is repugnant in the extreme. The more one studies the science of molecular structure and interreaction, the more one is convinced of the necessity of a planner and designer of it all."

NYASALAND is a mountainous country in the southeastern part of Africa. Though its many peaks do not compare with those found in the Alps and the American Rockies, one of them does rise to a height of 10,000 feet. Larger than Scotland but smaller than England, its 37,000 square miles compares favorably with the State of Indiana. It has a population of 2,750,000, and one out of 183 is a witness of Jehovah. During 1958 upward of 15,000 shared in preaching the good news in Nyasaland.

☞ As throughout the rest of the world, materialism is making itself felt in its own way in Nyasaland. One of these ways is by a violent agitation for greater political control by the Africans themselves. This has resulted in stonings, mobs and riots. Jehovah's witnesses have steadfastly held to their neutrality throughout it all. ☞ When one of the African political leaders was visited by one of Jehovah's witnesses, the conversation came to a close with the Witness asking: "If you gain control of this country what will be your position toward Jehovah's witnesses?" The witness was told: "We are not concerned with Jehovah's witnesses; we know that you people are law-abiding, and that you willingly support the present government, by paying taxes and rendering other required services, for that is your religious teaching. We also know that if and when we get in power you will support us in the same way. We also recognize that you are neutrals, and if you are not fighting with us for independence, neither are you fighting against us, and so we are content."

☞ Yes, while such men agitate for political control, Jehovah's witnesses in Nyasaland, as in 174 other lands, continue to preach the good news about the only government that really will end all inequality and completely dissolve racial barriers and that forever. That kingdom is the one for which Jesus Christ taught us to pray.—Matt. 6:10.

☞ Jehovah's witnesses in Nyasaland call upon the vendors in the market places scattered throughout the "bush" country, even as their brothers in other lands go from store

PREACHING THE GOOD NEWS IN



to store in the business sections. The reception accorded them here, however, may be quite different. Thus a vendor, evincing interest, may request that the minister give a lecture right then and there. Soon others take up the request and the market activity slows down, and the minister is expected to address everyone present on a Biblical topic.

☞ After he concludes he will find others that want Bible literature and often he can arrange for Bible studies in their homes. The African enjoys listening to a discussion and will give his undivided attention to the minister as long as he

chooses to continue speaking.

☞ Attending congregational meetings during the five-month rainy season presents a real problem. How would you like to walk from seven to fifteen miles in the rain and swim a river or two infested with crocodiles to attend a meeting? Many Witnesses here have to do this, and not just once but often three times a week.

☞ We are unable to hold meetings in the evening for a number of reasons, chief of which is that of safety. One is very likely to encounter a lion or leopard searching for a meal when walking through the "bush" country after nightfall. Most congregations have their meetings scheduled for the late afternoon so that all can return home safely.

☞ Typical of the esteem in which the Witnesses are held by some is the following experience had by a special pioneer minister. A truth-hungry pastor asked him to give a Bible lecture to his congregation, which he did. All appreciated it except the elders, who went to court over it. After all the facts were presented the one presiding announced his decision:

☞ "Why are you elders so concerned? You should be happy to have your people learn the truth. Why hide the true facts from the members of your congregation? If they want to hear the truth as presented by Jehovah's witnesses, then let them. You have no case against the pastor for what he has done."

☞ Among the greatest problems facing us in

this country is the overcoming of such customs as polygamy, rites of puberty, witchcraft in its many forms and funeral customs; but no one can become a Witness until he discards all such. It is impressive to ourselves as well as

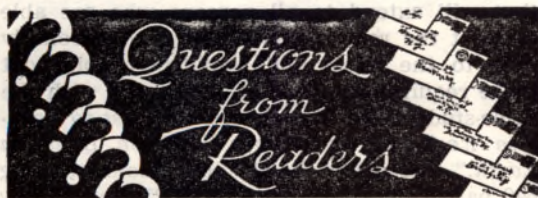
to outsiders to see the change that the truth of God's Word makes in regard to these things. This in itself is a wonderful testimony to the power the Bible can exert on the minds of those who study and understand it.

Communism a False Religion

¶ In his discourse "Political Creed and Character," Dr. Robert Lindner discussed the reason why communism appeals to many people: "Every prerequisite for institutionalization as a religion—a secularized religion, it is true, yet still a religion—is present in communism. Almost from the moment of its conception it has borne the hallmarks of a system of faith and worship. To its slightest details it satisfies the necessary conditions for a commanding theological system, thus lending itself effortlessly to the deepest motives of men. The parallels between the biography of Marxism and that of any great religion are inescapable. Portents and a time of troubles—of wars, bloodshed, suffering and unrest—nourished the soil that was to become the seed-bed for a new faith. An outlander and prophet . . . appeared in the form of a generation of preachers finally embodied in the person of the German philosopher Hegel. Following him, there arrived the bearer of the Word, the messiah, Karl Marx. His deification requires no documenting. . . ."

¶ "Nor is this all that establishes the true nature of communism to be a religion in fact. Together with all other theologies, it possesses an eschatology embracing judgment and a vision of last things—the green pas-

tures of a proletarian heaven when the *state* finally withers away and a classless society of joyful equals obtains, and the blackhell of social coventry to the remotest generations for the unregenerate. A hagiography, too, it can count among its attributes: what amounts, in effect, to a Calendar of Saints and a roll of canonized martyrs is an intrinsic part of its devotional appeal. An assertive body of dogma embedded in sanctified texts inscribed with the ineffable Word, a hierarchy of priests and functionaries entrusted with ceremonial rituals and protocols, a set of mysteries and initiatory rites—these, and more, eloquently complete the picture and proclaim what has been disguised as a social and political system to be, in actuality, a full-panoplied, *bona fide* religion. To recognize this real nature of communism and to see its point-for-point correspondences with every great theological system of which we have any knowledge is to begin to solve the mystery of its magnetism for all men, especially for those without a faith, those who suffer from the unfulfillment of this deep need. . . . We should not wonder at the success of communism, for so much of its success is rather that of religion.”—*Must You Conform?*



● How can we harmonize the accounts in Acts 7:2-4 and Genesis 11:31-12:4? The account in Acts indicates that it was while Abraham was in Mesopotamia that God commanded him: "Go out from your land and from your relatives and come on into the land I shall show you." The Genesis account seems to indicate that this

command was given to him in Haran following the death of his father Terah.—G. O., U.S.A.

The account in Acts makes it very clear that God's command to Abraham to leave his home country and move into the land that God would show him was issued in Mesopotamia before he took up residence in Haran. This command is clearly the same one that is recorded in Genesis 12:1. The wording of the command here shows that Abraham was still in Ur of the Chaldeans, for God commands him: "Get out from your land and from your relatives," and Haran, about 575 miles northwest of Ur, was not Abraham's "land," for it

lay far outside Babylonia of that day. Hence Genesis 12:1-3 is not chronologically placed in the account and it is the command issued by Jehovah before Abraham ever moved out of Ur in Babylonia and which also resulted in Abraham's further move at the death of Terah in Haran.

● What accounts for the difference in capacity of the molten sea in Solomon's temple as mentioned at 1 Kings 7:23-26 and 2 Chronicles 4:2-6?—F. B., U.S.A.

Various explanations of this seeming discrepancy have been made. One is that Second Chronicles, which was completed after the exile, speaks of Babylonian bath measures, whereas First Kings speaks of Jewish bath measures, and it is assumed that the Babylonian bath measure was possibly smaller, so that a greater number were required to equal the Jewish bath measures. Another suggestion is that one account gives the liquid bath measure and the

other the dry bath measure. One commentator calls attention to the difference in the Hebrew words involved and suggests that when the temple basin was used as a fountain its bowl proper and the adjoining basins were filled with water in such usage so as to allow for a greater measure of liquid content.

However, if you will read the *New World Translation* of these two texts you will see how they can be understood without disharmony. First Kings 7:26 reads: "Two thousand bath measures were what it *would* contain." However, 2 Chronicles 4:5 says: "As a receptacle, three thousand bath measures were what it *could* contain." So you see that 2 Chronicles 4:5 tells us what the full capacity of the temple basin was as a receptacle, what it could contain, whereas 1 Kings 7:26 states the quantity of water that they were accustomed to put into the temple basin. In other words, they would never fill it full. They customarily put in only two thirds of its capacity.

ANNOUNCEMENTS

FIELD MINISTRY

During August Jehovah's witnesses will continue to offer the informative Bible study book "*Your Will Be Done on Earth*" and a booklet on a contribution of only 50c. For information as to how you may share, write us or contact the nearest Kingdom Hall of Jehovah's witnesses

ANNUAL MEETING

On Thursday, October 1, 1959, at ten o'clock in the forenoon, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. Notice of the annual meeting will be sent to all the members. So that the letters of notice will reach the members shortly after September 1, all should be certain that the secretary's office has their present addresses.

Proxies will accompany the notice of meeting. Each member should complete and return his proxy promptly whether he is going to be

at the meeting personally or not and should do so so that the proxies will reach the office of the secretary of the Society not later than September 15.

MAKE SURE OF YOUR WAY OF LIFE

One of Jesus' last promises on earth was made to a man not even one of his disciples—yet it holds out a hope for eternal blessings that will extend to all persons who are able to meet the requirements. Can you personally turn to the Bible and confidently point out those requirements for life? You can with the Bible-study helps *From Paradise Lost to Paradise Regained* and "*Your Will Be Done on Earth*." These two hard-bound books totaling 640 pages are yours for only \$1.25. Send today and receive two booklets free.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 27: Be Ready Always to Make a Defense. Page 493.
October 4: Fear Jehovah—Never Men. Page 500.