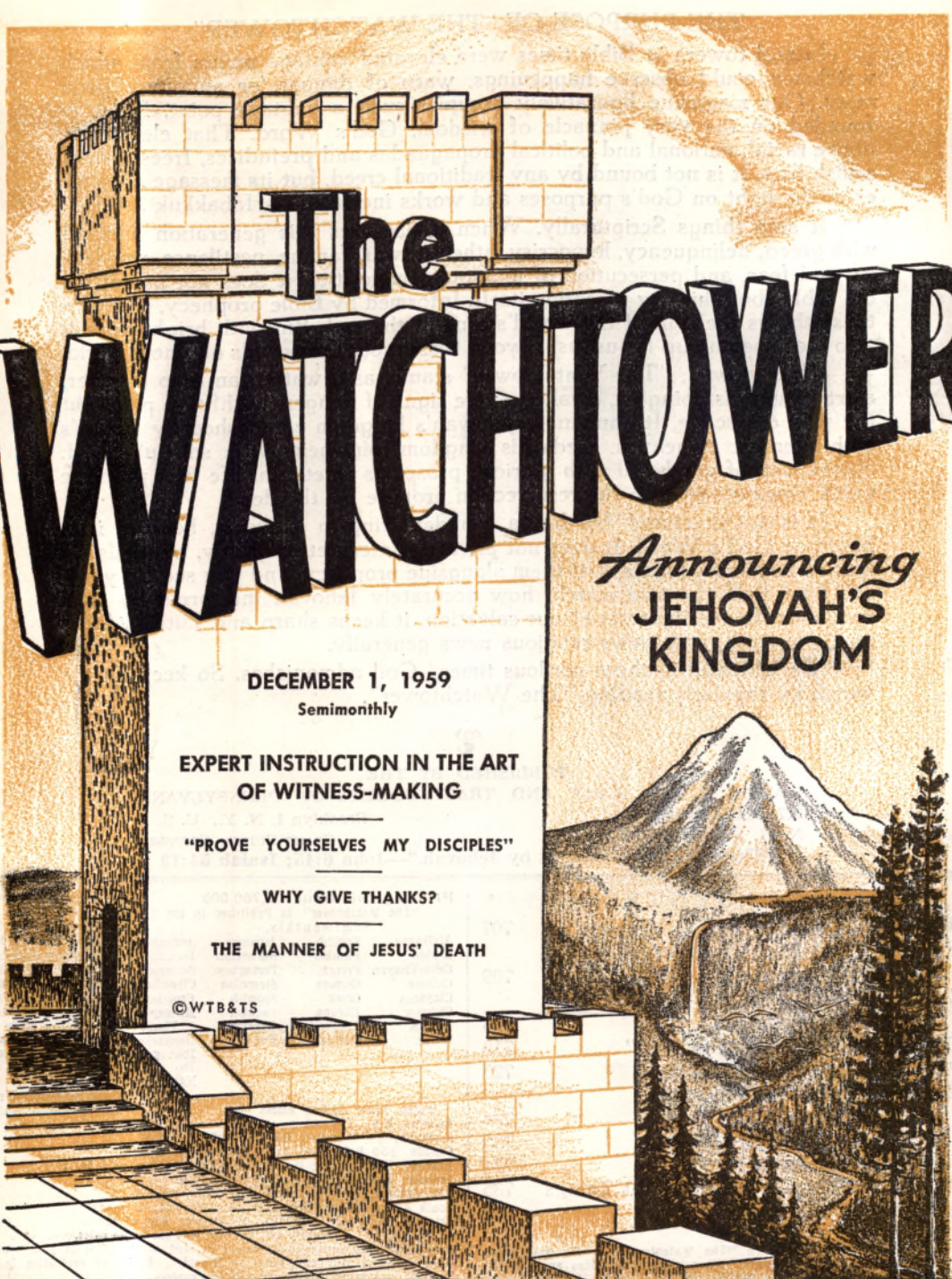




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 1, 1959

Semimonthly

**EXPERT INSTRUCTION IN THE ART
OF WITNESS-MAKING**

—
"PROVE YOURSELVES MY DISCIPLES"

—
WHY GIVE THANKS?

—
THE MANNER OF JESUS' DEATH

©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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Announcing
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TO SOME persons it may seem that there is little reason for giving thanks today. The awful threat of atomic war continues to hang over mankind like a deadly pall, science continues to produce more and more weapons of mass destruction, the Communists persist in shaking the unsteady relations between the East and the West, radioactive fallout from atomic bomb tests threatens the health of mankind, the cost of living continues to soar upward, crime is increasing, and so on. The world presents a bleak picture to the person who wants to live in happiness, peace and security. He may well look at the world with its bad fruits and ask, Why give thanks for this?

But there are other things for which a person can be deeply thankful. He may take them for granted, but they outweigh in value anything that the world can give. Life, for example, is so valuable no price can rightly be put on it, yet it was a free gift from God. Do you callously take it for granted as if he owed it to you? Should not thanks be given to him for it, not just one day a year, but daily?

Do you take for granted the food you eat, thinking that thanks is due to no one because you earned the money that bought it? If you take that view you for-

WHY GIVE THANKS?



get that its existence was made possible by the Creator, not by your money. He gave to man as a free gift the grain that supplies you with bread, cereals and other food products. He also created the vegetables and fruits that man uses for nourishment. He designed them all to reproduce their kind, that man might always have a supply of food. "Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food."—Gen. 1:29.

Should a gift such as this, which is so vital to existence, be accepted indifferently day after day with no expression of gratitude to the Giver of it? It is only right that you should give thanks to Jehovah God for the food you eat. This is an expression not only of your appreciation but also of your recognition of him as the actual Giver. The apostle Paul properly points out that the foods you eat should be "partaken of with thanksgiving." (1 Tim. 4:3) This was always the practice of Christ and his apostles. They never ate a meal without first expressing thanks to God. "So Jesus took the loaves and, after giving thanks, he distributed them to those reclining." (John 6:11) In the book of Acts

the apostle Paul is mentioned as giving thanks before eating: "He also took a loaf, gave thanks to God before them all and broke it and started eating." (Acts 27:35) Both were grateful to God for his provision for man's nourishment.

It may be a small thing to give thanks before a meal, but it is the proper thing to do. It is a regular expression of appreciation and recognition that is due God.

When we consider the sun and rain and the many other things in connection with the earth that our lives are dependent upon, we find many reasons for giving thanks to God. To accept all these material gifts from him without giving expressions of appreciation is the height of ingratitude. When a gift of great value is given you by another human, you are undoubtedly deeply moved with gratitude and do not fail to express it. But are you so moved by the superior gifts that come from God, or are you callously indifferent?

Once a year people may set aside a day for thanksgiving, such as the national Thanksgiving holiday observed in America. But even then how many observers of this holiday actually offer thanks to God? Are not their thoughts more on feasting and having a merry time than on the many gifts God has given? Can it be said that thanksgiving is offered to God by indulging in an extra-big meal? Thanksgiving to God does not come from the stomach but from the mind. It is verbally expressed. "I will praise the name of God with song, and I will magnify him with thanksgiving." (Ps. 69:30) "In everything by prayer and supplication along with thanksgiving let your petitions be made known to God." —Phil. 4:6.

Aside from material gifts from God for which man should daily express thanks, there are spiritual gifts that should call

forth expressions of gratitude. God has provided us with a written expression of his thoughts, purposes, principles and laws. This book of truth, the Holy Bible, is an invaluable spiritual gift that can guide a man in a way that is for his best interests. It leads to eternal life. But how many people thank God for it, let alone study it?

The ransom sacrifice was an act of God's undeserved kindness toward mankind so that persons of godly devotion might be freed in due time from human imperfection and the curse of death. It even opened the way for persons who have died to return to life. Surely such a loving provision by man's Creator is worthy of frequent expressions of thanks. The same can be said of the divine promise to rid the earth of wicked persons and to allow the meek to possess it in peace under the righteous rule of God's kingdom. "For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."—Ps. 37:9-11.

God has lovingly provided for the spiritual nourishment of man through his Word and organization of faithful witnesses. By this means thousands are regularly being delivered from the world's spiritual famine. In gratitude they are offering to "God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) His provision to feed the meek of the earth spiritually is further reason for offering him thanks.

Although there is very little offered by the world for which a person may feel inclined to give thanks, there is much offered by Jehovah God for which he can be thankful. Do not be ungrateful by accepting his gifts without gratitude. Manifest appreciation for them by daily expressing thanks.





*'You must
not bow down
to a carved
image'*

MANY church buildings are filled with images of Jesus, of Mary and of the "saints." Hundreds of people are seen daily bowing down before these images, particularly in Roman Catholic lands.

People thus bowing down profess to be bound by the Ten Commandments, yet one of these says: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion."—Ex. 20:4, 5.

Now, since it is obvious that the images are like something either in the heavens, on the earth, or in the waters of the sea, and since people bow down to them, one might naturally conclude that here there is a violation of one of the Ten Commandments. But not so, replies Cardinal Gibbons in *The Faith of Our Fathers*. According to him, "Every Catholic child clearly comprehends the essential difference which exists between a Pagan idol and a Christian image. The Pagans looked upon an idol as a god endowed with intelligence and the other attributes of the



Deity. They were therefore idolaters, or *image worshipers*.

Catholic Christians know that a holy image has no intelligence or power to hear and help them. They pay it a relative respect—that is, their reverence for the copy is proportioned to the veneration which they entertain for the heavenly original to which it is also referred." But is it true that merely relative worship is accorded to images? No, it is not, as the following will show.

Does the guidebook for the famous cathedral at Chartres, France, for example, say, "Mary is worshiped by means of an image called 'Our Lady of the Crypt'?" No, but it reads, "For many centuries Our Lady of the Crypt [an image there] has accepted the homage of her votaries."

Besides, if it were true that the image is just to remind the worshiper of the particular "saint" to which he is praying, then *any* image of the one being prayed to would serve the same purpose. But it is a well-known fact that some images receive far more veneration than do others, some are considered far more efficacious, certain ones draw far larger crowds, and particular statues are often invoked for particular things.

Thus the guidebook at Chartres also says: "Our Lady of the Belle Verrière was once an object of veneration, and particularly invoked by women before childbirth." Another instance that may be cited is the prominence of the image of "Jesus of Medinaceli" in the holy week processions by devout Spanish Catholics.

Cardinal Gibbons may distinguish be-

tween an image and an idol and insist that an image is merely an aid to worship, but when pilgrimages are made to a particular image, then the image has taken on a value of its own, in direct violation of God's command against giving honor to a graven thing. That pilgrimages are made to particular images is shown by the *Grand Dictionnaire Universel du XIX^e Siècle* (Larousse), Volume 12, page 519: "One day a hundred and ten deputies accomplished a pilgrimage to the Black Virgin at Chartres."

In fact, this same encyclopedic dictionary truthfully says in Volume 9, page 574: "Idolatry signifies nothing else, etymologically speaking, than the worship of *images*. The most ancient Fathers of the Church formally forbade sculptured or painted representations in the temples and in all places where prayers were offered. It was toward the third or fourth century that the Church began to let go, in this regard, of its severity. . . . These representations of persons, of mysteries and of religious facts, promptly became objects of adoration, veritable idols, especially in the West."

MORE THAN RELATIVE HONOR

If images are accorded merely relative honor, then all images of Jesus would be accorded the same honor, and images of him should be accorded more honor than those of anyone else. But not so. Certain images have miraculous powers attributed to them. Thus the book *Pèlerinages célèbres aux Principaux Sanctuaires de Notre-Dame*, by the Society of Saint Augustine, speaks, not of the "saints," but of the images themselves as being miraculous. It says that St. Louis gave to the basilica at Puy "a miraculous statue that he had brought back from the holy land." And it calls the images of Notre-Dame de Grâce at Lille "miraculous" images.

Showing further that the images were not just to remind people of the one to whom they were praying, but were considered to have value themselves, it says of *Mater Boni Consilii* (Holy Mother of Good Counsel) in Gensano, near Rome: "One encounters miraculous copies of the holy image in Spain, Belgium, Bohemia, Austria and America. The Augustinians and the Redemptorists work with the desire to spread the worship of Our Lady of Good Counsel and in every place where they erect altars to her crowds flock and heavenly favors multiply."

Catholic authorities grant that in the eighth century of our Christian era some Catholics gave images more than relative honor in that they kissed the images and expected the images to heal the sick and stop a fire or a flood by some sort of magic. But twelve centuries later we find this more than relative honor still being accorded images. Anyone who has visited Saint Peter's cathedral in Rome knows that devout Catholics still kiss statues, in particular the toe of a certain image of Peter. Incidentally, there is reason to believe that this particular statue of Peter was taken from the ancient Roman temple the Pantheon and originally was a statue erected to Jupiter by the pagan Romans!

That even in modern times some sort of magic is attributed to these statues is evident from the Church-approved *Mille Pèlerinages de Notre-Dame* (A Thousand Pilgrimages to Our Lady), published in Paris under the Imprimatur Petrus Brot as recently as December 18, 1953. Of the image Notre-Dame de la Garde, it says in its third volume, page 108: "When the cholera came down with fury on Marseilles in 1832, the clergy and the people went up to the sanctuary and brought down the statue, took it through the city, and the terrible plague disappeared."

"THE CHRIST OF PITY"

One of the most striking evidences that the images themselves are considered to have value is that prayers said before certain images were believed to have more value than prayers said before other images. To the point is the unusual story of the famous "Christ of Pity," of the suffering Jesus. This image is quite likely responsible for much of the overbearing sadness of the religious art of the fifteenth century, in striking contrast with the great joy evinced by the apostles and other first-century Christians.—Luke 1:46-49; 1 Pet. 1:8.

There were a number of such images showing Christ dead in the arms of Mary. But of a related one, showing Christ alone, dead and with his arms folded across his chest, Emile Male, a leading French authority on religious art, asks in *l'Art Religieux de la fin du Moyen Âge en France*, page 100:

"How can one explain the success of this image? Why did it spread throughout all Europe in the fifteenth century? The reason is very simple: Because of the enormous indulgences that were attached to it. If, after having confessed, one would recite before a representation of the 'Christ of Pity' seven *Paters*, seven *Aves* and seven short prayers called 'the orations of St. Gregory,' one obtained six thousand years of 'real pardon.'"

But that was only the beginning! He continues: "In the course of the fifteenth century, the pope increased the already surprising indulgences, and the number of years became prodigious. A manuscript in the Sainte-Genevieve Library [in Paris] speaks of fourteen thousand years, a retable* of Aachen [retable of the Mass of St. Gregory in a chapel of the cathedral at

Aachen, Germany] speaks of twenty thousand years; and finally, the manuscripts and the Books of the Hours of the end of the fifteenth century do not announce less than forty-six thousand years of indulgence." "But," Male reminds, "in each case, as one has seen, it was necessary to have under one's eyes the image of the Christ of Pity."

Without digressing to question what basis there was for the figure of 46,000 years, and why at the end of the fifteenth century these few prayers should be esteemed almost eight times as valuable or efficacious as at the beginning of that century, the fact remains that all the foregoing disproves the claim made that the honor given images is relative and that they in themselves are not believed to have any powers. It is therefore historic evidence that God's specific commands forbidding honor being given to images have been and are being violated by worshipers in the Roman Catholic communion.

UNKNOWN TO EARLY CHRISTIANS

The first-century Christians were familiar with their Bibles. We know that from the many quotations that they made from the Hebrew Scriptures throughout their writings. From it they knew that God's approval or rejection of the nation of Israel had hinged directly on the action taken by that nation toward idols and image worship. They well knew that when Israel rejected all forms of image worship God blessed them, whereas when they set up images in direct violation of God's command, and bowed down before them, he rejected them.—Deut. 4:23-28; Jer. 22:8, 9.

The first-century Christians took care that they would not suffer rejection because of image worship or idolatry as did the Jews. Thus neither Jesus nor any of

* A retable is "a raised shelf or ledge above the table of an altar, on which are placed altar lights, flowers, etc.," and inscriptions.—Webster.

his immediate disciples had anything to do with it. Plainly Paul warned: "My beloved ones, flee from idolatry." And many years later the apostle John wrote: "Little children, guard yourselves from idols." —1 Cor. 10:14; 1 John 5:21.

This position was not abandoned with the death of the apostles. The Jewish convert to Christianity, Dr. Augustus Neander, who, according to McClintock & Strong's *Cyclopædia*, is without peer as regards early Christian history, says in his book *The History of the Christian Religion and Church, During the First Three Centuries*: "The use of images was originally quite foreign to the Christian worship and Churches, and it remained so during this whole period. The intermixture of art and religion, and the use of images for the latter, appeared to the first Christians as a heathenish practice."

How far removed these early Christians were from worshipping images is seen from the words of Clemens of Alexandria as quoted by Neander: "We must not cling to that which is sensuous, but elevate ourselves to that which is spiritual; the habit of daily looking upon the Divine nature desecrates its dignity; and to wish to honour a spiritual being by earthly matter, is nothing but to dishonour it by sensuousness." Neander also shows that it was the pagans who first made likenesses of Jesus Christ and the apostles: "Thus Eusebius says (H.E.vii.18) that heathens were the first who made pictures of Christ, St. Peter and St. Paul, whom they looked upon, after their heathen notions, as benefactors of mankind. This may easily be explained from the spirit of religious eclecticism [selectiveness], which then existed."

However, it should not surprise us that gradually this sensuousness took over, for is it not an appeal to selfishness? It is easier to express sentiment toward a vis-

ible object than toward an Unseen One. Besides, did not Jesus and the apostles warn that there would be a falling away from the true faith after the death of the apostles? They did, and the facts show that their prophetic words were indeed fulfilled. —Matt. 13:25; Acts 20:29, 30.

True, God commanded the making of images, the cherubs of the mercy seat and representations of cherubs on certain curtains of the tabernacle. But note that these were hidden from view of the Israelites, and there is no intimation that the priests who did see them ever directed prayers to them. When once an apostate priesthood presumed to use the ark of the covenant with its carved cherubs as a charm, Jehovah God allowed the Philistines to capture it, to the great dismay of the Israelites and of aged high priest Eli in particular. —Ex. 25:19-21; Num. 4:5; 1 Sam. 4:3, 4, 11, 17, 18.

Jehovah God knows the heart of man, that it is treacherous and desperate. He knows how prone it is to worship the creature rather than the Creator; a striking example the Israelites gave in their worshipping the copper serpent Moses made in the wilderness. That is why Jehovah so explicitly and repeatedly forbade the making of images and bowing down before them. Cardinal Gibbons may claim that every Catholic child knows the difference between a proper religious image and a pagan idol, but what was done with images at the time of the cholera plague in France, above referred to, shows that not even the Hierarchy of the Roman Catholic Church knows the difference, for it ascribed and still ascribes power to these images. So those who would please Jehovah God will steer clear of all image aids to worship and will bow down solely before Jehovah God.—2 Ki. 18:4; Jer. 17:9.

EXPERT INSTRUCTION IN THE ART OF WITNESS-MAKING

"Go
therefore
and make
disciples."

—MATT. 28: 19.

JEHOVAH has had his witnesses on this earth almost as long as man has existed, Abel the son of Adam being the first of them. They were not always many. Mostly they were only a few, a thin line running down through the pages of history. At times, however, Jehovah chose to have comparatively many of them. Thus the whole nation of Israel was made up of Jehovah's witnesses. (Isa. 44:8) But they did not live up to that lofty calling of representing him among the nations of the earth. So after Jehovah had shown his long-suffering toward them for centuries he finally rejected them completely as his witnesses, although he had made Israel a nation just for that purpose. The rejecting or casting off of that nation took place when the people of Israel had Christ Jesus killed, but a new nation of witnesses of Jehovah was then already in the process of being formed.—Heb. 11:4 to 12:1; Ex. 19:5, 6.

² In many respects the new nation of witnesses for Jehovah was to be different from the old one. For one thing, whereas a person could be born into the nation of Israel and thus automatically become a member of Jehovah's people by virtue of

being a descendant of God's friend Abraham, nobody can become a member of the new nation by birth. Only by being called by God, accepting the calling and dedicating oneself to be his servant can one become a member of that new nation. It is the heart condition and faith of the individual that counts. Members of that nation are made by making over the minds of people who have reached an age of understanding so that they turn from a false way of worship to the

only way of worship that is pleasing to God.—Rom. 12:2; Eph. 4:22-24.

³ It was Jesus Christ, his beloved Son, whom Jehovah put in charge of the work of making new witnesses, and very fittingly so, because he was himself the greatest witness of Jehovah who has ever walked on this earth, and all God's witnesses after him must be his disciples and followers. His work was extraordinarily successful. In starting out, public addresses given by himself was the means used, and he was an absolute expert in this field. He had a powerful message in proclaiming the Kingdom of God as man's only hope, and he must have presented it in a most fascinating way. On one occasion, when the Pharisees sent out officers to get hold of him, they returned empty-handed but deeply impressed, and they reported: "Never has another man spoken like this." The multitudes were so enthralled by his sayings and his miracles that they even stayed with him for days, and consequently by public addresses alone Jesus was able to make such an impression on the minds of people that some dedicated themselves to

1. For what purpose did Jehovah make Israel a nation, and how did Israel fail to live up to that purpose?

2. What is one difference in the way the new nation of witnesses was made as compared to how the nation of Israel was made?

3. By what means did Jesus go about making the new nation at first, and how successful was he?



the service of the Most High God, Jehovah, and symbolized it by water baptism. Of John the Baptist we read: "Then Jerusalem and all Judea and all the country around the Jordan made their way out to him, and people were baptized by him in the Jordan river." But of Jesus we read: "When, now, the Master became aware that the Pharisees had heard that Jesus was making and baptizing more disciples than John . . . he left Judea and departed again for Galilee."—Rev. 1:5; Matt. 3:5, 6; John 4:1-3.

NEW PREACHING METHOD INTRODUCED

⁴ In spite of the excellent results he had by public addresses, Jesus introduced a new method of making a witness for Jehovah. He did so because he was responsible for this work and he was alert as to the future needs. He knew he would not be able to stay with his followers very long and do the preaching for them, and also his miracles would cease after a while. Still the great work of making new witnesses had to go on. He knew that many in the crowds listening to him today would turn their backs on him tomorrow and help make up the mobs that would cry out for his life and organize vicious persecution for his followers. However, the work must not come to a stop. He knew his disciples were going to be sent to the non-Jewish nations in all the inhabited earth to preach where mere quotation of scriptures would mean very little. The new nation of witnesses of Jehovah had to grow and it would be made up by people of good will getting the forceful message of God's kingdom deeply impressed on their minds so as to make them over. Just how could this be done? It was evident that public addresses alone would not be the most effective means. So for the benefit of his followers

to whom this work would be entrusted, Jesus introduced that feature of the Christian ministerial service known as the house-to-house preaching, and what a fruit-yielding instrument that proved to be! It was a method suited to the abilities of imperfect people. It was still preaching, but was simplified in that the audience was reduced to just a few listeners and, at times, even only one person. True, individually it was not so far-reaching as the mass education Jesus could give, but still it was amazingly productive.

⁵ In Matthew, chapter 10, we find the detailed instruction on making witnesses by the house-to-house preaching method as given by Jesus himself when he personally trained the apostles. The theme to be preached was Jesus' own: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matt. 10:7) The territory in which to preach was first limited to the nation of Israel, but after Jesus' ascension to heaven it was to be extended to take in the whole world by the famous words: "Go therefore and make disciples of people of all the nations."—Matt. 28:19.

⁶ Then, in Matthew 10:8-10, the spiritual attitude with which this work should be engaged in is commented on by Jesus. Preachers of the good news must be spiritually-minded to be fit for the work. God's kingdom must be put first, the material needs second. "You received free, give free. Do not procure gold, or silver or copper for your girdle purses, or a food pouch for the trip, or two undergarments, or sandals or a staff; for the worker deserves his food."

⁷ Notice the reason given: "The worker deserves his food." Actually, by these

4. What preaching method did Jesus introduce later, and why?

5. What was the territory assignment for the making of witnesses by preaching?

6. What spiritual attitude must those engaging in the work possess?

7. Under what circumstances does Jesus place with his Father the obligation of providing materially for his servants?

words Jesus obligates his heavenly Father. Preachers of the good news are employed by Jehovah God to work in his vineyard. He sets the terms. One of the terms is to be spiritually-minded, the workers putting all their soul, heart and mind into the preaching of the Kingdom. With a requirement like that it is evident that the responsibility for taking care of the worker's material needs rests on the employer. So Jesus acknowledges this principle, which Jehovah had already stated in the law of Moses at Numbers 18:31 and Deuteronomy 25:4, and he applies it to the Christian preaching work.

⁸ On the other hand, if the worker does not meet the terms, and he puts his material interests first, then Jehovah would not feel obligated to look after the worker's material needs in particular. He is caring for the needs of all mankind in a general way. There are millions of people in the world looking after themselves, putting their material interests first, and they get their necessities of life without Jehovah's providing especially for them. It is not necessary. They have taken time and energy to do it themselves. However, Jehovah *does* feel obligated and promises to care for those with the necessary material things who have been looking after, and "seeking first the kingdom and his righteousness," as Jesus did. Because of putting Kingdom interests first, missionaries, pioneers, circuit and district servants, along with over a thousand persons in Bethel homes, all full-time ordained ministers of Jehovah's witnesses, can gratefully confirm that fact. —Matt. 6:33.

FIRST "SEARCH OUT"

⁹ Giving his direct instructions now for working in the field, Jesus described what

to do when the publisher of good news arrived at his territory: "Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave." (Matt. 10:11) The first thing to do in making new witnesses was to "search out who in it is deserving." Deserving of what? Deserving of the great privilege and benefit of having these servants of the Most High stay in their home and of listening to them when they explained the divine message of salvation that they were bearers of! Kind acceptance of the message of salvation brought by the apostles and true hospitality shown them because they were God's servants made a person deserving of such a privilege in the eyes of God and Christ. Of these, Jesus said: "He that receives you receives me also, and he that receives me receives him also that sent me forth. He that receives a prophet because he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward."—Matt. 10:40-42; 25:34-40.

¹⁰ 'Search out who is deserving' was Jesus' command. How does one search out people deserving of being preached to about God's kingdom, His good news? You cannot tell it by looking at them. Deserving or not deserving depends on what goes on in people's minds. So unless you can ascertain what is in their minds, you will never find out if they are deserving or not. How does one make a person reveal what is in his mind? That is not so difficult as you may think at first. Actually, you do it every day. If you want to know what is in a person's mind about the weather, about the latest car models or about world politics, all you have to do is to start speak-

8. When does Jehovah not feel obligated to look after our material needs in particular?

9. What is it that makes a person deserving of receiving God's message?

10. How does one search out deserving persons?

ing to that person about the subject you choose and you will normally find that he opens his mouth and lets you know what is in his mind on that particular subject. Likewise, if you want to know if a certain person is one of the deserving ones Jesus told his followers to search for, you must start talking to him about God, Christ Jesus and his kingdom and you will learn what he thinks and whether he is deserving of being preached to or not. The only way deserving ones can be searched out is by talking to people.

¹¹ In harmony with this counsel of Jesus on witness-making, the apostles and the other early Christians were not of the opinion that one's religion is a private matter and should not be discussed with others. Following in their Master's footsteps, they talked to others about their beliefs; and consequently when the apostles came to a city where the good news had not been preached before, they would go to the market place and the gates of the city where people gathered to hear news anyhow. Among the people in such places the apostles would start searching out persons deserving to be preached to about the good news. It was not hard to strike up a conversation and then bring in the subject of the Kingdom, whereafter the deserving ones could quickly be found. A typical example of such a case is related to us in Acts, chapter 17. Paul had been preaching in the market place in Athens and then he was taken to Mars' Hill, a place where he could explain his teachings to the philosophers assembled. When he had given a witness about the supremacy of Jehovah God, about Christ Jesus, the day of judgment and the resurrection, a typical reaction took place: "When they heard of a resurrection of the dead, some began to

mock, while others said: 'We will hear you about this even another time.' Thus Paul left their midst, but some men joined themselves to him and became believers." These last ones mentioned were the deserving ones, and they would invite the apostles to stay in their homes just as Aquila and Priscilla invited Paul to stay with them while at Corinth, and just as Lydia of whom Luke reports: "Now when she and her household got baptized, she said with entreaty: 'If you men have judged me to be faithful to Jehovah, enter into my house and stay.' And she just made us come."—Acts 17:32-34; 18:1-3; 16:15.

¹² It was not only in public places that the preaching was done, but deserving ones were also searched out by preaching from house to house, as Jesus' further words show: "When you are entering into the house, greet the household; and if the household is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you." (Matt. 10:12, 13) Luke 10:5 gives the exact wording of the greeting Jesus wanted them to use: "May this house have peace." This was a common greeting of that day. It had reference to the peace and prosperity coming from God; it implied a wish of welfare; and when we consider the good news the apostles had come to bring about peace with God through Christ Jesus, it was a most appropriate greeting. Now, upon learning of the purpose of the visit, it was up to the family of the house to show if they were deserving of the realization of the good wishes or not. If the house proved to be deserving, the apostle would obey Jesus' instruction and 'let the peace he had wished it' on entering the house 'come

11. Why could the apostles not consider religion a private matter that should not be discussed with others, and what is the typical reaction met with when witnessing?

12. Why was the greeting of wishing peace appropriate for the disciples of Christ to use in the door-to-door work in those days, and how could they 'let peace come upon a house'?

upon it' by explaining the good news in detail. The searching out of deserving people in this way, however, was only the first of three general steps that must be taken to make a witness of Jehovah. It was like carefully searching out the raw material to work on.

FURTHER STEPS

¹³ The work of the disciples of Christ has also been termed a work of reconciliation. Since Adam and Eve's rebellion against God there has been enmity between God and this world, but the good news the followers of Christ brought was news of peace with God through the Mediator Christ Jesus. By having accepted Jesus as the Mediator between God and man and dedicated themselves to God through him, these first Christians out of all people had become reconciled to God and were at peace with him, and by their greeting they wished the same peace to come to all deserving persons. Paul expressed it this way: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" With that purpose in mind they entered people's homes. For the deserving ones this would mean the beginning of an education that would lead to dedication and complete peace with God.—2 Cor. 5:20.

¹⁴ Reconciliation to God and peace with him means dedication to do his will through Christ Jesus, and that, in turn, is something resulting from exact knowledge about God's purposes. Exact knowledge cannot be gained in the course of a single call; it requires time. For deserving persons to become witnesses of Jehovah

and enjoy peace with God, they had to have the truth of Christ and his kingdom explained so thoroughly to them that it would make a deep and lasting impression on their minds and even conquer their old religious ideas, whether these were purely heathen or came from the corrupt Jewish religion. The goal was that such persons should be brought to the point of understanding God's purposes so well that they would want to dedicate their lives to serve him. An educational work of such a kind takes time, and that is why Jesus instructed publishers to "stay" with the deserving ones as a second step required to make witnesses. (Matt. 10:11) If a publisher was invited to stay and live in the home of deserving persons, then, of course, he would stay with them and he would spend much time teaching them. But he could also stay with people in whose homes he did not actually live by calling back on them repeatedly and thus spend much time with them preaching to them.

¹⁵ Still another step was required in this work of making witnesses. It was not enough for the teacher to stay with the deserving persons for a while, calling back on them. For the minister to obey the commandment to bring peace to deserving people a regular Bible study in the homes of such people was inevitable. The reason why this could not be avoided is that it was not the publisher of the good news who actually made a disciple of Christ or a new witness of Jehovah. Even if we read that Jesus and the apostle Paul "made" disciples, they were the last ones to take the honor for it. Jesus said: "What things I have seen with my Father I speak." Paul recognized God as the real Maker of the new nation by referring to a gardener's work, saying: "I planted, Apollos watered,

13. Why has the witness-making work also been termed a work of reconciliation?

14. (a) What does it require for a deserving person to become reconciled to God? (b) What is the second step in making witnesses, and how can it be taken?

15. What further step is required to make a witness, and who really is making the new witnesses?

but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow. . . . For we are God's fellow workers. You people are God's field under cultivation." That means that the publisher was only being used to plant God's Word of truth into the hearts of deserving persons. Consequently, even if the servants of God received the commandment: "Go therefore and make disciples," they were not just to speak their own word when they stayed with people of good will, but they were expected to let Jehovah speak through his written Word, the Bible, just as Jesus quoted the Bible all the time. Only by let-

ting God himself speak to them through his Word could the deserving persons get that lasting impression made on their minds; only so could his Word be planted deeply into their hearts so it would bear fruit. A Bible study with the deserving ones was thus the third step in the chain of production taught by Jesus to make witnesses of Jehovah. Only by this last operation, the Bible study, could the deserving people receive the peace enjoyed by the true Christians.—John 4:1; Acts 14:21; John 8:38; 1 Cor. 3:6-9; Matt. 28:19.

¹⁶ These, then, were the instructions given by Jesus to his followers for making witnesses by the door-to-door preaching method. Three definite steps are discernible: The deserving ones must be searched out by being talked to first; time must be spent with them preaching; and they must be helped to gain the peace that comes from being reconciled to God through ded-

ication, which, in turn, cannot take place without a diligent study of God's Word. The three steps are like operations in a production chain. If any one of the operations is not given due attention, the product will suffer, but if the material is right and the working instructions are followed, a perfect product may be expected.

¹⁷ Making witnesses after this method may seem a long and weary process, and it is true that it does take time and diligent work to bring forth just one new witness after this method today; but it is the best and fastest method there is. Jesus used it himself in training his followers

and he was an expert in this field. There can be no short cuts. Jesus was a practical worker; he used practical wisdom. If there had been an easier and faster way for his followers to do their work, he would surely have told them. The fact that he did not shows that there is none. By following this counsel his disciples made uncounted thousands of witnesses of a quality so fine that even today the term "early Christians" is associated with unswerving loyalty to the most lofty of principles in the face of the severest persecution. They 'filled Jerusalem with their teachings' and "upset the inhabited earth"; they influenced the course of mankind to this day. A remarkable result indeed of a teaching campaign, and a good reflection of the efficiency of the methods used! How efficient is that same method in the twentieth century, the age of mass production?—Acts 5:28; 17:6.

17. Is there not an easier and faster way of doing the witness-making work? How efficient did this method prove to be in the days of the early Christians?

ASK FOR THE NEXT ISSUE

- At this time when world peace conferences have failed to produce real security, many ask, Will peace ever come? The answer is Yes! But for you to receive its benefits, you must know what God requires, because he is the one who gives peace. Do not miss the articles "The Seeking of Peace" and "The Pursuit of Peace" in the next issue.
- Is there a purgatory? Millions of persons pay over hard-earned money to have masses said on behalf of those they believe to be there. Does the Bible teach this? See the next issue.

16. In summing up, what does it take to make a witness the way Jesus taught it?

"Prove yourselves my disciples"



"My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples."—JOHN 15:8.

THE success of a worker is measured by his production, by its quality, its quantity or by both. Measured by the fruits of his work, Jesus must be said to have been an exceedingly successful worker, whose skill was shown as well in quality as in quantity. Both were startling. When he started out making over peoples' minds to make them his followers, he was all alone, being the first of a new kind of witnesses of Jehovah, those with a heavenly calling. Of course, there was John the Baptist, who had prepared the way for Jesus, but John did not get to belong to the new nation of spirit-begotten members, and even his disciples who came to Jesus to follow him had to be made Christian witnesses of Jehovah by Jesus first. In this latter regard, at least, when Jesus began his work, he was all alone.

² Three and a half years later, on the day of Pentecost, not long after Jesus had been killed on a torture stake, we find the apostle Peter addressing a big crowd of people. Many of these people had heard Jesus' sermons in the past, and his message had already been deeply impressed on their minds. Some had thought that Jesus was the Messiah, but now they were uncertain, since he had so suddenly been killed as a criminal. On this occasion Peter explained to these people, under influence of God's spirit, how the prophecies had been fulfilled by what had taken place.

1. How can we say that Jesus was alone in his work when he began making witnesses, and how must his abilities be measured?

2. How many new witnesses did Jesus make during his three and a half years of ministry, and what prophecy did Jesus give about the work of his followers?

When they understood why Christ had to die and learned that it would be now proper for them to make a dedication to God through Jesus Christ if they wanted to be on Jehovah's side, promptly three thousand people had themselves baptized in Jesus' name that same day. Some days later the figure

was brought up to 5,000, the record shows. All these Israelite believers were indirectly the fruits of Jesus' work during the previous three and a half years. But there must have been thousands more, because, as the record says later, "believers in the Lord kept being added." Furthermore, many had been baptized with John's baptism during Jesus' ministry; so there is basis for believing that many more than the 5,000 mentioned by number in Acts 4:4 as baptized in Jesus' name were made witnesses indirectly because of Jesus' preaching. As Jesus had said: "Unless a kernel of wheat falls into the ground and dies, it remains just one kernel; but if it dies, it then bears much fruit." (John 12: 24) By dying faithful, what fruitage Jesus produced! However, when speaking about his followers, Jesus said: "Most truly I say to you, He that exercises faith in me, that one also will do the works that I do, and he will do works greater than these." How should we understand this?—John 14:12.

³ It is hardly to be expected that any imperfect individual should ever be able to compete with the Master and break his record in witness-making. If a witness of Jehovah were placed in a territory with no other witnesses, most likely there would not be anything near the 500 witnesses Jesus met with in Galilee after his resurrection or even the 120 who remained in Jerusalem after his ascension. (1 Cor. 15: 3-6; Matt. 28:16-18; Acts 1:15) Neither would that personal increase be the ful-

3. How must we understand John 14:12?

fulfillment that Jesus' words require. Rather, his words at John 14:12 are a prophecy spoken by the Great Prophet, and at the latest they must find their fulfillment now in this "time of the end" as long as the ingathering work is still going on. So the proper understanding must be that his words were spoken particularly about his followers living now, not as individuals, but as a society of people working harmoniously together to do the works he gave his followers to do. It is as such society that his followers today fulfill the prophecy.

⁴ On the occasion of the international assembly of Jehovah's witnesses in New York city in the summer of 1953, 4,640 persons were baptized on one day. In Nuremberg and Berlin, Germany, at the assemblies of Jehovah's witnesses held in these cities simultaneously in August, 1955, 5,203 persons were baptized on two days, and at the international assembly of Jehovah's witnesses in New York city in July, 1958, 7,136 were baptized on one day. That is considerably more than were ever baptized on any one occasion in the days of Jesus and the apostles as far as the records show. During the last ten years Jehovah's witnesses have increased from 283,532 publishers world-wide in 1948 to 717,088 in 1958, or 211 percent, which proves that Jehovah's witnesses of today fulfill the prophecy of Jesus. They have far greater results and are carrying through the witness-making work as he taught it on a much larger scale than ever before in history, and the end has not come yet. All this drives home one point very clearly: If Jesus was so productive, and even more productivity is expected of the congregation of true Christians today, how much productive work is then to be expected of the individual members of that congrega-

tion? It proves that the time is here when Christ Jesus expects his followers to be able to show fruits of their works individually.

THE SECRET

⁵ What is the secret behind the spectacular progress of Jehovah's witnesses that has given them the name of relatively the "fastest growing religion"? Is it because it is such an "easy" religion, which people like to join because they can do what they please and still get their consciences soothed? Is it because people are being paid to join in the work of Jehovah's witnesses so that they have a material advantage from it? Is it because people are driven by fear to become Jehovah's witnesses after having heard the message about the coming battle of Armageddon? These and other reasons have been suggested by people who do not understand why Jehovah's witnesses increase so rapidly everywhere. The answer is that the work Jehovah's witnesses do is a revival and continuation of the witness-making work Jesus started on earth about 1,930 years ago and which proved to be so successful then. It is done in obedience to divine command and as a fulfillment of prophecy, and it is thus under guidance and support of God's holy spirit or invisible force. That is the most important secret behind the rapid increase of Jehovah's witnesses in this generation.—Matt. 24:14; 28:19, 20; Isa. 60:1-22.

⁶ But there is also a more tangible, technical reason, and that is the fact that the Witnesses have taken Jesus' words "Follow me" very literally also as far as preaching methods are concerned. They have taken great care in copying as exactly as possible the method used by their

4. What proof do we have that Jehovah's witnesses fulfill the prophecy of Jesus at John 14:12, and how does this prophecy affect us as individuals?

5. What is the most important secret behind the growth of Jehovah's witnesses?

6. To what other reasons can the success of the Witnesses be attributed?

Head and Master Worker, Jesus Christ, when he was on earth doing the same work. They have listened to his instructions on how to do it, as described, among other places, at Matthew chapter 10. Add to this the fact that Jehovah's witnesses also carry the same message as Christ Jesus did, the message of God's kingdom as a real government to exercise literal dominion over mankind and to solve its problems, and you know why the Witnesses have such wonderful results, and equally so on both sides of the Iron Curtain.

Jehovah's witnesses have not tried to make any short cuts in doing their work as if they would know better how to do it than the Master himself. They do not praise him as the wisest man who has ever walked on this earth and then spurn the counsel he gave. They do not think that his working methods are outdated in this age of mass production. As true Christians they have followed their Master also in the preaching work from door to door, sharing with him all the reproach, ridicule and persecution this brings, even among people calling themselves Christians. But they have also shared with him the wonderful fruits in the form of hundreds of thousands of deserving persons found over the years. Obedient to the instructions of their Great Teacher, they have stayed with such people, calling back on them repeatedly to bring them the peace with God that they wish them with all their hearts

and doing so by studying God's Word, the Bible, with them in their homes. During the year 1958, Jehovah's witnesses were conducting such Bible studies in 508,320 different homes all over the world with one or more participants at each study for a longer or shorter period of time. The fruits of all this work, the adding of an average of 43,000 dedicated Christian witnesses to their ranks every year for the last ten years, proves that Jehovah God has approved of their working methods and has blessed the planting and watering of the seed of His Word sown in the hearts of deserving persons. Jehovah's witnesses do not take the honor for this. The wonder-making message they bring is not their

invention, and the method by which they plant it into the minds of people is not theirs either. So all honor goes to Jehovah God, who taught them through Christ Jesus and who also makes the seed



7. (a) By what viewpoints and by what acts are Jehovah's witnesses consistent with their claim to be followers of Christ? (b) What are some of their results of following in Christ's footsteps? (c) Who gets the honor for the fruit yielded?

grow. It is He who is building a New World society.—John 15:1.

QUANTITY VERSUS QUALITY

⁸ One of the characteristics of the true congregation in the “time of the end” is that of increase. True Christians are therefore interested in quantity, but not at any price, not at the cost of the quality. In many countries Jehovah’s witnesses could show much larger numbers if they would accept and baptize all the people who want to be accepted and baptized by them; but, because of not having properly made over their minds by means of Bible study, they are not counted as Jehovah’s witnesses until they have given proof of really having adopted the way of thinking that is in harmony with God’s Word and have become active ministers. In fact, it is not known how many people believe as Jehovah’s witnesses do. All who are counted as Jehovah’s witnesses are active preachers of the good news meeting the Biblical standard of morals, since an inactive Christian or one not meeting the standard is not a Christian at all. He is not a witness for Jehovah. Of course, the same Biblical standard must be met in every country of the world. When Paul learned of a case of moral breakdown in the congregation of Corinth, he disfellowshipped the guilty Christian from the congregation and did not allow him to be accepted back again until proof of a complete change of mind and action had been given. Quantity was not of greatest concern to Paul, although he was interested in increase; quality was more important. It should never be forgotten that Christians are made by changing the minds of people

and that, in turn, will invariably change their pattern of conduct.—Rev. 7:9, 14, 15; 1 Cor. 5:1-5; 2 Cor. 2:6, 7; Rom. 1:13; 12:2; Eph. 4:22-24.

⁹ For various reasons the churches of Christendom are also interested in increase. Most of them believe in bringing God’s kingdom to mankind by influencing the politicians of this world, and that requires the kind of power that great numbers of voters can give, politically and financially. Especially the Catholic Church is known to use her adherents to sway the ballot the way she wants. This takes quantity and not necessarily quality; devoted church supporters, but not Bible Christians. So in making her adherents the Catholic Church was never particular about really making over the minds of people to uproot paganism and put Christian beliefs in its place. On this subject French professor Louis Réau says in Volume I, page 50, of his work *Iconographie de l’Art Chrétien (Iconography in Christian Art)*: “In order to overcome paganism so firmly rooted in the ancient world, the Church of Christ [i.e., the Roman Catholic Church] had to choose between two methods: abolish or replace, destroy or supplant. Following her very safe political and psychological instincts, she chose the latter. It is, to be sure, very dangerous and nearly always ineffective to make a frontal attack on ancient beliefs and to root them out by force, whereas it is relatively easy to replace them by new beliefs and practices, provided they respect the ancestral customs and perpetuate them under another name. . . . This process of substitution, which did not always immediately result in the deep conversion of souls but

8. (a) To what extent should Christians be interested in increasing their number? (b) On what conditions may Jehovah’s witnesses accept others as witnesses? (c) How did Paul show that quality is more important than quantity?

9. (a) What is one obvious reason for the churches of Christendom to be interested in more members? (b) What proves that from the beginning the Roman Catholic Church was never interested in seeing to it that her adherents became truly converted to Christianity, and why was that so?

which facilitated considerably the rapid Christianization of the pagan world, applied equally well to: *beliefs . . . ; places of worship; religious holidays . . . ; and finally, iconography.*"

¹⁰ Today the various churches of Christendom still make disciples their own way. They make them by sprinkling newly born babies with water in a so-called baptism ceremony, after which they are counted as members of their churches. Or, as in the past, they recognize grown-up persons as Christians without having made over their minds first and rid them of heathen ideas so that they can serve God intelligently and please him, and without having taught them the Christian standard of morals. Consequently, millions of Roman Catholics are still believing in witchcraft and still living in open polygamy without knowing that such things are against God's commandments and without the church's doing anything about it.

¹¹ No attempt has been made by the clergy of Christendom to make real Christians out of their church members by following the example of the one they say is their Master and Teacher. They have not visited their parishioners, calling on them home after home as Jesus instructed, teaching God's Word to the millions who for some reason never come to a church building. The method used has been that of sounding church bells to have people come to them, thereby often reaching just a small percentage of the population. According to the records of the Lutheran World Council at Geneva, only 14 percent of the Lutherans in Britain, between 5 and 13 percent in Western Germany, 2.7 percent in Norway and 1.03 percent in Swe-

den go to church regularly. Norway and Sweden are almost a hundred percent Lutheran. Social work, public meetings, conferences, revivals, bazaars and advertising have been employed to try to make people interested in religion and come to the churches; everything has been engaged in but the one method Jesus taught: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually." (Matt. 16:24) But the clergy have not followed Jesus Christ, the Right Shepherd. Their short cuts in making disciples remind one of those who were called "thieves and plunderers" by the One who remains the Expert in making Christian disciples: "Most truly I say to you, He that does not enter into the sheepfold through the door but climbs up some other place, that one is a thief and a plunderer. But he that enters through the door is shepherd of the sheep. All those that have come instead of me are thieves and plunderers; but the sheep have not listened to them. I am the door; whoever enters through me will be saved and he will go in and out and find pasturage. The thief does not come unless it is to steal and slay and destroy. I have come that they might have life and might have it in abundance. I am the right shepherd." —John 10:1, 2, 8-11.

AN INFERIOR PRODUCT

¹² All that Christendom can show is a big number of people, and that does not impress Jehovah at all, because as Christians they are a counterfeit product. They have not been brought forth by having their minds made over; they are not a product of his spirit, his message or his working procedure, so they are bound to be a false

10. How do the churches make adherents today, and with what consequences?

11. (a) What methods have the clergy preferred in working among their adherents? (b) In not following Jesus in going about their work, whom do they remind us of?

12. (a) How can it be claimed that the members of the churches of Christendom are a counterfeit product as Christians? (b) What proofs are there as far as the Catholics are concerned?

product. Their minds are not like those of the true Christians taught by God through his Word who "attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ," but they are like "babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of craftiness in contriving error." Their minds, untrained in Christian thinking, are left easy prey for all kinds of unscriptural philosophies so that millions have become atheistic Communists in the Catholic countries behind as well as in front of the Iron Curtain.—Eph. 4:13, 14, 20-24.

¹³ The Protestants put out just as false a product. When they are put to the test they also resign from their churches and abandon the Christian principles like the 20,000 people in Leipzig in the German Democratic Republic who resigned from the Lutheran Church within a period of just two years because of communistic propaganda and pressure, as reported by the Berlin paper *Telegraph-Wochenspiegel* of December 14, 1958. In the same part of Germany, so-called Christians subject themselves and their children to communistic atheistic ceremonies to the exclusion of the ceremonies of their own church. According to information given by Bishop Dr. Dibelius and reported by the *Telegraph-Wochenspiegel* of November 2, 1958, "in a city, 'not at all far from Berlin,' of 20,000 inhabitants, out of 200 children having finished school, only three will get confirmed this coming spring. The parents of the rest of the Evangelic children did not have the courage and the strength any more to resist the pressure with which

the participation in the atheistic youth dedication is demanded."*

¹⁴ The method Jesus prescribed does not bring forth that kind of fruits. His working methods are in harmony with the God-given law for reproduction as we can observe it in nature and as recorded at Genesis 1:11-13, 20, 21, 24, 25. Everything, namely vegetation, beast and man, must bring forth "according to its kind." Before knowing the actual application of that law expressed by Jehovah, Adam may have wondered what the reproduction might develop into. But he was not left wondering very long. The application manifested itself clearly: Lions got lions, dogs got dogs, monkeys got monkeys, and so forth. It was always the same. Without exception they all reproduced their own kind. In bringing forth fruit of a spiritual kind, Jehovah's witnesses are subject to that same law and they too must reproduce 'according to their own kind.' When they have sown the seed of God's Word, and they observe things develop as minds of others are made over when they study the Bible with deserving persons, they never have to wonder what is going to come out of all this. It will certainly not be a Communist, or a Catholic, or a Protestant! In due time the fruit borne will be a genuine, uncompromising witness of Jehovah, just as they are themselves. By his own wonderful method of making new witnesses to the honor of his name, Jehovah has secured the perpetuation on earth of that very first genuine kind of witnesses of his from Bible times.

* In the German democratic Republic, the Communist government has instituted an antireligious ceremony by the name of "youth dedication" to substitute for the so-called Christian confirmation as carried out by many churches in Christendom, so as to draw the youth away from the churches, and this evidently not without results. Jehovah's witnesses do not observe the un-Biblical confirmation of the churches, neither do they nor their children participate in any "youth dedication" in any country.

13. What shows that the Protestants are likewise a false product as Christians?

14. (a) How does the principle of the law of reproduction come into play in the witness-making work? (b) How do we know that there must be witnesses on earth today similar to the ones of Bible times?

By this spiritual reproduction, such Bible witnesses are here on earth still today, just as sure as we are the natural children and the physical expression of our forefather Adam, or his "kind." Of necessity, therefore, in keeping with the same law of reproduction, the leaders of false religion, past and present, must accept for themselves the words of Jesus: "Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves."—Matt. 23:15.

¹⁵ "The kingdom of God will be taken from you and be given to a nation producing its fruits," Jesus said to the scribes and Pharisees. To his followers he said: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." Jehovah's witnesses have a keen desire to be the nation that

15. (a) Why could Jehovah's witnesses never adopt the working methods of the clergy? (b) What will their preaching work eventually lead to?

Pursuing my Purpose in Life

As told by Olaf Olson

ONE evening in 1932 when I was going to my room in a boardinghouse I stopped to visit with a friend. As we were talking I picked up a booklet entitled "Hell" that was lying on his dresser. He asked me if I would like to read it, so I

produces the fruits of the Kingdom of God, and, therefore, they could never adopt the slipshod working methods of the churches of Christendom. They must prove that they are Christ's disciples, and they can do that only by the fruits they produce, both in quality and in quantity. So regardless of what anybody else does, they must continue to walk carefully in his footsteps, carrying on their witness-making work exactly the way he taught them, searching out deserving persons, calling back on them to study God's Word with them, making their minds over, thereby bringing forth the same kind of Christian witnesses of Jehovah that Christ Jesus and his apostles made. As to the eventual outcome of all this, Bible prophecy leaves no doubt. The presence of so many true Christians in the world, all preaching God's kingdom as man's only hope, will force an issue that makes Jehovah God dispose of all the rotten fruit of false religion.—Matt. 21:43; John 15:8; Matt. 7:15-20.

took it with me. I wanted to know what it had to say about that place. Later, after a man had come to the barbershop wanting to trade some of the same kind of booklets for a haircut, I sent to the Society for more of the books; it was just what I was looking for. One day my aunt, a devout Lutheran, came over to see what this was all about, but I was able to defend with the Bible the things I had learned. And when I went to visit the home preacher to ask him some questions, I was convinced more than ever that they were not teaching the truth.

Not knowing any congregation of Jehovah's witnesses, I had no chance to get instructions, but I started out to preach the best I knew how. It was not long before I called at a door where the lady asked

how I happened to be working in her territory. "Territory?" I said. "Lady, all I am trying to do is find somebody that wants to read these books." The sister suggested that I arrange to go to the meetings of Jehovah's witnesses in St. Paul, Minnesota, which was a hundred miles away, to get instructions; so I went.

At the meeting I met two pioneers who suggested that I fill out a pioneer application and ask the Society for territory near my home. In addition to doing that I fixed up my car so I could sleep in it when working rural territory. Arriving home, I found that my assignment from the Society and literature supplies had already arrived; so I was ready to pursue my purpose in life as a pioneer. That was in 1933, but not until August 9, 1934, did I have the opportunity to be baptized. Two days after my baptism I joined company with two young brothers in Michigan, and that fall we worked our way south to the Gulf of Mexico, witnessing in Wisconsin, Kentucky, Mississippi and then in Louisiana. We had a grand time.

In the spring I was back in upper Michigan, and that summer I was arrested for the first time in my life—for preaching God's Word. I lost the case and had to serve ten days in the county jail. I enjoyed the rest, and took advantage of the time to read and preach.

The next year as I began to move south, notice was received of an assembly in New Jersey; so I picked up some friends in Chicago and we made the trip together. From there I went on to Alabama, Kentucky and then to Evansville, Indiana. There was plenty of territory to cover and I was willing to serve.

In 1937, at the convention in Columbus, Ohio, I heard about the "flying squad." I was ready to go, but I hoped the Society would assign me to a city in Kentucky, since I had only summer clothes. Instead,

the assignment came for Milwaukee, Wisconsin. When I arrived in my new assignment in November the snow was flying—and me with only summer clothes. But Jehovah has promised that if we seek first the interests of his kingdom, he will see that we have the necessities of life, and the very day after my arrival the good sister where I parked my trailer took me to a store and bought everything I needed in warm winter clothes. In January it got so bitter cold that I had to take the trailer and park it in the street in my territory so I could go warm up in it now and then when the people would not let me in. The quota was 150 hours of field service a month with the phonograph, so I could not afford to miss a day. I stayed in Milwaukee about two years; then in 1939 my assignment was changed to Chicago.

In 1940, a year of intense persecution, I was a regular pioneer in Bloomington, Illinois. Mob violence broke out everywhere. The people went mad; everybody saw red or fifth columnists. At that time I had part in circulating a petition for freedom, along with the booklet *Judge Rutherford Uncovers Fifth Column*. Besides that, I fought three months in court to establish the right to distribute Bible literature on the streets. In a short time I was sent to Lake Forest, Illinois, where the fight for freedom of worship continued. Not everyone appreciated the Kingdom message, and when someone complained the police would pick me up, but most of the time they took me back to the territory. I stayed there until the territory had been covered four times, and then took up another assignment.

It was in 1942 that I heard of Gilead School, and by the fall term in 1943 I was there as a member of the second class, following the Minneapolis assembly. Going to school with such a large group of

brothers and sisters was like living in a new world.

After graduation from Gilead, while waiting for a visa for Colombia, I was sent to Chicago to witness. In July, 1945, the Society called me to Brooklyn to work until December, when all my papers were ready for me to travel. Nobody there seemed to know very much about Colombia, but missionaries already working in the country did provide some helpful information.

On December 20, 1945, I arrived in Bogotá, Colombia, and a room was waiting for me in the missionary home. The very next day I went along with one of the missionaries to learn how to preach to the Colombians in Spanish. The day after that I worked alone. At first all I could do was show the book to the people, tell them the price and let them look at it, and many of them accepted the literature. I found that the best way to learn the language was to be with people who did not understand English. Each day as I listened to them I could understand a little more. The first year was the hardest, but then I was able to make more back-calls and conduct home Bible studies. After two years I really began to feel at home in my assignment. If I had kept thinking about the country I had left, I would not have been happy, but I made up my mind to live both bodily and mentally in Colombia, to make friends with the brothers and sisters in the truth there, to keep my life filled with the ministry, and my assignment soon became home to me.

After sixteen months in Bogotá I was sent to Barranquilla on the northern coast, May 4, 1947. A few missionaries were here before I arrived and there were already four publishers. By September of the next year, when we moved to another home in

the center of town, we had thirty publishers. Before long we had to move to a house that had a hall large enough to accommodate two hundred persons. Even this became too small, so another unit was started. The increase continued, and soon two walls had to be removed for more space and a third unit was organized. We have had many assemblies here in Barranquilla and they have contributed much to the growth of the work. Hence, by January, 1959, there were seven units here, with a total of more than five hundred publishers, and plans to begin two new units soon. There are many of Jehovah's "sheep" here, and we are grateful that he sent us to help to find and feed them.

Yes, it takes work, but it is worth it and is an incomparable blessing to see people who never had a Bible before learn about God and his purposes and make a dedication to him and then start out to teach others about it, perhaps going on to privileges of service as a pioneer, special pioneer and then looking ahead to Gilead.

Jehovah has provided well for us, so that we are able to devote all our time and effort to the field ministry, making back-calls, conducting home Bible studies, training new publishers, organizing congregations, assisting the brothers and seeing that the work moves ahead. It is a joy to see theocratic expansion in Colombia, with seventeen missionaries, one hundred and twenty local pioneers, and twenty-nine congregations, with a total of over a thousand publishers.

We rejoice, too, as others come to Colombia to join us in preaching here where the need is still great. Ten of the thirteen million population are still waiting to hear the good news of Jehovah's kingdom. Would you like to be among those coming to tell them?

"Your Will Be Done On Earth"



Serial Part 27

According to the eleventh chapter of Daniel's prophecy, Jehovah's angel foretold that the empire of Alexander the Great would, after his death, be broken up into four Hellenic or Greekish empires under four of Alexander's generals. The line of kings from one of these generals would become the "king of the north" because of ruling from north of Jerusalem. The line of kings from another of these generals would become the "king of the south" because of ruling from south of Jerusalem. Fulfillment of the prophecy proves that the "king of the north" was at first the line of kings ruling from Syria as descendants of General Seleucus Nicator, whereas the rival "king of the south" was initially the line of kings ruling from Egypt as descendants of General Ptolemy Lagi. In 187 B.C. the king of the north became represented in King Seleucus IV of Syria. In his day Ptolemy VI Philometor of Egypt became representative of the king of the south, and had the backing of the growing power of Rome, Italy.

⁴⁸ The king of the north, Seleucus IV, needed money to pay on the heavy fine owed to Rome as one of the penalties from his father's defeat at Magnesia. Wealth was said to be stored up in Jerusalem's rebuilt temple or sanctuary. Onias III was the Jewish high priest at the time. To get his hands on money, Seleucus IV sent his treasurer Heliodorus to plunder Jehovah's temple. Heliodorus himself wanted to ascend the Syrian throne as king of the north. So he murdered Seleucus IV. But Eumenes and Attalus, the kings of Pergamum, blocked the murderous Heliodorus and had the brother of the murdered king placed upon the throne to become Antiochus IV.

⁴⁹ For fourteen years the new king had lived at Rome as a hostage. He reigned for about twelve years (175-163 B.C.) and was surnamed Epiphanes. This is a shortening of the title that Antiochus IV gave himself on coins that he had struck, namely, *Theós*

48. How did this king of the north come to fall and not be found, and who succeeded him?

49. What surname did the king of the north now assume, and what was this interpreted to mean?

Epiphanés. This name means "God Manifest," that is, the god that appears or reveals himself. The Egyptians translated this inscription as "God who comes forth," that is, coming forth like the blazing sun, Horus, on the eastern horizon. The Egyptians thus identified King Antiochus IV Epíphanes with the triumphal, appearing god.

⁵⁰ He tried to show himself mightier than Jehovah God. He tried to Grecize or Hellenize Judea and Jerusalem. He put High Priest Onias III out of office. For a bribe he put the high priest's brother Jesus into that high office, in order to further the Hellenizing of the Jews. He went to the extreme of trying to eradicate the Jewish religion, the worship of Jehovah God. In defiance of their God he rededicated the temple that had been built by Governor Zerubbabel and assigned it to the Olympian Zeus or Jupiter. The rededicated temple's high priest was Jesus, who Grecized his name to Jason. On Chislev 15 of the year 145 of the Seleucid era, or in December, 168 B.C., a pagan altar was erected on top of the great altar of Jehovah in the temple courtyard where Jehovah's daily burnt offering used to be offered. Ten days later, or Chislev 25, a sacrifice was offered on the pagan altar for the first time. (1 Maccabees 1:54-59) It was of-

50. How did Antiochus IV Epíphanes try to show himself mightier than Jehovah God?

ferred to Zeus of Mount Olympus in Greece.*

⁵¹ This desecration of the sanctuary of Jehovah led to the Jewish uprising under the leadership of the Maccabees in 167 B.C. For three years Antiochus IV Epiphanes waged a bitter war against them and proved himself no god in comparison with Jehovah. In 165 B.C., on the exact anniversary of the desecration of the sanctuary, Judas Maccabeus, the leader, rededicated the temple to Jehovah and the festival of dedication (Hanukkah) was established. (John 10:22) The sacrificing of the daily or continual burnt offerings was renewed. However, in 161 B.C. the Maccabees made a treaty with Rome, the first of theirs on record. It was not till 104 B.C. that the Maccabees established a kingdom, when Aristobulus I assumed the title of king. In the years to come there were difficulties. Finally Rome was called to interfere. The Roman General Gnaeus Pompey came down from the now Roman province of Syria and began a three-month siege of Jerusalem and took the city in the mid-summer of 63 B.C. He is said to have entered the sanctuary, even the Holy of Holies of the temple. He appointed Hyrcanus II to be high priest at the temple. In 40 B.C. the Roman Senate appointed Herod the Idumean to be king of Judea. It was first in 37 B.C. that he captured Jerusalem and established himself as king to end the Maccabean rule.

⁵² Both Jewish and Roman Cath-

* See also Josephus' *Antiquities of the Jews*, Book 12, Chapter 5, paragraph 4; also 2 Maccabees 6:2.

51. To what did this desecration of the temple lead, and how did the Maccabean rule finally come to an end?

52. How do Jewish and Catholic commentators apply the rest of Daniel, chapter 11, but who, and by what prophecy, makes it certain that the identity of the king of the north must change from that?

olic commentators continue applying to King Antiochus IV Epiphanes as king of the north the rest of Daniel, chapter 11, down to its last verse (45). However, between verses 19 and 20 the identity of the "king of the north" changes from the line of Seleucid kings of Syria to Rome, the rising world power that had come to dominate the affairs of the Middle East. It is evident that the identity of the king of the north does not stay the same down to Daniel 11:45, for Jesus Christ referred to Daniel, chapter 11, to show that the identity must change and become very modern, even as modern as our twentieth century. Jesus gave a marvelous prophecy on the "time of the end" of this world and quoted from Daniel 11:31. This prophecy was given in the spring of 33 (A.D.), or 195 years after Antiochus IV died in 163 B.C.



⁵³ Jesus said to his questioning apostles: "Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains. . . . for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." (Matt. 24:15-21) Jesus was looking beyond his own day for Daniel 11:31 to be fulfilled, not back to the days of the Syrian Antiochus IV Epiphanes. At the historical fulfillment of Daniel 11:31 the king of the north is not Syrian or Seleucid. Hence after Daniel 11:19 a change in person and nationality of the king of the north must occur. Historical facts establish that the change began in the next verse, Daniel 11:20. The king now becomes Roman.

⁵⁴ Already before Antiochus IV Epiphanes, Rome was taking a dominant role in the affairs of the Middle East and dictating to Syria. Even this so-called "God Manifest" bowed to dictation from Rome. In his war with Egypt, Antiochus IV won. He had himself crowned as king of Egypt. Then the Roman fleet brought its ambassador Caius Popilius Laenas with the orders of the Roman Senate that Antiochus IV renounce his kingship of Egypt and quit the country. The Syrian king did so, but kept his hold on Coele-Syria, Palestine and Phoenicia. In 163 B.C. he died as a temple looter in Persia. After him there were many more independent kings of the Seleucid dynasty in Syria. But in 65 B.C. the Roman General Pompey the Great dethroned the last one, Antiochus XIII Asi-

aticus; and in 64 B.C. Syria became a Roman province. There definitely Rome took up the role of the king of the north. Before this king of the north Jerusalem fell in 63 B.C. The Egyptian king of the south was powerless to prevent it.

⁵⁵ The Ptolemaic dynasty down in Egypt held the position of king of the south somewhat longer. In 31 B.C. the decisive battle of Actium was fought, in which Egypt's Queen Cleopatra deserted the fleet of her Roman lover, Antony, to his defeat. The victor, Octavius, the grandnephew of Julius Caesar, then proceeded to the conquest of Egypt. In 30 B.C. Cleopatra committed suicide, and Egypt became a Roman province, subject to the new king of the north.

THE "PRINCE OF THE COVENANT" BROKEN

⁵⁶ In the battle for power Octavius finally came forth as the sole ruler of Rome and became the first Roman emperor. He turned down the titles of *rex* ("king") and *dictator*. Finally, in 27 B.C., by decree of the Roman Senate, he was styled Augustus. The Greeks translated this title as *Sebastós*, which means "Reverend One." (Acts 25:21, 25) To his acting as king of the north in place of the Seleucid dynasty of Syrian kings, Jehovah's angel refers in continuing the long-range prophecy on the contest between the north and the south: "Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle." (Dan. 11:20, *JP*) The "glory of the kingdom" of Augustus Caesar included the "beauteous land" of Daniel's people.—Dan. 11:16, *JP*.

⁵⁷ The sending of the "exactor" took

53. In his prophecy, which way did Jesus look for the fulfillment of Daniel 11:31, and so of what nationality did the king of the north now become?

54. How did Antiochus IV Epiphanes bow to dictation from Rome, and how did Syria finally become a Roman province, to mark definitely what change in the king of the north?

55. How long did the Ptolemaic dynasty last, and what did Egypt become?

56. Who became the first Roman emperor, and what does Daniel 11:20 say regarding him?

57. When was this "exactor" made to pass "through the glory of the kingdom," and what record does Luke make of this?

place in the year 2 B.C. The Christian historian Luke made record of this particular event in these words: "Now in those days a decree went forth from Caesar Augustus for all the inhabited earth to be registered; (this first registration took place when Quirinius was governor of Syria;) and all people went traveling to be registered, each one to his own city. Of course, Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city which is called Bethlehem, because of his being a member of the house and family of David, to get registered with Mary, who had been given him in marriage as promised, at present heavy with child. While they were there, the days came to the full for her to give birth. And she gave birth to her son, the firstborn, and she bound him with cloth bands and laid him in a manger, because there was no place for them in the lodging-room." —Luke 2:1-7.

⁵⁵ P. Sulpicius Quirinius, Roman senator, was the Roman governor of Syria twice, the first time about the death of King Herod the Great, who had reconstructed the temple at Jerusalem. This period of governorship was from 750 to 753 from the founding of Rome, or from 4 to 1 B.C.* The census or registration was not for merely learning the number of the population but for the purpose of taxation and conscription of men for military service. This particular census was one of the most important events that occurred during the

* See Zumpt's *Commentat. epigraph.*, II, 86-104; *De Syria romana provincia*, 97, 98; and Mommsen's *Res gestae divi Augusti*. Also *Dictionary of the New Testament* in the French Bible translation by Canon A. Crampon, 1939 edition, page 358. Compare also Werner Keller's *The Bible as History*, 1956 edition, pages 326, 327 (London ed.), pages 343, 344 (New York ed.), which tells that, according to a fragment of a Roman inscription discovered in Antioch, Syria, Quirinius had been Emperor Augustus' legate in Syria in the days of Saturninus the proconsul before the Christian era, and how Quirinius had set up his seat of government and his military headquarters in Syria at that time.

58. When was this Quirinius governor of Syria, and why was this registration one of the most important events of Augustus' reign, deserving of mention in Daniel's prophecy?

rule of Caesar Augustus as king of the north. It served to maneuver the carpenter of Nazareth and his wife Mary into going to Bethlehem, that Jesus might be born there in fulfillment of Micah 5:2. (Matt. 2:1-11) With good reason, then, Jehovah's angel included the important mention of this in the vision to Daniel, so as to aid us also in determining when the prophetic "king of the north" changed from Syrian kings of the fifth world power to Roman rulers of the sixth world power.

⁵⁹ Caesar Augustus set up the emperor's bodyguard known as the Praetorian Guards, which was later enlarged by his successor. He died in the forty-fifth year of his reign, on August 19, A.D. 14. This was comparatively a "few days" after his having the important registration taken during which Jesus the Son of God was born at the city of King David as his royal heir. Like an actor in a theater, Augustus had ruled well; and he was numbered among the Roman gods, and temples and altars were erected in his honor.

⁶⁰ The angelic prophecy showed that Augustus' successor also would have a close connection with the earthly life of God's only-begotten Son: "And in his place shall stand up a contemptible person, upon whom had not been conferred the majesty of the kingdom; but he shall come in time of security, and shall obtain the kingdom by blandishments [flatteries, RS]. And the arms of the flood shall be swept away from before him, and shall be broken; yea, also the prince of the covenant." (Dan. 11:21, 22, JP) The mysterious "contemptible person" here was Tiberius Caesar, the son of Livia. She became the third wife of Emperor Augustus; so naturally Tiberius be-

59. How was he, as king of the north, "destroyed, neither in anger, nor in battle"? And within a "few days"?

60, 61. (a) Who was the "contemptible person" that then stood up, and how did he become related to Caesar Augustus? (b) How had the "majesty of the kingdom" not been conferred upon him?

came the stepson of the emperor. Caesar Augustus did not want Tiberius to be his successor, for he hated this stepson because of his bad qualities. It was not willingly that the "majesty of the kingdom" was at last bestowed upon Tiberius. Augustus was forced to accept Tiberius as his successor to the emperorship only after every other hope had failed. How was that?

⁶¹ Emperor Augustus had no sons. His sister had a son Marcellus, but this nephew died. His daughter had two sons, Gaius and Lucius, and these Augustus appointed to be his successors. These also Augustus lost by death. He loved his dear stepson, Drusus, the younger brother of Tiberius, but this loved one died early, on September 14, 9 B.C. This left Tiberius, who was a capable general, in the position of the top-ranking soldier of the Roman Empire. It was in the year 12 B.C. that Agrippa, the great general of Emperor Augustus, died at the age of fifty-one years. In view of this Livia, the mother of Tiberius, induced the emperor, with great difficulty, however, to replace the dead Agrippa by her son Tiberius. To replace Agrippa, though, it required Tiberius to become the son-in-law of the emperor. So to his great grief, Tiberius was compelled to exchange Agrippina, the daughter of General Agrippa, for the emperor's daughter Julia. In the year 4 (A.D.) Emperor Augustus adopted Tiberius and Agrippa Postumus. Nine years later, by a special law, Tiberius was raised to the coregency with Emperor Augustus. The next year, on August 19, A.D. 14, Augustus died, and Tiberius was made emperor. This is how this "contemptible person" came to "stand up" or assume power in the place of unwilling Caesar Augustus.

⁶² As to the part that blandishments or

62. How did Tiberius Caesar "obtain the kingdom by blandishments"?

flatteries played with the new king of the north, Tiberius, *The Encyclopædia Britannica*, Volume 26, page 916 (eleventh edition), says: "Historians of Rome in ancient times remembered Tiberius chiefly as the sovereign under whose rule prosecutions for treason on slight pretexts first became rife, and the hateful race of informers was first allowed to fatten on the gains of judicial murder. . . . But the history of the state trials of Tiberius' reign shows conclusively that the straining of the law proceeded in the first instance from the eager flattery of the senate, . . . and was by him acquiesced in at the end of his reign, with a sort of contemptuous indifference, till he developed, under the influence of his fears, a readiness to shed blood."*

⁶³ At the time that Tiberius became king of the north his nephew Germanicus Caesar was commander of the Roman troops on the Rhine River. Soon after Tiberius' enthronement a dangerous mutiny broke out among these troops, but Germanicus kept the discontented legions from marching upon Rome. In 15 (A.D.) Germanicus led his troops against the German hero Arminius (Hermann) and put him on the run, even capturing his wife Thusnelda, and defeating him the following year. Finally the foreign policy, or the policy with regard to the Roman frontier, became one of peace and met with fair success. "With few exceptions the duties of the Roman forces on the borders were confined to watching the peoples on the other side while they destroyed each other."† In this way the "arms of the flood" were held in check or were "swept away from before him" and were "broken."

(To be continued)

* See also *The Eighteen Christian Centuries*, by James White (1884), pages 18, 19; and *Thy Kingdom Come*, by C. T. Russell (1891), page 30, paragraphs 1, 2.
† *The Encyclopædia Britannica*, Volume 26, page 915, paragraphs 2, 3.

63. How were the "arms of the flood" then "swept away from before him"?

The Manner of Jesus' Death

THE last days of Jesus' ministry on earth were filled with severe trials. Realizing that the time of his death was drawing near, "Jesus took the twelve disciples off privately and said to them on the road: 'Look! we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death, and will deliver him up to men of the nations to make fun of and to scourge and to impale, and the third day he will be raised up.'"—Matt. 20:17-19.

On Nisan 14, the day of the Passover, having instituted with his disciples the Memorial in commemoration of his death, he took them out to the mount of Olives. "And Jesus said to them: 'You will all be stumbled, because it is written, "I will strike the shepherd, and the sheep will be scattered about."'" (Mark 14:27) Jesus knew that this prophecy, long before recorded at Zechariah 13:7, was about to be fulfilled, and he was preparing his disciples for the great trial that would come upon them.

Coming to a garden called Gethsemane, he took along Peter, James and John, "and he started to be stunned and to be sorely troubled. And he said to them: 'My soul is deeply grieved, even to death.'" Or, according to *An American Translation*, in paraphrase he said: "My heart is almost breaking." "And going a little way forward, he fell upon his face, praying and saying: 'My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will.' Again, for the second time, he went off and prayed, saying:



'My Father, if it is not possible for this to pass away except I drink it, let your will take place.'" (Mark 14:32-34; Matt. 26:37-39, 42) Jesus had a great burden on his mind. Of chief concern to him was the vindication of his Father's name. The salvation of mankind, as well as his own life, depended on his course of action.

At the beginning of his earthly ministry, when Jesus was tempted by Satan in the wilderness, the Devil tried to turn him away from the course of faithfulness, but Jesus would serve only Jehovah. "Then the Devil left him, and, look! angels came and began to minister to him." So, too, at this time of trial at the close of his human life, "an angel from heaven appeared to him and strengthened him."—Matt. 4:11; Luke 22:43.

At this point it is interesting to consider a prophecy concerning the death of Jesus that is recorded at Isaiah 53:10, which says: "Jehovah himself took delight in crushing him; he made him sick." In just what way did that prove to be true?

There in Gethsemane Jesus was in great agony. "Getting into an agony he continued praying more earnestly; and his sweat became as drops of blood falling to the ground." (Luke 22:44) Jehovah permitted this, and for that reason it might be said that he was the one who made Jesus sick in the garden. So severe was Jesus' agony, even producing bloody sweat that fell to the ground, that he might have died if it had not been cut short. However, it has been suggested that this sickness that he underwent was such that it deadened the

sensitivity of his nerves, making the experiences he was yet to undergo bearable. Here we see the mercy of Jehovah in permitting Jesus to be made sick before he was nailed to the torture stake.

After Jesus had been arrested and given a mock trial, he was scourged and, at the insistence of the clergy-led crowd, was handed over to be impaled. Terrible as the experience was, the pain was no doubt lessened to some extent by the nerve-deadening experiences he had already undergone. Rather than allow Jesus to suffer long on the torture stake or to let the soldiers end his life by breaking his bones, "Jehovah himself took delight in crushing him," which he did by letting him expire a few hours after he was impaled. Jesus, realizing what was happening, cried out: "My God, my God, for what purpose have you forsaken me?" And, overcome with grief, "Jesus let out a loud cry and expired." (Mark 15:34, 37) In explaining what had happened, William Stroud, M.D., in *The Physical Cause of the Death of Christ*, refers to the observation of one Grüner, who says: "It is common for persons whose heart is oppressed by excessive congestion of blood, with anxiety and palpitation, and who are threatened with suf-

focation, to cry out with a loud voice." Apparently his heart had been broken or one of the larger arteries had been ruptured, causing him to expire.

This made possible the fulfillment of another important part of Jehovah's purpose. "Unless blood is poured out no forgiveness takes place." (Heb. 9:22) And concerning the death of Jesus it had been written: "He poured out his soul to the very death." (Isa. 53:12) His death had to be *on a stake* to make it possible to relieve believing Jews of the curse of the Law, but death on a stake would not cause blood to be *poured out*, and that was required in order to meet the divine requirements for the remission of sins of all believing mankind. (Gal. 3:13) But Jehovah's having crushed Jesus by letting his hands and feet be pierced by nails and permitting a rupture of his heart or one of the arteries, the blood poured into his pericardium or thorax. Thus when one of the soldiers took a spear and pierced his side, "blood and water came out." (John 19:34) In this way, while Jehovah was pleased to bring to an early end the agony of his Son, he also made it possible for all the things written by the inspired prophets to be fulfilled and for the requirements for salvation to be met.

'Estrangement from God'

¶ The following declaration of the Amsterdam Assembly of the World Council of Churches regarding Christendom's churches appears in the volume *Treasury of the Christian Faith*: "Within our divided churches, there is much which we confess with penitence before the Lord . . . , for it is in our estrangement from him that all our sin has its origin. It is because of this that the evils of the world have so deeply penetrated our churches, so that among us too there are worldly standards of success, class division, economic rivalry, a secular mind. Even where there are no differences of theology, language, or liturgy, there exist churches segregated by race and color. . . . We are in danger of being salt that has lost its savor and is fit for nothing."

¶ The Bible writer James comments on worldliness causing estrangement from God: "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."—Jas. 4:4.

Staying Watchfully by the Right Things

ALL well-informed dedicated Christians know that Armageddon is drawing on apace. Satan knows he has but a short period of time to turn all men away from Jehovah God. While fully awake and furiously active himself, he is out to lull true Christians to sleep even as he has lulled to sleep the nominal Christians of Christendom. Because of this there is stronger reason than ever for us to take to heart Paul's counsel, first given to Timothy: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:16.*

What are these right things by which we are to be staying watchfully? Study of God's Word, individually and with our brothers at the service center and the Kingdom Hall; sharing in all features of the Kingdom ministry at every opportunity, not overlooking incidental witnessing; keeping ourselves unspotted from the world's political schemes and moral filth; and being vigilant with a view to prayer, ever alert to the precious privilege of communing with our heavenly Father.

However, it is one thing to know these things and quite another to live by them. To this end we need to remind ourselves continually of Scriptural examples and admonition. Jesus certainly set the perfect example for us in staying by the right things. He preached incessantly and taught diligently. He called out others to follow his footsteps.

One of the chief obstacles to our following Jesus in staying by the right things is the snare of materialism. That is why Jesus repeatedly warned us against it. Thus in his "sermon on the mount" he counseled us not to be anxious about tomorrow or

about what we will eat and wear but to keep on seeking first God's kingdom and his righteousness. Jesus gave like admonition in his illustration of the sower, showing that some seed failed to bring forth fruit because of the "anxieties and wealth and pleasures of this life." And especially should we take to heart Jesus' warning regarding our day: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare."—Matt. 6:31-34; Luke 8:14; 21:34, 35.

The apostle Paul faithfully imitated Jesus in both word and deed. He stayed faithfully by the right things as both the record of the book of Acts and Paul's own letters so clearly show. In counseling others to do the same he pointed out that "no man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier." Yes, how can we stay by the right things if we needlessly involve ourselves in commercial pursuits?—2 Tim. 2:4.

To stay by these things we also need to be watchful, which need Jesus likewise repeatedly stressed: "Keep on the watch and praying." "Keep looking, keep awake, . . . keep on the watch." "Happy are those slaves whom the master on arriving finds watching!"—Matt. 26:41; Mark 13:33-35; Luke 12:37.

So let us not be like Christendom, which is slumbering in regard to the meaning of the times, but rather let us be like the early Christians who lost no time fleeing Jerusalem upon seeing the Roman armies withdraw A.D. 66. Staying watchfully by the right things, we too will survive the destruction impending to gain everlasting salvation in Jehovah's new world.

* For details see *The Watchtower*, January 1, 1959.

Questions from Readers

● My husband and I are newly dedicated Witnesses. Our relatives are bitter over our having taken this stand. With the coming of Christmas and the customary giving of gifts, they will be antagonized still more because of our refusal to participate therein. Could you give us any pointers on this matter?—R. M., U. S. A.

As dedicated Christians we are first of all concerned with pleasing Jehovah God and Jesus Christ. Secondly, we have the obligation to witness to our acquaintances, neighbors and relatives as opportunity affords. To the extent that we do this effectively they will get to understand how we feel about various matters. Especially will this be so if we mention where the New World society stands on the matter of holidays, personal, political and religious. We can make it clear that we hail Christ as King but deem it unfitting to stress his babyhood today. This we can do with freeness of speech, for we have the satisfaction of knowing that ours is the Scriptural position.

Should we receive Christmas gifts, then what?

It does not seem wise at such time to attack the institution of Christmas. Rather than refuse or return them, it would be better merely to express appreciation by word of mouth or letter or card; and, while wholly ignoring any reference to the holiday season, we could use the occasion to make some reference to our New World hope. It may even be advisable to wait until after the holiday season so as to further disassociate our expression of thanks from the pagan celebration.

Nor need we feel apologetic for not also sending a gift at Christmas time although receiving one. In business relations Christmas merely happens to be a convenient occasion for employers to express appreciation for services rendered by means of a bonus. Persons who give merely because of expecting something in return have the wrong motive, one that the Scriptures condemn. (Luke 6:30-36) However, if we feel the impulse to give a gift we could wait until another appropriate occasion or time, and, incidentally, the same is true regarding birthday giving. But at no time should we feel obligated to give a gift because we received one. Also, it is well to remember that in living up to our dedication vows we are giving far more, to more deserving persons and with better motive, than do any Christmas givers. We are giving them the message that can lead them to life.—Matt. 10:8; John 17:3.

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