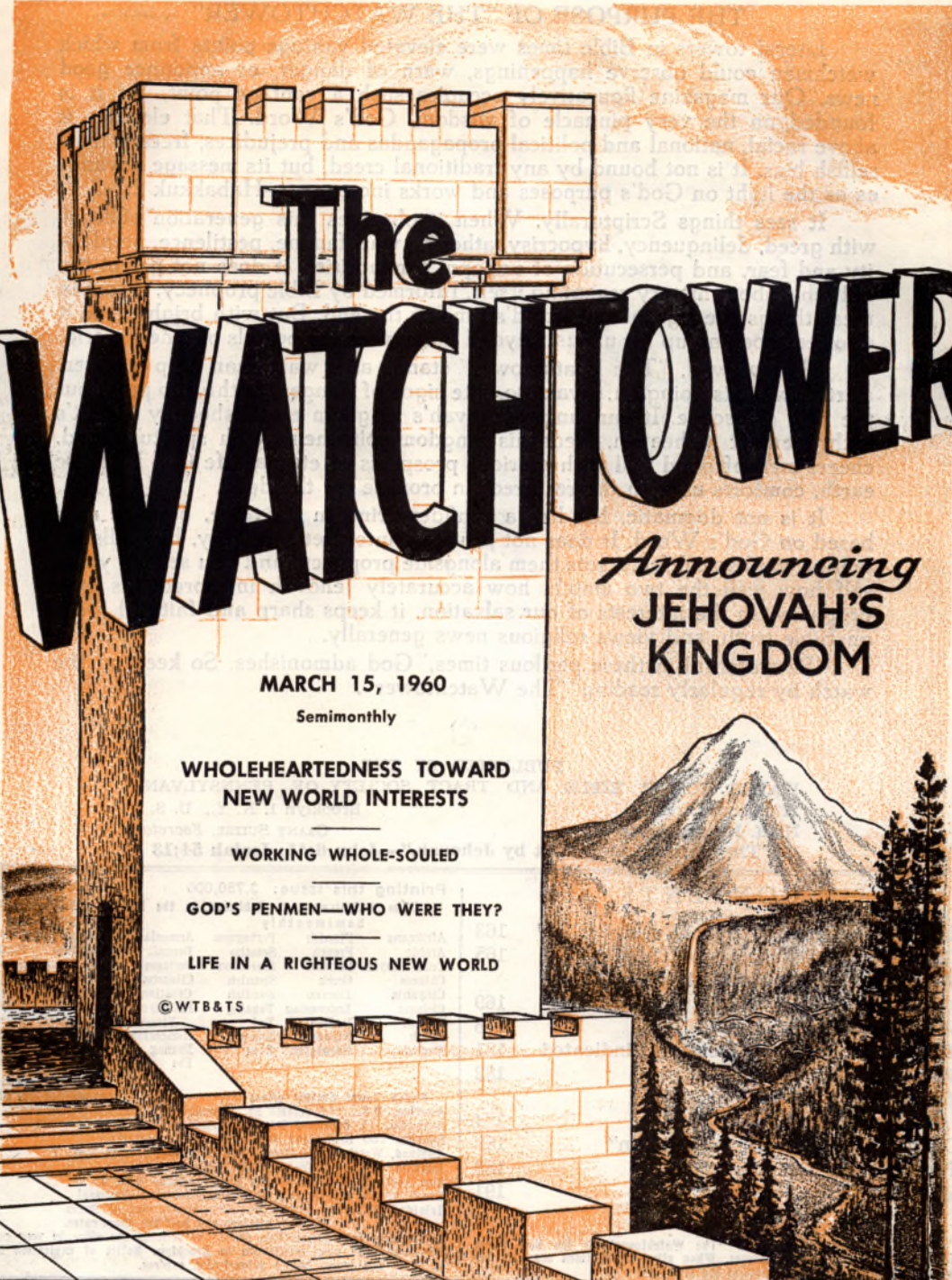




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MARCH 15, 1960

Semimonthly

**WHOLEHEARTEDNESS TOWARD
NEW WORLD INTERESTS**

WORKING WHOLE-SOULED

GOD'S PENMEN—WHO WERE THEY?

LIFE IN A RIGHTEOUS NEW WORLD

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

N. H. KNORR, *President*

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

GRANT SUITER, *Secretary*

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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DY - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	YG - Robert Young's version

Printing this issue: 3,750,000

Five cents a copy

"The Watchtower" is Published in the Following 56 Languages

Semimonthly		Monthly	
Afrikaans	Finnish	Portuguese	Armenian
Arabic	French	Sesotho	Bengali
Cebu-Visayan	German	Slovenian	Burmese
Chinese	Greek	Spanish	Cibemba
Cinyanja	Ilocano	Swedish	Croatian
Clanona	Indonesian	Tagalog	Hiligaynon-
Danish	Italian	Twí	Visayan
Dutch	Japanese	Xhosa	Hungarian
English	Norwegian	Zulu	Ibanag
			Ibo

Watch Tower Society offices

America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, P.O. Elandfontein, Transvaal	7/-
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

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

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

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.



Announcing
**JEHOVAH'S
KINGDOM**

Vol. LXXXI

March 15, 1960

Number 6

"THIS is not right." How often today people say these words to themselves! Thus we attest to the flood of unrighteousness that has engulfed this world. What is right is not so important to most people as is what is profitable. Drenched in this world's unrighteousness, politics and commercialism are notorious for corrupt and deceptive practices. Where is the lover of righteousness to look for the practice of straight principles?

By going to God's Word, the Bible, the lover of righteousness is cheered; for therein he will read of a sure promise of life in a righteous new world: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:13.

A grand promise that! A world in which "righteousness is to dwell"! No shortages of the necessities of life in such a world! Because of unrighteousness today—not because of any lack of productiveness of the earth—millions of persons do not have proper food, clothing or housing. International rivalry stops the free flow of the necessities of life, and oppressive rulers treat their subjects cruelly, just as Proverbs 28:15, 16 says: "As a growling lion and an onrushing bear is a wicked ruler

Life in a **Righteous New World**

over a lowly people. A leader that is in want of true discernment is also abundant in fraudulent practices." So many are the fraudulent practices in today's commercial businesses, politics and religions that almost daily there are new exposures, but they do little to root out unrighteousness in the hearts of men. Yet life in God's new world will be free from fraudulent practices, indeed, free from all unrighteous people.

Jehovah God has often displayed his power to cut off unrighteous people and to deliver righteous ones. He did this in Noah's day and in the time of Lot. "God," writes the apostle Peter, "did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people; and by reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come, and he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct." In view of these facts we are assured: "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off."—2 Pet. 2:4-9.

The judgment God executed upon the preflood world and upon the cities of Sodom and Gomorrah was prophetic; that is, it set "a pattern for ungodly persons of things to come." The coming event that all righteous persons long for is God's war of Armageddon, when the Lord Jesus Christ as Jehovah's reigning King puts an end to all manner of unrighteousness.

No unproved King is the Lord Jesus Christ, for he was thoroughly tried and tested as to his love for righteousness. When on earth he spurned the Devil's offer for rulership over this unrighteous world. He stayed loyal to his Father and the divine principles of righteousness. Applying Psalm 45:7 to Jesus Christ, the inspired writer of Hebrews 1:8, 9 says: "But with reference to the Son: 'God is your throne forever, and the scepter of your kingdom is the scepter of straight principles. You loved righteousness and hated lawlessness.'" How thrilling to our hearts this assurance that the King of the new world loves righteousness, that his very scepter is one of "straight principles"! Further, since it is said of God's King that "God is your throne forever," we have another guarantee of the new world's righteousness; for at Psalm 97:2 we read of God's throne: "Righteousness and judgment are the established place of his throne."

The end, then, of all fraudulent practices, oppression, selfishness and wickedness is at hand. Rejoice in the knowledge that within this generation men of good will toward God, men who love righteousness, will be delivered by God so as to gain entrance into a world in which "righteousness is to dwell." Giving this prophetic foregleam of life in the righteous new world under the King with the scepter of straight principles, the psalmist says: "O God, give your own judicial decisions to the king, and your righteousness to the son of the king. May he plead the cause of

your people with righteousness and of your afflicted ones with judicial decision. Let the mountains carry peace to the people, also the hills, through righteousness. . . . In his days the righteous one will sprout, and the abundance of peace until the moon is no more."—Ps. 72:1-8.

No unrighteousness will take root in that new world. Only the "righteous one will sprout." Gone, then, appalling housing shortages, vanished the food shortages. Even now, says Dr. Josué de Castro, "the world has at its disposal enough resources to provide an adequate diet for everybody, everywhere." Indeed, some governments have great food surpluses that are either stored up, destroyed or disposed of in some other manner. Yet millions of persons starve on an earth capable of producing an abundance for all. Life in God's righteous new world will not be one of shortages of any kind. Then, earth-wide, Isaiah's prophecy will have a literal fulfillment: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full." "And the work of the true righteousness must become peace, and the service of the true righteousness quietness and security to time indefinite."—Isa. 65: 21, 22; 32: 16, 17.

How may you enjoy everlasting life on earth in a righteous world? Do what God's Word counsels: "Seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2:3, AS) Learn God's righteous ways now. Apply the divine principles to your life. Direct others to the worship of Jehovah God, aiding them also to gain life everlasting in a righteous world.

GOD'S PENMEN

—who were they?



The Bible's Author is One, Jehovah God. However, he used human agents to write down that Word for us. Just who were these penmen?

twenty-seven different books.—Josh. 8: 31; 2 Ki. 21:8; Ezra 6:18; Acts 15:21.

In the light of the foregoing the greater part of the Pentateuch presents no problem; Moses merely recorded what he saw and heard. But what about all that is recorded in the Penta-

JEHOVAH God himself wrote the Ten Commandments on tables of stone. For all the rest of the Bible he used human instruments to record his Word. There were some thirty-five of these penmen, all of them Jews. They came from all walks of life and were separated from each other in time by as much as 1,500 years. Such holy "men spoke from God as they were borne along by holy spirit."—2 Pet. 1:21; Rom. 3:1, 2.

To know just who these were individually will be strengthening to our faith. True, we do not have direct testimony in each instance, but there is sufficient evidence so that a Christian can rout all skeptics whose attack on the Bible's authenticity is based on a dispute over who wrote the individual books.

The Pentateuch, or first five books of the Bible, is credited to Moses. This was originally one volume and was divided for the sake of convenience. Although we repeatedly read of Moses' writing or being commanded to write, the books themselves do not state in so many words that Moses wrote them.—Ex. 34:27; Num. 33:1, 2; Deut. 31:9.

That Moses did indeed write them is not only a logical inference and the voice of Jewish tradition, but also the testimony of the rest of the Bible itself. In it we find some two hundred references to "the book of the law of Moses," and so forth, in

teuch about creation, man's fall into sin, the Deluge, the building of the tower of Babel, and suchlike? The latest evidence shows that Moses obtained this information from at least eleven previously penned histories.

Archaeological discoveries tell of writing before the Flood. That Adam knew how to write is therefore a reasonable inference that is clinched by what we read at Genesis 5:1: "This is the book of Adam's history." The word here translated "history" is *toledóth*, and means, among other things, history or story of origin, "historical origins." It occurs at the conclusion of a document and is known as a colophon, identifying the writer of what went before. This same expression is found at Genesis 2:4, where we read: "This is a history of the heavens and the earth in the time of their being created." Most likely Adam wrote this one also. In addition to these two histories the Bible tells of nine others that Moses made use of, at Genesis 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2.

Archaeology shows that histories or accounts were written with a wedge-shaped stylus on soft clay tablets, which were then baked in the sun. Known as cuneiform writing, it continued to be employed even after the use of ink and papyrus. Clay documents were handed on from generation to generation, and doubtless suchlike were

carried through the Flood by Noah and his sons. Moses, being skilled in all the learning of the Egyptians, would have no difficulty in deciphering these and translating them into the Hebrew that he and his people spoke at the time of the Exodus. Not that Moses necessarily copied these word for word; inspiration guided him in editing these even as it guided him in what to record of his own times. These eleven histories reach from creation to Genesis 37: 2, to the time of Jacob and his sons. In addition to Adam, their writers or owners were Noah, the sons of Noah, Terah, Ishmael, Isaac, Esau and Jacob. The remainder of the record antedating his life Moses could easily have obtained from his father Amram, who doubtless heard it from the lips of his long-lived grandfather Levi.—Acts 7:22.

JOSHUA THROUGH ESTHER

Coming now to the book of Joshua, circumstantial evidence strongly supports the Jewish tradition that it bears the name of the one who did write it. Joshua 6:25 shows that Rahab was alive at the time the book was being written, so indicating that it was written by someone who lived at the time of the events recorded. Logically, the writer was Joshua. Besides, what is more reasonable than to conclude that just as Jehovah used Moses to record the events of his lifetime (and more), so he would use Moses' successor to do the same? As Moses' assistant, Joshua had ample opportunity to learn about recording events.

Who wrote the next book, Judges? Samuel, most likely. This book repeatedly uses the expression, "in those days there was no king in Israel," implying that there was a king in Israel when it was written. The book also tells that the Jebusites were still in Jerusalem. Since they were driven out early in the reign of King David, it follows that the book must have been written dur-

ing the reign of King Saul and so in Samuel's lifetime. Would not Jehovah logically use his chief earthly spokesman at the time to record his Word?—Judg. 1:21; 17:6.

The very same line of reasoning points to Samuel as the writer of the book of Ruth. However, when it comes to the two books of Samuel we are in for a surprise, because it is very apparent that he could not have written the second; in fact, not even all of the first, for it tells us of Samuel's death at 1 Samuel 25:1. An impossibility? Not at all! The two books originally were one volume and it is therefore reasonable to conclude that those two prophets, Nathan and Gad, who as Samuel's successors most likely completed it, preferred to remain anonymous.—1 Chron. 29:29.

Coming to the two books of Kings, here again Scriptural inferences support Jewish tradition in naming the penman, namely, Jeremiah. Many Hebrew words and expressions appear only in these two books and in Jeremiah's prophecy, indicating the same writer. Both works manifest appreciation of the Law and burning zeal for Jehovah's pure worship. The books of Kings tell of conditions in Jerusalem after the captivity had begun, indicating that the writer had not been taken to Babylon, even as Jeremiah was not. The book of Jeremiah and the books of Kings complement each other, events being briefly sketched in one if fully covered in the other. Particularly revealing is the fact that the books of Kings, though featuring the prophets, make no mention of Jeremiah, prominent as his work was. The only logical explanation is that, having told about his work in the book bearing his name, he left out all mention of himself in the books of Kings.

The prominence of the priestly element in 1 and 2 Chronicles points to a priest such as Ezra as its penman, even as do the similarities found in the closing words of

2 Chronicles and the opening words of Ezra. That they were written in Ezra's day is clear from the many Chaldaic expressions they contain, obviously acquired in Babylon. Not without good reason, therefore, does Jewish tradition point to Ezra as the writer of 1 and 2 Chronicles.

The book of Ezra tells of two groups of exiles returning from Babylon to Jerusalem. Ezra took the lead in the second of these and is the logical one to tell us about it, which he does in the first person in chapters 7, 8 and 9. Leaving no question as to the writer of the next Bible book, it begins with the expression "The words of Nehemiah."

What about the book of Esther? Who was so well qualified as her cousin Mordecai to be its penman? He certainly was in position to know all the facts and had Jehovah's blessing upon him. The Great Synagogue of the Jews and Josephus reached the same conclusion.

JOB THROUGH MALACHI

The book of Job may well be the oldest of all the Bible books, and references to Job at Ezekiel 14:14, 20 and at James 5:11 prove that Job actually lived. As for its penman, all the evidence points to Moses. Job is full of grand and powerful poetry, even as we find at Exodus 15 and Deuteronomy 32. Similar expressions are found in the book of Job and the Pentateuch. Further, it appears that the events of Job happened about the time when Israel was oppressed and so Moses could have learned about Job while in the wilderness of Midian, after having fled from Pharaoh. Also, leading early Christians credited Moses with being the penman of the book of Job.

Contrary to popular impression, David did not write all the psalms. He wrote but seventy-two out of one hundred and fifty. Among other penmen of the psalms were Moses, Solomon, Asaph and the sons of

Korah. Thirty-four of the psalms are anonymous. As for the next book, Proverbs, it itself shows that Solomon wrote the first twenty-nine chapters, Agur the thirtieth and King Lemuel the thirty-first. The book of Ecclesiastes (1:1, 12) identifies King Solomon as its penman, even as does the title of the next book, The Song of Solomon.

The penmen of the next five books of the Bible were Isaiah, Jeremiah (two), Ezekiel and Daniel. There has been a veritable flood of literature trying to prove that Isaiah did not write all the book bearing his name. His detractors, however, cannot agree whether the book was written by two, three or even more different "Isaias." But cannot a book have various styles to match varying messages without requiring a number of writers? Surely! For Christians the inspired apostle Paul settles the matter, for he quotes from the supposedly different sections of the book and credits Isaiah with all of them. See Romans, chapters nine and ten.

The prophet Jeremiah is rightfully credited with being the penman of the book of Lamentations. The style of writing, as well as the time of its writing, points unmistakably to him.

The book of Daniel has ever been a choice target for the higher critics. They all seem agreed that it could not have been written until hundreds of years after Daniel lived. However, much of their attack has been dulled by archaeological findings, and for Christians the words of Jesus Christ settle the question, for he quoted from the book and credited it to Daniel. —Matt. 24:15.

Following Daniel come twelve so-called minor prophets, each of which prophecies is identified by the name of its penman. If there is an exception, it might be Malachi, whose name means "Messenger of Jah," and which may have been a pseu-

donym used by the prophet Nehemiah so as not to draw attention to himself. All the facts perfectly fit the time of Nehemiah, and yet Malachi is not mentioned by Nehemiah. The zeal of Malachi certainly is comparable to that manifested by Nehemiah.

THE CHRISTIAN GREEK SCRIPTURES

As far as can be ascertained, Moses began Bible writing about 1513 B.C., and the Hebrew Scriptures were completed with the writing of Nehemiah or Malachi about 442 B.C. For almost five centuries there was no inspired writing by any penman of God. Why? Doubtless because events during that time were without prophetic significance. But when the Son of God came to the nation of Israel as their promised Messiah, such was no longer true. Now events of the greatest importance were happening and there were new revelations of God's will for his servants upon earth. This resulted in the adding of twenty-seven books to the Word of God, the Christian Greek Scriptures, misnamed "New Testament," even as the Hebrew Scriptures are misnamed "Old Testament."

Who were the penmen of the books of the Christian Greek Scriptures? Ancient papyrus manuscripts and the testimony of the early Christians invariably help to answer that question. They credit the four Gospels to the ones whose names they bear. Luke's reference to his own Gospel in the book of Acts, as well as his use of the first person in telling of some of his travels with Paul, proves that he did indeed write both books. While some have

insisted that it was not the apostle John that wrote the Gospel by his name, they are proved wrong by an archaeological find of a fragment of his Gospel, written between the years 100 and 150 and which was found down in Egypt. For a fragment to get down to Egypt by that date shows that John's Gospel must have been written in his lifetime and not some fifty years later as the higher critics claim.

As for the next fourteen letters, written by Paul, all but the last one identify him as the writer. That he also wrote the letter to the Hebrews is made clear from the following facts: Early Christians name Paul as the writer; an early list of all his letters includes Hebrews; the style of writing, the use of logic and the marshaling of Scriptural testimony are all in the best Pauline manner. As for the remaining writings of the Christian Greek Scriptures, these all name their own penmen: James, Peter (two letters), John (three letters and Revelation) and Jude.

Thus we have some thirty-five penmen, beginning with Moses and ending with the apostle John, covering a period of some 1,600 years and being used to pen the sixty-six books of the Bible. The facts and the circumstantial evidence combine to prove that the writers of these books actually lived in the time they claimed to have lived and to have written. Such information is not only a matter of interest but also very strengthening to our faith. Further, it enables us to answer attacks made upon the authenticity of the Word of God, which endures in spite of all the efforts of its enemies to destroy it.—1 Pet. 1:25.

Faith and Conduct

¶ In connection with an article on church gambling *The Christian Century* observed: "Catholicism demands perfection of faith but not perfection of conduct; Protestantism puts conduct ahead of faith." The Bible requires both—faith and proper conduct.—Jas. 2:26; Heb. 11:6.

WHOLEHEARTEDNESS

TOWARD

New World Interests

JEHOVAH emphasizes in his Word that he is a God exacting exclusive devotion. He looks for zeal and wholehearted service in his creatures. In view of the issue involving his name and supremacy he cannot tolerate indifference or lukewarmness on the part of those who will speak for him. He is himself zealous for his new world, which will uphold his honor. That new world is one of his concerns and he wholeheartedly supports its interests. Wholeheartedness is characteristic of Jehovah.



² Christ Jesus was a perfect example of wholeheartedness in his ministry, his actions and devotion. It is a marvel to ponder the great volume of work that he crowded into his three and a half years of ministry. He served a nation of over two million people; day after day the crowds continually pressed in upon him and he wholeheartedly served them, sometimes postponing eating or sleeping. Often, when through with a long day's service, he spent time teaching and training his disciples; even following this with a whole night in prayer. He truly



**"You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength."
—Mark 12: 30.**

poured out his soul unto death. In all this activity, was he ever perfunctory? Did he ever slur over his work? The record at Mark 7:37 says the multitudes "were being astounded in a most extraordinary way and said: 'He has done all things well.'" What an excellent example of wholeheartedness in service! Well did he say: "My food is for me to do

the will of him that sent me and to finish his work." He delighted in his work as when one enjoys a good meal. The reason? God's law was in his heart. "Everyone that is perfectly instructed will be like his teacher"—in at least his diligence and exclusive devotion to Jehovah's New World interests.—John 4:34; Luke 6:40.



³ Man reflects the ability to be wholehearted in his earthly pursuits. See the child at play. How he puts his whole heart into it, even oblivious of danger, cold, heat or fatigue! He is all interest and attention and not at all anxious to quit, doing so only when he must. How about grown-ups? When it comes to the things in which they find in-



1. What does Jehovah look for in his creatures?
2. Why can we say Jesus Christ was wholehearted?

3. (a) Is man able to be wholehearted? Why?
- (b) What counsel does Paul give those who would be wholehearted Christians?

terest there is no halfheartedness in their pursuits. The sportsman is a good example: Whether it is hunting, fishing, or athletics, his heart leads him in the action. Often his physical powers are heavily taxed and at times may be hardly equal to the heat of desire and activity; but anxiously, even pantingly, he pursues the object of his interest. Once a runner in a contest put everything into his race and reached his goal a winner, but then dropped dead from exhaustion. His whole heart was in his endeavor, even at the expense of his life itself. Paul took note of the zeal and intensity of the contenders in the games of his day and drew on it to illustrate the Christian course. Said he: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus." Yes, put aside everything that might distract one from being wholehearted in the race and being engrossed or absorbed in watching the perfect example of faith set by Jesus.—Heb. 12:1, 2.

⁴ Here the apostle Paul has drawn our attention to the part faith plays in our being wholehearted. Wholeheartedness is not a secret feeling any more than faith is. Faith is proved by what the servant of Jehovah does. Enduring faith in action reveals the wholeheartedness of the servant toward his Master. If one truly has faith in Jehovah and his precious promises he will be found demonstrating his faith by what he is doing, by his attitude toward the purposes and interests of Jehovah, even as Jesus Christ perfected our faith.—Jas. 2:17.

4. What relationship is there between wholeheartedness and faith?

WHOLEHEARTED FAITH IN ACTION

⁵ The 'great cloud of witnesses surrounding us' mentioned by Paul to the Hebrews includes many witnesses of Jehovah of ancient times. Theirs was not a halfhearted or shaky faith in Jehovah's New World promises. Unquestionably they were wholehearted, manifesting their complete faith by what they did. Abel, for example, with much less information from Jehovah than we now have concerning the new world, exhibited his faith by wholeheartedly bringing the very best offering available, 'the firstlings of his flock,' in sacrifice before Jehovah. Cain brought a halfhearted offering of 'some fruits of the ground.' Which did Jehovah find acceptable? The wholehearted offering of faith made by Abel, the best of his flocks. So from the very first generation of the human family true history shows Jehovah's pleasure in the wholehearted, not the halfhearted.—Gen. 4:3-5; Heb. 11:4.

⁶ Though the Bible record on Enoch is brief, there is no doubt concerning his being a servant of Jehovah who showed his faith wholeheartedly by his actions in serving as a prophet of Jehovah amid evil men. He foretold the destruction of the ungodly that must precede the setting up of the new world, thus serving in the New World interests.—Gen. 5:22; Heb. 11:5; Jude 14, 15.

⁷ Much more is recorded about Noah's wholehearted service for Jehovah. Never a doubt came into his mind about what Jehovah foretold, and it moved him to make expression of his faith by his actions, showing 'godly fear and constructing an ark for the saving of his household.' True, no one had ever seen a flood or heard of such an ark before, but Noah and his family

5. Why is Abel an example for Christians today?

6. How did Enoch serve New World interests?

7. By what acts did Noah and his family demonstrate their faith?

never questioned for a minute what Jehovah had said. They fully gave themselves to the building of the ark according to Jehovah's instructions. They had to, for it was a gigantic construction program to be completed in a limited time. The ark was 450 feet long, 75 feet wide and 45 feet high, with three stories and many rooms inside. Preaching was done also, and all this amid a populace of wicked men and materialized angels. An old world was ending; another world was soon to be. The thoroughness of their work was rewarding; the huge chest floated for many months after the deluge arrived, and they survived. Thus another world came into existence, but Jehovah's fixed time for restoration of the paradise condition to the earth had not yet arrived. Further opportunities would be afforded men to wholeheartedly put their faith into actions.—Gen. 6:9 to 8:5; 2 Pet. 2:5; 3:6.

8 Abraham had to be wholehearted. It was not a small thing to pack up all property and move into strange territory with family, slaves, livestock and possessions, saying good-bye to relatives, and leaving behind a good inheritance. His faith was put to the severest of tests when Jehovah commanded Abraham to offer Isaac, the son he loved so dearly, as a burnt offering. Unhesitatingly Abraham proceeded toward the offering up of Isaac, sure in heart that Jehovah was able to raise him from the dead. By these actions his faith was perfected. Jehovah intervened through his angel, sparing Isaac and promising Abraham that his descendants through Isaac would become innumerable, like the grains of sand beside the sea. Abraham lived to see the sons of Isaac, and they all dwelt in tents, "awaiting the city having real foundations and the builder and creator of which is God." Even though they did not

expect to see the establishment of the new world in their day, they were wholehearted in actions in harmony with Jehovah's will, being moved in everything by their firm faith in Jehovah's promises. "In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and hailed them and publicly declared that they were strangers and temporary residents in the land. . . . Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them." They could have returned to the place from which they had gone forth had they been halfhearted toward the promises of Jehovah, but they did not. They were wholeheartedly serving where Jehovah assigned them.—Gen. 22:1-19; Heb. 11:8-20; Jas. 2:21-23.

9 The Bible's most famous twins give a contrast in attitudes toward New World interests. Isaac's twin sons were of different dispositions. When it came to the promises of Jehovah, Jacob was wholeheartedly interested, but Esau took more interest in self, hunting and life in the open fields. The promise of Jehovah to Abraham and his seed and a descendant's share in it compared as of little value with bread and lentil stew; so Esau showed the birthright to be despicable in his eyes by selling it to Jacob for a little food. And, unlike Jacob, he took wives among the unbelievers, bringing much bitterness to his parents thereby. Jacob was wholeheartedly interested in Jehovah's promise and carefully chose wives who believed in Jehovah and who could co-operate in maintaining theocratic instruction in the family circle. Faith moved Jacob to serve Jehovah ardently and Jehovah changed his name to Israel, he becoming the head of the nation through which the seed of promise came. But Esau's descendants in Edom opposed Jeho-

8. (a) How was Abraham wholeheartedly for the new world? (b) Why is Jehovah not ashamed to be called upon as the God of Abraham, Isaac and Jacob?

9. Explain the attitudes of Jacob and Esau toward New World interests, and the results.

vah's purposes and his people, sided with Jehovah's enemies and were sentenced to destruction as a people. During the warlike rule of the Maccabees before the time of Christ they were completely subdued, never to rise again as a nation.—Gen. 25:27-34; 26:34, 35; 32:28; Jer. 49:7-22.

¹⁰ Materialism has crowded pure worship out of the lives of some men, but Moses is not among them. Born in a time of distress for his nation when male babies were condemned to die at birth, Moses was preserved and Jehovah used him for his purpose. Moses' early years were spent with his mother, who acted as "nurse" for the Egyptian princess. During that time Moses received education on Jehovah's promises and will. Later he was "instructed in all the wisdom of the Egyptians . . . he was mighty in his words and deeds." Which learning had the greater effect upon him? "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt, for he looked intently toward the payment of the reward." Though feeling not well equipped to speak before Pharaoh, he threw himself completely into the tasks connected with the ten plagues upon Egypt, leaving no question in the minds of the Egyptians that he was wholeheartedly on Jehovah's side.—Acts 7:22; Heb. 11:24-26.

¹¹ After the deliverance from Egypt, Moses stands out as a leader and a prophet in Israel. He was zealous for Jehovah's cause. Each time Israel displayed a spirit of quarreling or rebellion Moses demonstrated how wholehearted he was for righteousness. How could he be other than angry when the nation made the golden calf to

worship instead of worshiping Jehovah or when Korah and his men rebelled against the theocratic appointments to service made by Jehovah? When Israel joined in immoral worship of Baal of Peor, Moses justly ordered the killing of all men involved therein. He generated the armies of Israel in successful campaigns against Amorite Kings Sihon and Og.

¹² Moses gave his energies gladly to sit as judge to help his fellow Israelites. He was vigorous and genuine in his loyalty to Jehovah, proving his faith by his works. He was such an example of wholehearted service that all the nation should have benefited by just seeing him serve Jehovah. His wholeheartedness was proved too in the strong words of counsel he delivered to the nation as recorded in Deuteronomy. His expression at Deuteronomy 31:1-8 proves the strength of his belief in Jehovah after many years of service. In his wholeheartedness Moses qualified to be a prophet of Jehovah; even one of the Psalms (90) is attributed to him, and perhaps the ninety-first psalm was also written by him. What he would have missed out on had he chosen the "treasures of Egypt"!

¹³ For non-Israelites the requirement of Jehovah was the same. Acceptable faith was shown by wholehearted actions. Scrutiny of the words of Rahab at Joshua 2:9-13 will prove to everyone her unshakable faith in the power of Jehovah and the certainty of the destruction of Jericho. She protected the spies, helped them escape and gave them accurate information on the feelings of the people about the coming of the nation of Israel, which message when relayed to Joshua could only have the effect of encouraging the armies of Israel. Carefully she complied with the terms for deliverance as outlined by Jehovah's representatives and so did not perish as Jer-

10. What wise choice did Moses make in Egypt?

11, 12. What wholehearted services did Moses perform with Israel?

13. How did a blessing come to a non-Israelite who was wholeheartedly for Jehovah?

icho was overthrown. It was not her faith alone that saved her life, but actions: "Was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way?" More than life was gained by Rahab. She abandoned prostitution, became the wife of Salmon and was privileged to be an ancestress of Christ.—Jas. 2:25; Matt. 1:5; Heb. 11:31.

¹⁴ Wholehearted servants of Jehovah are theocratic. Gideon made sure Jehovah was with him and fearlessly proceeded with preparations for battle with Midian. Jehovah made it clear that he was the Deliverer, eliminating the halfhearted and fearful. Thirty-two thousand men had been gathered. First, 22,000 retired; then 9,700 were disqualified. Only 300 fully alert men remained. Gideon wavered not. Conscientiously following Jehovah's leading, Gideon and the 300 men with large empty jars, torches and trumpets surrounded on three sides the great enemy encampment of over 120,000 warriors. That was no place for any halfhearted or faithless men; Jehovah had eliminated them. Jehovah's tactics in directing the small army to blow the trumpets and shout, "Jehovah's sword and Gideon's!" shot fear through the enemy hearts, causing them to flee disorderly into the night. Gideon and his 300 spearheaded the pursuit and, though weary, did not stop going until the kings of Midian were taken and the victory was complete. The wholehearted do not give out before the battle is over. Jehovah's giving Gideon this outstanding victory did not change Gideon's wholeheartedness toward Jehovah or make him lose his balance. He remained theocratic in his outlook. He had been used by Jehovah to do Jehovah's work. Later the men of Israel asked Gideon to become their ruler, which he rejected, saying: "Je-

hovah is the one who will rule over you."—Judg. 8:23; Heb. 11:32.

OTHER EXAMPLES OF WHOLEHEARTEDNESS

¹⁵ Oppression for twenty years did not turn Barak and Deborah from love for Jehovah. They endured as believers in Jehovah's supremacy, waiting for the time of deliverance from King Jabin of Canaan and General Sisera. Barak with ten thousand Israelites, though greatly outnumbered and facing superior armaments, responded wholeheartedly to the words of Jehovah through the prophetess Deborah: "Get up, for this is the day that Jehovah will certainly give Sisera into your hand. Is it not Jehovah that has gone out before you?" By his supreme power Jehovah could certainly have defeated the armies of Canaan without any action on the part of Barak, but Jehovah wanted to see his people hold back nothing when an issue arose involving his name, to be "a people that scorned their souls to the point of death." So Jehovah fought for his servants, flooding out the war chariots and washing them away. This battle also gave another woman, Jael, an opportunity to show her wholeheartedness in serving Jehovah by alone fearlessly putting Sisera to death.—Judg. 4:14, 21; 5:18; Heb. 11:32.

¹⁶ Another fighter for Jehovah's cause was Samson. The Philistines were the oppressing enemies of Jehovah's people, so Jehovah raised up Samson to "take the lead in saving Israel out of the hand of the Philistines." Jehovah's spirit directed him to take a wife from among the Philistines so he might have an opportunity to destroy many of the wicked men, which he did. Later, trusting fully in Jehovah, he permitted himself to be bound and delivered

14. (a) What events in the life of Gideon show Jehovah's attitude toward the halfhearted? (b) How did Gideon show himself theocratic?

15. (a) How was Barak wholehearted toward Jehovah? (b) What examples are there of faithful women in the days of Barak?

16. Mention events in Samson's life proving his exclusive devotion.

into the hand of the Philistines. With the help of Jehovah's spirit he broke his bonds and slew a thousand of the enemy single-handedly. The book of Judges records his many exploits against the wicked Philistines, climaxed by his pulling down upon thousands the house of false worship to Dagon and not letting the Philistines attribute the capture of Samson to their demon god. The serious physical handicap of blindness did not dishearten him. Jehovah used his faithful servant right to the end.—Judg. 13:5; 16:30; Heb. 11:32.

¹⁷ Jephthah is outstanding as a wholehearted fighter for the new world. His being the son of a prostitute and despised by others did not disanimate him in serving Jehovah. That was not the important issue. His first concern was the throwing off of the domination of Ammon over worshipers of Jehovah. Under Jehovah's spirit Jephthah proceeded to the battle, but prior to engaging the enemy he made his famous vow, the vow of a man wholly interested in victory for the honor of Jehovah's name: "If you without fail give the sons of Ammon into my hand, then it must occur that the one coming out, who comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, must then become Jehovah's and I must offer that one up as a burnt offering."—Judg. 11:30, 31.

¹⁸ With the victory won, upon his triumphant return who should come out to meet him but his daughter, his only child. Evidently Jephthah raised his daughter to be wholehearted like himself, for she too showed first interest in Jehovah's victory and she expressed her strong desire to fall in line with the vow. She had become a thing devoted to Jehovah and so had to be turned over to the priests at the tabernacle in Shiloh, where she was not permitted to

have a husband or family but served alongside the Gibeonites in the worship of Jehovah. This spirit of self-sacrifice on the part of Jephthah and his only child stands out in the Bible as an example of wholeheartedness for all theocratic parents and children since that time.—Judg. 11:34-39.

¹⁹ David rose from shepherd boy to king. Did his gaining of prominence and authority turn him from wholeheartedness toward Jehovah God? As a youth he fought Goliath, in the name of Jehovah of armies, carrying faith in his heart instead of shield and spear in hand. Later he endured dangers of King Saul's murderous pursuits and perils in the territory of the Philistines. He led the fight in many hard battles, overcoming the Jebusites and establishing himself at Jerusalem and then gaining domination over long-time enemies, the Philistines, and extending the borders of the nation through military victories. On the domestic scene there came a sword within his own house when Absalom revolted; also he experienced problems with his wife, Michal, daughter of Saul. The wholehearted faith of David and his love for Jehovah's worship and vindication, his great interest in the ark of Jehovah and preparing material for the building of the temple at Jerusalem, which Jehovah assigned to Solomon, reveal him as a fervent true worshiper all his life. The psalms he composed reflect his devotion. His closing words to Solomon, his successor on the throne, to keep Jehovah's commandments show his heart condition as wholly for Jehovah. In all his experiences David proved himself exclusively devoted to Jehovah and a steadfast praiser.—1 Ki. 2:3; Ps. 108:1, 3; Heb. 11:32.

²⁰ Prophets were many before the days

17. Why did Jephthah make his vow?

18. How are Jephthah and his daughter examples for theocratic families today?

19. Through what events in life did David prove wholly for Jehovah?

20. Who is an outstanding example of spending a lifetime serving Jehovah, and what tests did he pass through?

of Christ. Among the most prominent is Samuel. Here is an example of a witness for Jehovah who served exclusively from the time he was weaned until his death. In his youth he served with high priest Eli at the tabernacle in Shiloh but did not follow the evil example of the sons of Eli, who cohabited with the women that were serving at the entrance of the tent of meeting. He remained morally clean. Samuel denounced idolatrous practices among Jehovah's covenant people, offered proper sacrifices and kept on judging Israel all the days of his life, traveling regularly through the nation as a circuit servant. He it was who became distressed in heart when the people asked for a king, rejecting Jehovah's rulership over them. It was Samuel who, without fear of what disobedient King Saul would do, stood up to him with the words: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! to obey is better than a sacrifice, to pay attention than the fat of rams; for rebelliousness is the same as the sin of divination. . . . Since you have rejected the word of Jehovah, he accordingly rejects you from being king." Later, in the face of Saul's possibly killing him, Samuel did Jehovah's will by anointing David to be king. This wholehearted kind of prophet was pleasing to Jehovah.—1 Sam. 2:22; 7:16; 15:22, 23; Heb. 11:32.

²¹ Faith and wholehearted devotion to Jehovah had to be found in the ancient men who proved acceptable to Jehovah. By the spirit of Jehovah they compiled a record through the centuries that is unequalled

by any other group of men, not the mighty men of Egypt, nor the priests of Babylon, nor the princes of Persia and Greece. Only Jehovah's faithful witnesses could be described as those who "through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions, stayed the force of fire,

escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners. Women received their dead by resurrection; but other men were tor-

tured because they would not accept release by some ransom, in order that they might attain a better resurrection. Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them. They wandered about in deserts and mountains and dens and caves of the earth." Yes, as Paul wrote, time would fail to tell in detail about all the exploits and acts of faith recorded for us in the Hebrew Scriptures. But the record is there, and for a good purpose: for us to be moved by these *examples* of wholehearted men who centuries ago acted with full faith in the establishment of the righteous new world now so near at hand, and for us to learn that it is the men and women of undivided faith, who love Jehovah with their whole heart, that gain the approval of the great Resurrector and Giver of life.—Heb. 11:32-38; 1 Cor. 10:11.

COMING IN THE NEXT ISSUE

- The Bible's answer to the much-repeated question: When will oppression end?
- A discussion of the Memorial of Christ's death, the anniversary that every Christian must observe. Do you know how it should be observed? how often? Read the answers in the next issue.
- Informative articles on "The Master's Manner of Teaching" and "Religious Attitudes When the Master Preached."

21. What unequalled record is preserved for consideration now, and what reaction should learning of it have upon us?

Working WHOLE-SOULED

JEHOVAH God and Christ Jesus are workers. "My Father has kept working until now, and I keep working," said Jesus. The magnificent creative works of Jehovah in which Jesus shared before coming to earth are seen daily. But what kind of works did Jesus do when on earth as a man? He glorified his Father's name, Jehovah, within the hearing of men. His work was of the best quality. The work of the Father who sent him had his undivided interest and he was completely dedicated to doing it while there was opportunity. Jesus enjoyed his busy life on earth because he was whole-souled in his work. His interests were vitally tied in with those of Jehovah. At the end he was able to say: "I have glorified you on the earth, having finished the work you have given me to do. So now you, Father, glorify me alongside yourself with the glory which I had alongside you before the world was."—John 5:17; 9:4; 17:4, 5, 26.

² Since the death of Jesus and his resurrection Jehovah has had servants on the earth to do his work. It is work that glorifies Jehovah. When we stop to consider how small this earth is in the universe and the minuteness of the creatures upon it, then we must be impressed by the generosity and loving-kindness of Jehovah in granting insignificant humans the privi-

*"Whatever you are doing,
work at it whole-souled
as to Jehovah."—Col. 3:23.*

lege of working with him. "We are God's fellow workers." We are "working together with him." Why has God done this? Not that he needs us to do his work, but it has pleased him to allow his servants to share in it: "For God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to

act." Appreciating this close relationship with Jehovah, how could any true Christian today be other than whole-souled in doing God's work?—1 Cor. 3:9; 2 Cor. 6:1; Phil. 2:13.

³ The Christian must fully believe in Jehovah, else he would be spasmodic or unsteady in his work and finally receive nothing from him. "For he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man [two-souled, *margin*], unsteady in all his ways." How much faith the servant has shows itself in his works or actions, whether they are whole-souled or "two-souled." Those who are steady are whole-souled and genuine in their faith.—Jas. 1:6, 7.

⁴ So the disciple James reasons: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? . . . Nevertheless, a certain one will say: 'You have faith, and I have works. Show me your faith apart from the works, and I shall show you my faith by my works.' You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. But do you care to

1. In what are Jehovah and Christ examples for man?
2. Those now devoted to Jehovah have what unmerited privilege, and how should appreciation of it make them feel?

3. Can a person be whole-souled without complete belief in Jehovah?

4. What is the relationship between faith and works?

know, O empty man, that faith apart from works is inactive? . . . You see that a man is to be declared righteous by works, and not by faith alone. . . . Indeed, as the body without breath is dead, so also faith without works is dead." In this connection James mentions Abraham and Rahab as examples of those who demonstrated their faith by actions and were approved by Jehovah.—Jas. 2:14-26.

⁵ The value of working in faith before God is to be understood by the Bible's words: "He will render to each one according to his works," and, "Will not he himself that is estimating hearts discern it and he himself that is observing your soul know and certainly pay back to earthing man according to his activity?" "For we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done." Christ, as Jehovah's appointed Judge, looks into the hearts of men. He cannot be fooled by any hypocritical outward showy display of works by anyone who does not have faith in Jehovah and keep his law, for said he when discussing fruits men produce: "Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." The fine fruit of Kingdom service produced by each one is the factor in determining whose heart is right with Jehovah.—Rom. 2:6; Prov. 24:12; 2 Cor. 5:10; Matt. 7:17-23.

PRODUCE FINE FRUIT NOW

⁶ As branches on a grapevine produce fruit, Christians must be fruitful in glori-

fying God. Jesus said: "I am the true vine, and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Remain in union with me, and I in union with you. Just as the branch cannot bear fruit of itself unless it remains in the vine, in the same way neither can you, unless you remain in union with me." No other way may be found to produce what is acceptable to the Cultivator, Jehovah, except in union with Christ Jesus, who is at the head of Jehovah's organizational arrangement. The word of truth is heard by his anointed servants and should result in their producing more fruit; otherwise the pruning off of the nonbearing branch will follow. So acceptance of the truth by Christ's disciples must not be merely an intellectual experience. The truth must settle in the heart and have a proper effect upon it. It is with the heart that one exercises faith for righteousness. When you hear the Bible or theocratic publications discussed or when you read them, you should get the same reaction as that experienced by the disciples with whom the risen Christ conversed along the road: "Commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures. And they said to each other: 'Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?'" They were impelled to go about telling others, including the eleven apostles, what they had learned.—John 15:1-4; Luke 24:27, 32.

⁷ Does your heart burn with appreciation and in sheer enjoyment of the wonderful truths you hear? Does your heart move you to whole-souled work of producing fruit, as Christ's faithful followers

5. How valuable are sincere works of faith?

6, 7. (a) Explain Jesus' illustration at John 15:1-4. (b) What effect does hearing the truth have on whole-souled servants of God? (c) What is to be done with the Word of God, and what benefits come to those who use it?

did, to the glory of Jehovah as you learn the good things of his Word? When you have an opportunity to receive truth, such as when receiving the *Watchtower* articles, do you rejoice and immediately delve into them? Are you happy at hearing the Word because you wholeheartedly want to act in accord with it? James advises: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning. For if anyone is a hearer of the word, and not a doer, this one is like a man looking at his natural face in a mirror. For he looks at himself, and off he goes and immediately forgets what kind of man he is. On the other hand, he who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." The way to remember the truth is to use it; the way to forget it is not use it. Fill your heart with the truth and then let it bubble forth. You will always be happy if you are calling at homes and speaking of Jehovah to people everywhere, producing much fruit.—Jas. 1:22-25; John 15:8; Prov. 18:4.



⁸ Today Jehovah has an organization to help you put the word of truth deep into your heart. Jehovah is giving spiritual nourishment to all fruit-producing branches through study of the Bible and the study helps provided through the Watch Tower Bible and Tract Society in regular weekly meetings. If one believes he can derive all needed benefit from personal study at home, without going to meetings and studying in company with others, he is deceiving himself. The congregation is as a lifeline for all Christians.

8. Why are congregational meetings very important, and what danger is there in irregular attendance at meetings?

Said Jesus: "For where there are two or three met together in my name, there I am in their midst." What a privilege to be one present sharing in the instruction from Christ Jesus! This is Jehovah's arrangement through Christ Jesus. But if one begins to think wrongly in his heart toward the organization of Jehovah, he will begin to show it. One of the first wrong steps is failing to meet regularly with other servants of Jehovah for study. Little by little this becomes a habit and over a period of time a feeling of indifference or independence will grow. He begins to forget visiting the homes of others regularly in field service to tell the good news and glorify Jehovah. What he is doing is no longer whole-souled.—Matt. 18:20.

⁹ Even though one has for a time partaken of the spiritual food in company with Christ Jesus, if he becomes half-hearted he will sooner or later find himself outside of Jehovah's organization, spiritually weak and, finally, like a branch that is cut off for not producing fruit. He will be as those mentioned by Jesus at Luke 13:25-27: "When once the householder has got up and locked the door, and you start to stand outside and to knock at the door, saying: 'Sir, open to us.' But in answer he will say to you: 'I do not know where you are from.' Then you will start saying: 'We ate and drank in front of you, and you taught in our broad ways.' But he will speak and say to you: 'I do not know where you are from. Get away from me, all you workers of unrighteousness!' " Where had they been? They should have been inside with the "householder." Actually, comparatively "few" of those who at one time or another attended meetings in the days of the apostles continued to do

9. (a) What becomes of those who are not whole-souled about taking in spiritual food in company with Christ? (b) What efforts should now be made by "those who are being saved"? (c) In connection with the congregation, what will whole-souled workers be found doing continually?

so regularly over the years. Today the record of some persons is similar. The heart attitude shows up in time. Often those with the most handicaps, such as physical disabilities, long distances to travel in bad weather, or family opposition, are the ones who are always present at the meetings, while others who may live near a meeting place or have a car in which to travel do not want to exert themselves at all and come only spasmodically. Which ones will succeed in gaining everlasting life? "Now a certain man said to him: 'Master, are those who are being saved few?' He said to them: 'Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be strong enough.'" The ones exerting themselves whole-souled regularly study and share in the spiritual food at meetings and so keep "strong enough." They do not forsake the assembling of themselves together regularly to incite others to love and right works. Everything that has to do with the congregations is important, and all should be found participating together in every detail, having the Kingdom Halls and other meeting places in the best condition to serve as centers of happy, pure worship. Contribute toward their support. Welcome the stranger warmly.—Luke 13:23, 24; Heb. 10:24, 25.

WORK OF OVERSEERS

¹⁰ The study meetings are a feeding place for the Master's sheep. Those assigned to deal with the oversight of meetings are given extra work that merits their wholehearted attention. The overseer prepares each part of the work carefully. He knows it takes time to do things well and he purposely sets aside the required time. The importance of feeding the sheep well was

10. What is the obligation of the congregation overseer in handling spiritual food?

emphasized by Jesus to Simon Peter, an already whole-souled worker, and is recorded for the guidance of overseers in congregations of Jehovah's witnesses today. Any indifference toward arranging for proper feeding of the sheep through the meetings will show not merely a lack of love for the sheep, but a lack of love for the Master, for, when speaking to Peter, Jesus questioned three times whether Peter loved him. Love for the Master, Christ Jesus, spurs servants on in their work with the sheep.—John 21:15-17.

¹¹ This wholeheartedness is tied in directly with unselfishness and willingness. Love is unselfish and warm. As a true undershepherd the overseer lovingly helps the sheep in bearing their weaknesses, not just pleasing himself in what is the easiest course. Like Paul, you will say: "Though I am free from all persons, I have made myself the slave to all." And, you serve "not under compulsion, but willingly, . . . eagerly," "keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." As a servant you do not put personal affairs or socializing ahead of ministerial duties, but you are looking after the interests of your brothers and show the same mental attitude of the humble Christ Jesus.—1 Cor. 9:19; 1 Pet. 5:2, 3; Phil. 2:3-8; Rom. 15:1.

¹² You undershepherds, remember Christ, whom the apostle Paul identifies as "the great shepherd of the sheep with the blood of an everlasting covenant, our Lord Jesus." His own blood was poured out on behalf of his sheep. Thus Jesus set the example by going the limit in his love for the sheep. A hired man will run when danger comes to the sheep, but true undershepherds will imitate Christ Jesus and spend

11. What qualities are found in whole-souled overseers?
12. With the example of the Great Shepherd before them, how far will the faithful undershepherds go in the interests of the sheep?

their all if necessary in the interests of the sheep, come what may. Especially in communistic lands now there is great danger in being an overseer, but the dedicated undershepherds have not drawn back. They see their responsibilities, as do all true undershepherds in keeping watch over the souls and rendering the account to the Great Shepherd, Christ Jesus.—Heb. 13:17, 20; John 10:11-13.

WHOLE-SOULED CO-OPERATION

¹³ And what should be the attitude of all in the congregation toward the appointed overseer? There must be full co-operation to accomplish all Jehovah has given to be done. Servants cannot do all the field service, but they take the lead. In unity there is strength needed to produce fruit to the glory of Jehovah's name. The world today has no unity and everyone seems to try to see how little work he can do and get by. In contrast the work and co-operation of Jehovah's witnesses in accomplishing things under direction of the appointed overseers is watched by the world with amazement. The Divine Will International Assembly of 1958 was an outstanding example, but so is every other meeting or activity. Jehovah's witnesses are following the instruction: "Be obedient to those who are governing you and be submissive." In their work of protecting the sheep, overseers visit and counsel spiritually weaker ones, hoping thereby to save lives. No one so visited should become offended, but should rather appreciate the efforts made as acts of great love, and respond. If the "great shepherd," Christ Jesus, himself came, you would take his counsel, so why not that of his representative undershepherds? Co-operate warmly with the overseers in their work among the flock, "that they may do this with joy and not with

sighing, for this would be damaging to you."—Heb. 13:17.

¹⁴ Foreknowing that some would fall into a state of indifference or lukewarmness and would switch their eyes from looking intently at the "perfector of our faith" to riches and materialism, Christ caused John to write of the congregation at Laodicea: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth. Because you say: 'I am rich and have acquired riches and do not need anything at all,' but you do not know you are miserable and pitiable and poor and blind and naked, I advise you to buy from me gold refined by fire that you may become rich, and white outer garments that you may become dressed and that the shame of your nakedness may not become manifested, and eyesalve to rub in your eyes that you may see. All those for whom I have affection I reprove and discipline. Therefore be zealous and repent." All Christians should be on guard against this condition, but it is particularly the assignment of the overseers. This is the time to be seeking first the kingdom, to be truly dedicated. Lukewarmness is repulsive to Christ. If any have slipped into lukewarmness, quickly change your heart condition. Accept the help of an overseer. Rub the spiritual eyesalve of the truth into your eyes and get a clear vision of the New World interests. You found the great treasure of the Kingdom; now do not lose it. Repent and become zealous. Be not found like ancient Israel, with a divided heart, whom Jehovah found guilty and cast away. "The complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers."

13. What should be the attitude of all in a congregation toward the appointed overseer?

14. (a) If someone's activity proves he is lukewarm, what should he do according to Christ's words in Revelation 3:15-19? (b) What will become of the lukewarm, those with divided hearts?

"Keep testing whether you are in the faith, keep proving what you yourselves are."
—Rev. 3:15-19; 1 Pet. 4:7; 2 Cor. 13:5; Hos. 9:17; 10:2.

¹⁵ Space here would not permit telling of all the ways a servant of Jehovah proves his wholeheartedness toward the New World interests. You can 'test yourself whether you are in the faith' by examining what you do. In the theocratic organization today a variety of duties and privileges of service are offered. Are you associated with a congregation? Work with them whole-souled. Are you assigned as an overseer or ministerial servant? Work with love. Do you conduct a service center? Put your heart into it. Do you have meetings to prepare? Are you assigned to duties at an assembly? Do you study? Are you preaching from house to house? Do you always call back wherever interested people are found? Do you return to look for someone who was not at home the first time you called? Have you children to train for New World living? Do you have service records to keep in order? Are there opportunities for incidental preaching? Do

15. (a) What questions presented here may help you 'keep testing yourself whether you are in the faith'?
(b) How do you show you love Jehovah with your whole heart?

you defend the honor of Jehovah on every occasion? In your "sacrifice of praise" to Jehovah, do you give your best? Remember Abel's sacrifice. When special work must be done in a limited time, do you respond wholeheartedly? Remember Noah building the ark. When there is a call to go where the need is great, do you think of Abraham? When the snares of materialism confront you, choose wisely like Moses. Is your life in danger from the opposing enemy? Be fearless like Gideon. Have you a physical handicap that interferes with your service? Still be wholehearted like blind Samson. Are you a youthful servant of Jehovah choosing your life's work? Remember the examples of Samuel and Jephthah's daughter. Have you been many years in the service? Continue zealous like David. As long as there are homes to visit in the teaching work, what will you do? Preach as Christ Jesus did. Any work Jehovah opens up before you through his organization deserves your best attention. Every assignment is a privilege. Each task is important. If with your whole heart you love him, whatever you are doing you will "work at it whole-souled as to Jehovah."

—Heb. 13:12-15; Col. 3:23.

The Bible Record of Creation Vindicated

¶ In the periodical *Förkunnaren*, which means the Publisher, that is, of God's Word, the astronomer Arvid Ljunghall, Ph. D., has written an ingenious article on natural science and the Bible record of creation. He concludes: "It may be said, then, that the epoch-making new thing from a Christian viewpoint, that has appeared is that there has been found practically incontrovertible evidence that our world is of a limited age, that there was a time when the universe and matter did not exist, and that for this reason a creation must have taken place. We are thus now confronted with the remarkable fact that the Bible account of creation, that was so unscientific, so wholly strange to scientific thinking, when our century was young, is now wholly in line with the modern idea of the universe." "He who wants to be in earnest about Christianity and proceed from the belief that there is a God, who is the Creator of everything, he does not need to believe against all rhyme and reason, against all sense and scientific investigation. His belief is fully in line with the idea of the universe that science holds today."
—*Svenska Dagbladet*, December 16, 1958.

What is your **SOUL?**

TO MANY of the non-Christian people of Malaya the human soul is thought to be a little, invisible man about the size of the thumb that corresponds in shape, proportion and complexion with the man in whose body it resides. The soul of a fat man is thought to be fat, and the soul of a thin man is thought to be thin. Other primitive peoples think of it as a little bird, as their shadow or as their reflection. Usually these people believe that the soul leaves the body through the mouth or nostrils when a person sleeps and returns when he awakens. For some people in Bombay it has been considered a crime to paint the face of a sleeping person because they think his soul will not recognize him when it returns and will not re-enter his body, thus causing him to die.

In the Celebes it has been the custom to fasten fishhooks to a sick man's nose, navel and feet so that his soul can be caught if it tries to escape. It is thought to be a little invisible bird in Borneo, and when a man is injured his wife or kinswoman will go to where he was hurt and try to lure his soul back by strewing rice on the ground and calling to his soul. She then gathers up the grains of rice, carries them home and sprinkles them on the head of the injured man, again calling to his soul as a person would call a bird.

It is unlikely that you view the soul in the same manner as these people do. Instead of thinking of it as a little man or bird inside you that likes to come out through your nose or mouth and roam about, you possibly conceive it as some-

thing very small and invisible that remains in your body until death, at which time it leaves the body to continue your conscious existence elsewhere.

The Roman Catholic publication entitled "The Question Box" defines the soul in this manner: "The soul is the ultimate principle of our individual conscious life, the principle by which we feel, think and will. . . . The soul is a simple substance, i.e., it is not composed of separate parts; it is also a spiritual substance, i.e., its existence is independent of matter." This definition, basically, is the concept of the soul that is generally held throughout Christendom. It is somewhat similar to the views on the soul expressed by the philosophers of ancient Greece. Cicero, for example, said: "Since the nature of the soul is not composite, nor has in it any admixture that is not homogeneous and similar, I conclude that it is indivisible, and, if indivisible, that it cannot perish."

WHAT DO THE SCRIPTURES SAY?

Rather than turn to modern or ancient philosophers for an explanation of what your soul is, the best place to turn is to the written Word of the One that created human souls. The heavenly Father certainly knows more about the subject than any man does.

As you search his written Word, you may be surprised to find nothing about his giving man an immortal soul that dwells in the body of flesh and leaves it at death. You may point, however, to the passage that says, "Then the dust returns to the earth just as it happened to be and the spirit itself returns to The true God who gave it," and inquire if this does not confirm the existence of an immortal soul in man. But look at the scripture again. It says nothing about the soul and nothing about immortality. If you want to consider the word "spirit" as meaning soul you will have to adopt the belief of the pagan

Greek philosopher Pythagoras, who taught that the soul has a pre-existence, for the scripture says that the spirit "returns to God."—Eccl. 12:7.

The word "spirit," as used here, has the same meaning as at Genesis 6:17, which speaks about the destruction of living creatures at the great Flood. "I||behold me! bringing in the flood—even waters upon the earth, to destroy all flesh wherein is the spirit of life, from under the heavens,—everything that is in the earth shall cease to breathe." (Ro) The *New World Translation* says: "to bring to ruin all flesh in which the force of life is active."

Rather than refer to an intangible something within the human body that leaves it at death and continues the person's conscious existence in another realm, the word "spirit" merely means the life force that came from God and that animates all living things. It is used in this sense at Ecclesiastes 3:19, which says: "For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit." Or it can be said that they all have the same breath, for breathing is inseparably linked with the life force of a creature.

Generally the Bible uses the word "soul" to refer to the living creature itself. It is used in this sense at Genesis 2:7, which says: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." Thus the soul was the result of joining the body, made from earthly elements, with the breath of life that came from God. That is why the Bible also calls animals souls. "And God went on to say: 'Let the waters swarm forth a swarm of living souls.'"—Gen. 1:20; Num. 31:28.

By keeping in mind that a soul is a living creature rather than something spiritual inside a living creature, you can understand why the Bible speaks of souls as being slain, falling into a pit, being torn as by a lion, being bought, and being fed with meat.—Ezek. 13:19; Job 33:18; Ps. 7:2; Lev. 22:11; Deut. 12:20.

What Elijah said when he resurrected a dead child does not alter this view and give support to the belief that man has an immortal soul that leaves the body. By saying, "O Jehovah my God, please, cause the soul of this child to come back within him," Elijah was not thinking as the primitive peoples do who believe that the soul leaves the body and wanders about. What Elijah prayed for was not the return of a departed immortal soul, but for the return of the child's life. Some Bible translations, such as *An American Translation* and *The Emphasised Bible* by Rotherham, use "life" here instead of "soul." This is one of the instances where "soul" is used to refer to one's life as a creature soul. Another one is where Jesus said: "Do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." This shows not only that the soul is not immortal and can be destroyed, but also that God can return to life a man that has been killed by wicked men.—1 Ki. 17:21; Matt. 10:28.

A resurrection, therefore, is the hope for future life of those in God's memory. Instead of remaining a dead soul indefinitely when your life force leaves you, there is the Scriptural hope that God will restore your life force, that you may be a living soul once again. This resurrection from the dead will be to immortality as spirit creatures for some and with the prospect of eternal life as human souls for the majority. So, instead of having a soul that can separate from the body, you are a soul.

"Your Will Be Done On Earth"



Serial Part 34

From the fifth verse of the eleventh chapter of Daniel's prophecy, the prophetic message given to him by the angel of Jehovah God was devoted to the struggle between the king of the north and the king of the south. After dragging on through more than 2,200 years of history, this struggle has now culminated in the "cold war" between the Communist governing power of the Eastern bloc of nations and the democratic dominant governing power of the Western bloc of nations. The prophecy gives us assurance against any future world dominance by the communistic "king of the north" by closing chapter eleven with the declaration: "And he will come to his end, without one to help him." (Le) The angel who brought this prophecy to Daniel said that he was co-operating with the archangel Michael, and that Michael was Daniel's heavenly "prince." Michael is therefore the "prince" of the true Christians today who are part of the spiritual sanctuary, the spiritual temple in which Jehovah God dwells by his holy spirit or active force.

CHAPTER 12

THE "PRINCE" OF THE SANCTUARY STANDS UP

THIS generation of mankind is living in a marked time. Mankind's Creator has marked it, He who thousands of years ago said: "Let luminaries come to be in the expanse of the heavens to make a division between the day and the night, and they must serve as signs and for seasons and for days and years." (Gen. 1:14) He wanted man on earth to keep time. He himself keeps time with relation to man, according to His own unerring, unchangeable time schedule that is just as accurate as the sun, the moon and the stars in marking off time for the earth.

² By studying God's written Word, the Bible, man can find out God's time under the guidance of God's unseen active force, his holy spirit. To reassure his spiritual brothers of this, the Christian apostle Paul wrote: "Now as for the times and the sea-

sons, brothers, you need nothing to be written to you. For you yourselves know quite well that Jehovah's day is coming exactly as a thief in the night. Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape. But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves." (1 Thess. 5:1-4) In this nuclear space age, when international peace and security are being so frantically urged, for what event is it that the Creator has marked the time of this generation?

³ This marked time began in the year 1914 (A.D.). In that important year the "appointed times of the nations," 2,520 years long, ran out. If we measure back that many years from 1914 we come to the ancient date of 607 B.C. That year was marked for the overthrow of the earthly "throne of Jehovah" and for the destruction of the throne city of Jerusalem and its sanctuary and for the total desolation of the land of the kingdom of Judah. Nineteen hundred years ago the natural descendant of Jerusalem's first king of Judah came to earth as the rightful Heir to the overturned throne. He was Jesus. He came

1. How is it that the time in which this generation is living is a marked one?

2. If it is possible to find out God's time, how can it be done, and what would we want to know about marking the time of this generation?

3. Why did this marked time begin in 1914, and how does this lead us to want to know what Jesus' name was formerly in heaven?

to be called Christ because he was anointed with Jehovah's spirit to reign in the kingdom of God. He had come down from heaven, to be born as a man who worshiped Jehovah God. First on earth it was that he was called Jesus. What was his name in heaven before becoming man? Can we know? We can, and we will.

⁴ Although he was King David's permanent Heir and was anointed with spirit instead of with holy anointing oil, he was not asked to sit on that overturned "throne of Jehovah," even when he rode triumphally into the throne city of Jerusalem in the spring of the year 33. The Jewish high priest and underpriests and other religious leaders had him put to death on Passover day. On the third day he was raised from the dead and, forty days later, ascended back to heaven. What is his name in heaven since then? With his proper name up there, he waited at God's right hand till A.D. 1914. Then at the end of the "appointed times of the nations" God enthroned him as king.

⁵ The prophecy of Jehovah's angel pointed to this enthronement of the anointed Son of God in heaven in 1914, saying to Daniel: "And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1, *JP*.

⁶ Where, though, does Daniel 12:1 mention the name of Jesus? It does not do so, because this prophecy was spoken and written down over five hundred years be-

fore King David's Heir was born at Bethlehem and named Jesus. Yet a son of God is mentioned in Daniel 12:1. Who? Michael. In the conversation that preceded or introduced this verse the angel spoke to Daniel of this heavenly son of God as "Michael, one of the chief princes," and as "Michael your prince." And in Daniel 12:1 itself the angel called him the "great prince who standeth for the children of thy people." He was a Prince of God and Prince over the people of God, Daniel's people. Hence he was a son of God. Jehovah God included him as a son when He talked of earth's creation as the time "when the morning stars joyfully cried out together, and all the sons of God began shouting in applause." (Job 38:7) When Jesus Christ was on earth as a member of Daniel's people and was anointed to be prince or king over Daniel's people, was Michael then up in heaven and was he then prince in heaven over Daniel's people, including Jesus? How can we know?

⁷ To determine this, the question must be asked: What does Daniel 12:1 say about Michael up in heaven? This: "At that time shall Michael stand up." What does this mean? That Michael becomes king in heaven. Repeatedly in Daniel, chapter 11, the expression "stand up" is used to mean taking power and beginning to reign as king: "There shall stand up yet three kings in Persia; . . . And a mighty king shall stand up, that shall rule . . . But one of the shoots of her roots shall stand up in his place, . . . Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom; . . . And in his place shall stand up a contemptible person, upon whom had not been conferred the majesty of the kingdom." (Dan. 11: 2, 3, 7, 20, 21; also 8:22, 23, *JP*) Michael begins to reign as king in heaven during

4. How was it that he got back to heaven, and since then what is there of interest about his identity?

5. In what words did Daniel 12:1 refer to this enthronement of God's Son?

6. (a) Why is the name Jesus not mentioned in this verse, and yet how is a son of God here named?

(b) What question arises as to Michael's location five hundred years later?

7. What does Michael's standing up in fulfillment of Daniel 12:1 mean, and at what time did he thus stand up?

the final years of the king of the north, or, "at that time." That time God has marked as A.D. 1914.—Dan. 11:29, *JP*.

⁸ Since Michael stands up to reign during the conflict between the king of the north and the king of the south, Michael stands up to rule, to go subduing in the midst of the enemies of the people over whom he is "prince." Hence he stands up in the midst of his own enemies. More than 530 years before Jesus' birth, or more than 2,440 years before A.D. 1914, Michael was foretold to do this. In 1914, at the end of the "appointed times of the nations," who must begin ruling as king according to other Bible prophecies? King David's Heir, the One whose right it is to reign in the restored kingdom of God. Who, according to earthly name, is this One? It is Jesus Christ, glorified in heaven at God's right hand. He is the Son of man who, in Daniel 7:13, 14, is brought to the throne of the Ancient of Days and to whom are given dominion, glory and a kingdom.

⁹ Furthermore, who is the One whose rod of strength Jehovah sends out of the heavenly Zion with the command: "Go subduing in the midst of your enemies"? (Ps. 110: 1, 2) It is Jesus Christ. "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet. For it is by one sacrificial offering that he has made those who are being sanctified perfect perpetually." (Heb. 10:12-14) Michael's identification is thus unavoidable. The Michael that stands up as the "great prince" to fulfill Daniel 12:1 is the Lord Jesus Christ at God's right hand.

8. (a) Why did Michael stand up or proceed to reign? (b) How long ago was it that Michael was foretold to do this, and in other prophecies who was foretold to do this in 1914 (A.D.)?

9. Who is the one that was to be commanded to go subduing in the midst of his enemies, and his identification with whom is therefore unavoidable?

¹⁰ The rest of Daniel 12:1 (*JP*) supports this identification, for it says: "And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people [Daniel's people] shall be delivered, every one that shall be found written in the book." Michael's standing up to reign in the midst of his enemies and to go subduing in their midst calls for a war the like of which there had never been before, a time of trouble more distressing than anything previous. This must be so, not just because the war that flamed up in 1914 was earth-wide, but because this trouble embraced heaven as well as earth.

¹¹ Since Jesus Christ glorified is Michael the great prince of Daniel's people at the outbreak of this trouble, it was only fitting that Jesus on earth in prophesying on the end of this world should also predict this world trouble and do so in the language of Daniel's prophecy. In Jesus' prophecy he twice quotes from the book of Daniel and says: "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. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matt. 24:15-22.

¹² Jesus said this as part of his answer to his apostles' question: "Tell us, when will this happen; and what will be the sign of your coming, and of the conclusion of

10. Daniel 12:1 foretells that Michael's standing up would mean what outbreak, on what scale?

11. Why was it fitting that Jesus, when prophesying on the world's end, should quote from Daniel's prophecy?

12. In answer to what question by his apostles did Jesus say the above, and so of what does the beginning of that tribulation give evidence?

this state?" (Matt. 24:3)* Or, in the New World Translation of the Holy Scriptures: "Tell us, when will these things be, and what will be the sign of your presence and of the consummation of the system of things?" The beginning of this world tribulation is part of the evidence that Jesus Christ, who is Michael the great prince in heaven, is present in the throne of God's restored kingdom. This fact betokens that "this state" or this "system of things" must conclude.

¹³ The last book of the Bible, The Revelation given to John by Jesus Christ, makes more than forty part-quotations from the book of Daniel. In picturing by signs the birth of God's kingdom by the crowning and enthroning of Jesus Christ in heaven, Revelation foretells that the trouble the like of which had never occurred would include heaven. Telling of the successful birth of the Kingdom like a male baby, the revelation of unseen things in heaven says: "And her child was caught away to God and to his throne. . . . And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I

heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God!' " (Rev. 12:5-10) In this war against Satan the Devil, Michael leads.

¹⁴ Is this Michael the resurrected, glorified and enthroned Jesus Christ? Yes. He is here the same as the Michael who helped the angel that brought the prophetic vision to Daniel. (Dan. 10:13, 21, JP) Before 2 B.C. God's only-begotten Son in heaven was called Michael, this name meaning "Who is like God?" When he emptied himself of his heavenly powers and his life was miraculously transferred to the womb of the virgin Jewess Mary and he was born and called Jesus, did he forfeit his heavenly name Michael? No! Before the birth of Jesus there are ten men in the nation of Israel who were listed with the name Michael,* yet the Son of God was not to be known on earth by that name. "You are to call his name Jesus," said the angel Gabriel to Mary his mother. (Luke 1:26-31; 2:21) So on earth it was not even hinted at that he had been Michael in heaven and "one of the chief princes." Daniel 8:11, 25 (JP; AS) speaks of Jehovah God as "the prince of the host" and "the prince of princes." Jehovah is the chiefest Prince, and with Him his Son Michael is "one of the chief princes." He has become Prince of Peace.—Isa. 9:6.

¹⁵ When he died as the man Jesus Christ and was resurrected and went back to heaven, what was his proper name? Was it still or was it only Jesus Christ? No; it

* Quoted from *The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament*. Translated from the Original Greek by Doctors George Campbell, James MacKnight, and Philip Doddridge. With prefaces, various emendations, and an appendix. By Alexander Campbell. Fourth Edition. Bethany, Brooke County, Virginia. Printed and Published by M'Vay & Ewing, 1835. In Matthew 13:39, 40 this translation says: "The harvest is the conclusion of this state. . . . so shall it be at the conclusion of this state." In Matthew 28:20: "the conclusion of this state."

13. How many part-quotations from Daniel does the Revelation to John make, and whom does the Revelation picture as leading the war in heaven against Satan the Devil?

* Numbers 13:13; 1 Chronicles 5:13, 14; 6:40; 7:3; 8:16; 12:20; 27:18; 2 Chronicles 21:2; Ezra 8:8.

14. When he was on earth as a man, how was it not to be hinted at that he had been Michael and one of the chief princes in heaven?

15. After he returned to heaven, what was his name, and why was it a just thing for him to be the one to hurl Satan out of heaven?

was not just his earthly human name. He resumed his heavenly name Michael. The name Jesus Christ was retained in order to show his identicalness with the human-born Son of God on earth. The name Michael was resumed in order to tie him in with his prehuman existence. As Michael, he was the heavenly member whom Jehovah's wifely organization of holy angels, Jehovah's symbolic "woman," provided in order to be the Seed that should be bruised in the heel by the great Serpent and that should, in turn, bruise the Serpent in the head. (Gen. 3:15) Hence it was a just thing that the glorified Jesus Christ, who had been bruised in the heel on earth, should, as Michael once again, battle against Satan and his demons and hurl them out of heaven to beneath his feet at the earth. Jude 9 calls him "Michael the archangel" who had had a dispute once before in heaven with Satan the Devil, and had won.

¹⁶ Since Jesus Christ glorified is Michael the great prince who stands for the children of Daniel's people, he is the Prince of the sanctuary. Daniel's people today are, like Daniel, witnesses of Jehovah. They are Jehovah's sanctuary class, His temple of "living stones," his "spiritual house," in which he dwells by his spirit. The glorified Jesus Christ, or Michael, is the Chief Cor-

16. How is he the "Prince" of the sanctuary, and what was his duty toward the remnant of the sanctuary class?

nerstone of this living sanctuary. So he is the Prince of this sanctuary and upon his own self as the rock-mass he builds this sanctuary. Hence it is his duty to stand up for the remaining members of this sanctuary class and to deliver them from their oppressors.

¹⁷ More than ever before as Michael he should be their Prince. Why? Because now he is Jehovah's Right Shepherd who laid down his human life for his "little flock" of Kingdom joint heirs. "You must call his name 'Jesus,' for he will save his people from their sins." (Matt. 1:21; John 10:11-15; Luke 12:32; Rom. 8:16, 17) As Prince he now has more power than ever, because he "humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:8-11; Matt. 28:18) In 1914 he was made reigning King in Jehovah's capital organization over all the universe. He will prove himself to be Prince of Peace.—Isa. 9:6.

(To be continued)

17. Why now more than ever before should he be their Prince?

Only "a Form of Godly Devotion"

When prophesying of the last days the Bible said people would be having "a form of godly devotion but proving false to its power." (2 Tim. 3:5) In view of this it is interesting to note what the magazine *Cosmopolitan* of April, 1958, said: "Moreover, it becomes clear that a person may profess one faith but live by another. Pollsters found this out when they queried Americans about their belief in God. Although ninety-seven percent quickly affirmed their belief, more than seventy percent admitted that their belief did not play an essential role in their lives. For many such Americans, success or social prestige is the most important thing in life; hence it is their real faith. For many people, following a dictator or a political leader is a faith."

Pursuing my Purpose in Life

As told by Robert N. Tracy

WELL do I remember an oft-heard adage that frequently sounded in my ears as a youth: "Live and learn, die and forget it all." Just as many other things, such as Santa Claus, proved to be false, so did this familiar worldly saying. My family rapidly accepted the Bible message brought to us by Jehovah's witnesses, although I had been raised a strict Methodist. We began to see that it was possible to learn to live forever on a beautified earth.

Speaking for myself, I came to appreciate the organization before understanding all the doctrines taught. After several months of accompanying others in the service I was baptized at a zone assembly on September 3, 1939, in a chilly river at Fulton, New York. The following day my blood boiled as an uncouth mob armed with baseball bats broke up our assembly, with the mayor and police as idle bystanders. This incident merely served to strengthen my dedication vow to Jehovah.

The big national convention in Detroit, Michigan, in 1940 proved to be a decisive event in the life of our family. I can still picture the six of us, my mother, two brothers, two sisters and myself, seated around the kitchen table making a resolution never to miss an assembly if at all possible to attend, and to enter the pioneer service as soon as we could, even one by one.

Shortly thereafter my two brothers were able to take this forward step in the ministry. When my turn came, a family automobile accident heaped an unexpected financial burden upon us. My six months of special secular work stretched to eighteen months. By that time I was fed up with the old world. Helping manage my father's ice-cream parlor meant associating, working and talking with people that had little hope for the future, persons that spent endless hours in small talk and gossip, enjoying dirty stories and immoral lives, laughing at honesty. New Year's Day in 1943 meant the first day of pioneer work for me. As time passed, bad weather, mean dogs, fanatical people, indifference to the Bible truths all became part of the daily ministry. Nonetheless, we had many happy experiences. Overshadowing everything else, however, was the simple joy of doing what was right.

While gas was rationed we worked rural areas on bicycles, returning home at night tired out. But food and rest made the next day another day full of possibilities. One day when my partner in the service was sick I dutifully went alone into the country. That evening I pedaled home thrilled with the day's preaching, having placed eight bound books.

The announcement regarding the Watchtower Bible School of Gilead stirred the minds of numberless pioneers, including mine. It looked as if I had a long way to go before being privileged to be called there. Reflecting on my previous two years of pioneer service, I felt that I could have done better. There was so much to do besides witnessing. The house had to be painted, then the roof needed shingles, and storm windows had to be fitted. Then too, secular work took time. A mature brother encouraged me to write the Society, frankly stating my situation, why I was unable to surpass the quota and promising that, if given the opportunity, I would go to any

assignment the Society might choose to send me. The Society's reply included an application to enter special pioneer service.

Shortly thereafter I found myself living in a trailer, three miles from where I had lived for twenty-two years. In short order my family had sold the house and most of the furniture, bought a trailer and came with me pioneering. Our group consisted of my mother, one brother and two sisters. Equipment included two cars and a trailer paid for. Financial standing: no money. Life would be full of question marks!

Five months in special publisher activity, then on to Gilead as a student of the sixth class. In school there was no time to think about past or future, only the present. Our minds were geared to take in the extensive courses. Institution life was rigorous, but we did not want it to be different. How to study and how to follow instructions were important points we took with us as we sallied forth in all directions after graduation.

My assignment took me to the Boston area as servant to the brethren. At that time the trend of opinion among some Witnesses was that Gilead graduates were miracle men that had learned in five months most of what there was to know. Why, they could prepare an hour's lecture on the spur of the moment, couldn't they? Some of the first congregations I served had servants that were in the truth when I was born. Although I felt pretty green at first, I soon adjusted myself to my new assignment.

One day I opened an envelope from the President's office and there it was—a foreign assignment in South America. Following the international assembly in Cleveland in 1946 I went to Bethel to soak up, in a month's time, all the information I could regarding office procedure. My family came to New York to say good-by, and before I knew it I was on the train headed

toward Miami, and two days later I was flying over the Caribbean to Colombia. Twelve hours after departure from Miami we landed at Bogotá, our destination. What was my first impression? Frankly, it was a radical change. In a few hours we had been lifted out of one life and set down in a different world, among a strange race, speaking a tongue we could not understand. A drizzling rain fell on the city and its colorless inhabitants as we rode to the missionary home.

My experience has been that life as a missionary is not easy. Results are forthcoming only by hard work, combined with much patience with a people that have not had the opportunity to read the Bible. Neither have they been accustomed to organization. However, an unspeakable joy comes from witnessing to a person that has never heard of Jehovah's witnesses and then studying with him and seeing him advance, dedicate himself and become a mature publisher. Learning to speak Spanish and learning to understand the people have been important factors in enjoying the missionary work. Also, we have tried always to keep in mind that we are trying to teach people to live the New World way, not the North American way.

One thing that has greatly aided me is my mother's attitude. Although she became badly crippled with arthritis after my departure from the States, she has never asked me to come home to be with her. She realizes that Gilead graduates should be where they were trained to work—in far-flung parts of the globe.

Thirteen years have passed since my life as a missionary began. Can I sincerely recommend it to others? My answer is best illustrated from the experience I had when I returned to the States in 1950, after an absence of over three years. Would I want to stay there? Before two months had gone by I was anxious to get back to my as-

signment in Colombia. It has been thrilling to do circuit and district work in this country, to witness the baptism of over a hundred persons at one time and to see the publishers' ranks swell from thirty to over 1,400 in a few rapidly passing years.

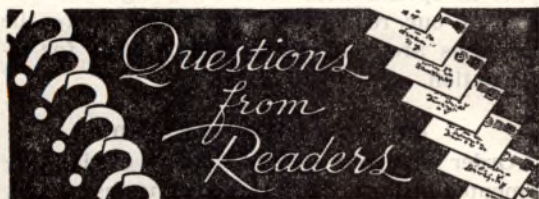
In 1952 I married a Gilead graduate, and after seven years of married life we both are happily pursuing our purpose in life together as missionaries. After five years without returning to the States we were able to attend the Divine Will International Assembly in New York in 1958. How can one describe that glorious event in a few words? It certainly surpassed our expectations. The talks were stirring, the counsel forceful. The gigantic plans for expansion seemed wonderfully logical. I was confident that this good news of God's established kingdom would be preached all around the world with Jehovah's spirit upon us.

Visiting relatives and seeing old friends was soon over and it was time to return to our missionary assignment. We were

happy to bring along with us a family of three to serve where the need is great. On hand to meet us at the airport were carloads of our Colombian brothers. What a joyful homecoming!

A new privilege is now mine—that of serving as zone servant for the West Indian Zone, visiting branch offices and missionary homes and making a report to the President's office on just what is happening in this part of the world.

As I think about the many wonderful years that have passed in the full-time ministry as a pioneer and as a missionary, it would seem strange to think about any other way of life. Home is where you make it. By Jehovah's grace we are glad to continue in this service in a land where there is a tremendous amount of work to be done. We know that our joy comes from doing what is right, not just thinking about it. After all, learning to live forever is a wonderful thing, and since 1943, when I began pioneer service, I surely have learned that "life does not result from the things [one] possesses."—Luke 12:15.



● Is it necessary for a sister to cover her head when praying in the presence of a dedicated brother not her husband? Is it necessary for her to do so when conducting a Bible study under such a circumstance, as in the presence of a servant of the congregation who is training her or when the circuit servant accompanies her?—M. S., U.S.A.

There appears to be no reason why a dedicated woman should ever lead in prayer in the presence of adult dedicated males. (1 Cor. 11:3) At the Brooklyn Bethel home no sisters are ever called on to lead the family in prayer. So

long as an adult dedicated male is present, in the congregation or in the home, he should represent the rest in petition to Jehovah God. If an undedicated husband wishes his wife to lead in audible prayer, she may do so, but then out of respect for his headship she should have her head covered. (1 Cor. 11:5, 10) When the husband is absent but dedicated male minors, sons, are present, the mother should also have her head covered if she prays. At such times it would be at her discretion either to offer the prayer herself or ask one of her dedicated sons to offer it. But never should an unbaptized son represent dedicated members of the family in prayer. When only dedicated mother and dedicated daughters are present in the home, the mother may call on one of her dedicated daughters to pray if she so desires. In such cases none need cover her head.

There may be instances, however, when it is advisable for a sister to conduct a home Bible

study in the presence of a dedicated brother, such as those mentioned in the question; or she may be conducting a home Bible study with a brother newly baptized and who still needs help. What then? In such cases the dedicated brother should offer the prayer, and the sister may conduct the study with her head covered. This she does out of respect for theocratic order because he, as well as she, is a member of the congregation of God, and in the congregation the man should do the teaching. (1 Tim. 2:11, 12) If a dedicated sister is conducting a study with her undedicated husband or with another person but in the presence of her undedicated husband, she should also have her head covered. This would be in recognition of the fact that the husband ought to be the one giving Bible education in the presence of his family as represented by his wife.

The Law of Moses in various ways reminded Israelite women of the preferred position that men occupied before Jehovah so that they would not lose sight of man's headship and fall into the error made by Eve. Thus the iden-

tifying physical mark that distinguished Jehovah's covenant people was one that applied only to the male, namely, circumcision. Then again, the period of a mother's uncleanness for giving birth to a baby girl was twice as long as for a baby boy. When Jesus miraculously fed the multitudes his apostles counted only the men present: "Those eating comprised about five thousand men, besides women and young children." "Those eating comprised four thousand men, besides women and young children."—Ex. 12:48; Lev. 12:2, 5; Matt. 14:21; 15:38.

Likewise in the Christian congregation, by means of the head-covering provision the theocratic position of the woman in relation to the man is stressed. In addition to its rich symbolic significance, it works in the interest of harmony and peace. It also serves to caution Christian women against exerting undue female influence and alerts Christian men against succumbing to it as did Adam, Samson, King Solomon and those in the congregation of Thyatira. —Rev. 2:20-23.

ANNOUNCEMENTS

FIELD MINISTRY

By means of *The Watchtower* men of good will are helped to seek reconciliation with God and his perfect government. During March a subscription for this magazine will be presented for \$1. New subscribers will receive three Bible booklets on important subjects of present-day interest. If you would like to share in this work, get further instructions at the nearest Kingdom Hall of Jehovah's witnesses or write to the publishers of this magazine.

OBSERVE THE LORD'S EVENING MEAL

All persons of good will are invited to be present when Jehovah's witnesses throughout the world assemble on Sunday evening, April 10, after 6 p.m., Standard Time, to commemorate the death of Jesus Christ. The meeting will be opened with song and prayer. A discourse will follow, setting forth the significance of the occasion. At the appropriate time the emblems, unleavened bread and red wine, will be served after Jehovah's blessing has been asked separately in connection with each. The

meeting will be closed with song and prayer, after all present have been invited to have part in special field service arrangements. If any of our readers do not know where the meetings are held, write to this office for information.

FILLING A LONG-FELT NEED

Order now your copy of the first official, documented history of Jehovah's witnesses in book form. This completely reliable record satisfies a long-felt need due to the growing interest of honest inquirers into this active group of Christian ministers. This book, *Jehovah's Witnesses in the Divine Purpose*, has 36 chapters, illustrations, index, in 320 pages. Send \$1 today.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 24: Wholeheartedness Toward New World Interests, ¶1-19. Page 169.

May 1: Wholeheartedness Toward New World Interests, ¶20, 21, and Working Whole-souled. Page 174.