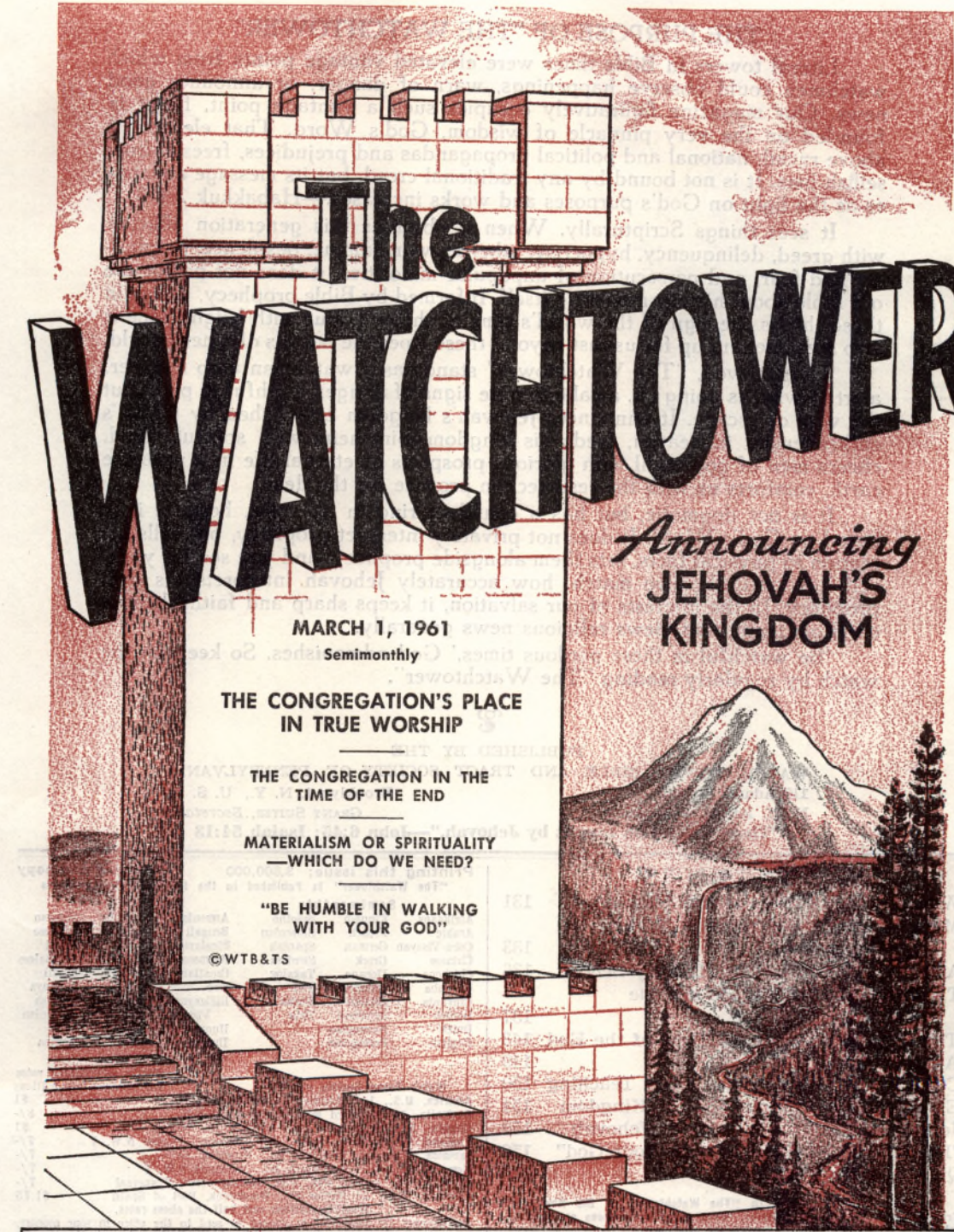




The WATCHTOWER

MARCH 1, 1961

Semimonthly

THE CONGREGATION'S PLACE
IN TRUE WORSHIP

THE CONGREGATION IN THE
TIME OF THE END

MATERIALISM OR SPIRITUALITY
—WHICH DO WE NEED?

"BE HUMBLE IN WALKING
WITH YOUR GOD"

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Announcing
**JEHOVAH'S
KINGDOM**

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What is the **DESTINY OF THE WICKED?**

WHAT is the destiny of the wicked? That is a question that doubtless many asked upon hearing of the capture of the Nazi criminal, one Eichmann, who had been responsible for the death of millions of Jews and who boasted that he felt no regrets. Will such a man, after his execution, suffer eternal torment in a burning hell? Or does death end all? What destiny does God's justice decree for such men?

Of this we may be certain: justice will be done. Why? Because God exists, and of him it is written: "I, Jehovah, am loving justice." Therefore the Scriptural principle holds good: "Whatever a man is sowing, this he will also reap."—Isa. 61: 8; Gal. 6: 7.

Thus God's Word assures us that "the righteous themselves will possess the earth, and they will reside forever upon it." But "the wicked shall be turned into hell, and all the nations that forget God."—Ps. 37: 29; 9: 17, *AV*, *Dy*.

This, however, raises the question, Just what is this hell into which the wicked are

turned? According to the late Pope Pius XII, hell is a real place of eternal torment. Elucidating his remarks for us, a popular Roman Catholic publication states: "There is nothing doubtful in the words of Christ, the Son of God, about the reality of hell. He plainly said that it is the place to which the unrepentant sinners will be condemned forever, that there 'the worm dieth not, and the fire is never extinguished,' and that 'it is far better to go into heaven blind, maimed and lame, than with two eyes and two hands and with two feet to be cast into the depths of hell.' . . . And he gave no comforting assurance that only a very few would be condemned to hell; rather he spoke of the throng to whom he would have to say: 'Depart from me, ye cursed, into everlasting fire.'" This view, it might be added, is also held by many Protestants.—Mark 9: 43-48; Matt. 25: 41.

But can the torturing of multitudes throughout eternity be harmonized with what the Bible tells about our heavenly Father being just, merciful and loving? Even the laws of imperfect men forbid cruel and unusual punishment. Is God less just and loving than his imperfect and sinful creatures?—Ex. 34: 6, 7; 1 John 4: 8.

Further, if Jesus' words regarding the destiny of the wicked are to be taken literally, is it not passing strange that, while the Bible tells us of God creating heaven and earth, it says nothing about his creat-

ing a place of eternal torment, nor of a purgatory, for that matter? When was hell created? Before any of God's creatures sinned, or only thereafter? And where is it?

The question also is raised as to what it is that goes to hell. Certainly not the physical body, for it returns to the dust. The soul? But what is the soul? Is it, as claimed by Augustine, an immortal spiritual substance, created by God at the time of the conception of a human, and which at death goes to heaven, purgatory or hell?

Not according to God's Word. It tells us that when God created man he "came to be a living soul," also that because of sin no man is able to "deliver his soul from the hand of the grave." Thus also Samson prayed: "Let my soul die with the Philistines." Yes, plainly we read: "The soul that is sinning—it itself will die."—Gen. 2:7; Ps. 89:48, AV; Judg. 16:30; Ezek. 18:20.

What is generally overlooked is that what God placed before Adam were not the alternatives of life in heaven and life in eternal torment, but life (existence) and death (nonexistence). God said nothing about Adam's going to heaven, but only that "in the day you eat from [the tree of the knowledge of good and bad] you will positively die." And so when Adam and Eve disobeyed, God did not sentence them to an eternity of torture but to nonexistence: "Dust you are and to dust you will return." God used Moses to put the same alternatives before his people: "I have put life and death before you." And so we also read that "the wages sin pays is death, but the gift God gives is everlasting life."—Gen. 2:17; 3:19; Deut. 30:19; Rom. 6:23.

This is logical, reasonable and just. If life is a gift, as the Scriptures state, it can be refused. Were man born with an immortal soul, he would have an eternity forced upon him with an ultimatum of

obey or suffer torment forever. That would show about as much love as would be shown by a young man who would offer a young lady an engagement ring with the alternative of blowing her brains out!

Then how are we to understand the words of Jesus quoted above in support of eternal torment for the wicked? As figures of speech, as indeed they must be in view of their context. When Jesus spoke of plucking out an eye or chopping off a foot or hand, did he mean for us literally to perform mayhem upon ourselves, and would we then throughout eternity dwell in heaven with but one eye, one hand, one foot? Of course not! Since these words are to be understood figuratively, or as symbols, so must Jesus' references to the worm not dying and the fire not being quenched. The same is true of his parable of the sheep and goats. Even as he was not referring to literal sheep and goats but to sheeplike and goatlike people, so he was not referring to literal fire but to firelike complete destruction.

The false religious teaching that eternal torment is the destiny of the wicked blasphemes God and turns honest persons away from him. But the truth honors him and shows him to be wise, just and loving. Those who love and obey God will receive his gifts, chief of which is life. Those who do not, the wicked, will be extinct, without life.

In this space age God is again putting before all mankind the alternatives of life and death. Fulfillment of Bible prophecy shows that we are living in the days Jesus likened to those of Noah. Even as Noah and his family survived the Deluge because of knowing and doing God's will, so today only those who know and do God's will will survive the impending destruction of Armageddon. To help you toward that end is one of the purposes of this magazine.—Matt. 24:37-39.

Materialism

or Spirituality

Which do we need?

What has enabled materialism to get a grip on mankind? How can spirituality be strengthened?

THE choice is being pressed upon us, whether we like it or not. The pressure is on to make one select materialism as a way of life. "Our enormously productive economy," said marketing consultant Victor Lebow in the *Journal of Retailing*, "demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfactions, or ego satisfactions, in consumption. . . . We need things consumed, burned up, worn out, replaced, and discarded at an ever increasing rate."

Whether we live in that part of the world where the local economy often depends on materialistic consumption or not, we will come face to face with this vital question: Materialism or spirituality? One's mere neglect of spirituality places one on the side of materialism, for a materialist is not necessarily one who has many material possessions. He can be poor and still be a materialist by neglecting spirituality.

When people notice the admiration given to those who have the latest in luxury, the desire for equal attention often builds

up so strong a craving that items once considered unimportant become, with the aid of skilled advertising, necessities. Realizing that their income will not allow for such, many persons soothe the pain of the price by the drug of long-term payments. By the time the payments are cleared up, it often

happens that the item purchased is no longer in style, being obsolescent or obsolete, and the vicious cycle begins all over.

FAILURE TO MEET MAN'S NEEDS

How practical is the way of material-

ism? The answer can be seen in the ever-increasing amount of disease and nervous disorder, nearly 800 new varieties appearing in the last twenty-eight years. However, primitive Indian tribes of northern Brazil who have no "higher learning" or modern conveniences surprise us with the fact that among them diseases such as tuberculosis, cancer and heart trouble are virtually nonexistent. Dr. William Hall Holden, American explorer, attributes their health to simple diet, no overeating, no stress and strain, no worry about money and no 'keeping up with the Joneses.' The blood pressure of the oldest Indians in the tribes was about equal to that of a twenty-three-year-old man in the United States.

Material conveniences may draw admiration from others, but they can easily repel true spirituality. Wise King Solomon realized this and said: "There exists the one that is pretending to be rich and yet he has nothing at all." (Prov. 13:7) Yes, the

inspiring purpose in life, to gain recognition from God, is missing. Mutual trust and true friends are missing, for one's very associates turn out to be one's chief competitors. Most important of all, the peace and security that come from knowing one's life is winning God's approval is missing. "I have met many very rich men in my half century of journalism," says Malcom W. Bingay, past editorial director of the *Detroit Free Press*, "and I have never known one of them whose millions brought him inner peace and happiness."

When those whose way of life largely depends on material prosperity cry for more spirituality, the weight of the problem takes on added impact. New York city industrialist Admiral Ben Moreel said: "When we speak of higher standards of living, let us not limit ourselves to thoughts of common objects of convenience and comfort; for there is more to a standard of living than the material things. We need to plan for an ever-rising standard of spiritual living as well."

The impact has hit hard at the very ones who are responsible for spiritual leadership. Cleric E. Rex Taylor of the First United Church in Ottawa, Canada, lamented: "What we need most is power, the kind of power which actuated the early church and made it a living, vital force."

DELINQUENT SPIRITUAL LEADERS

Why is this vital force still missing, even in countries where interest in religion is popular? An answer is found in the Holy Bible at Jeremiah 2:13: "There are two bad things that my people have done: They have left even me, the source of living water, in order to hew out for themselves cisterns, broken cisterns, that cannot contain the water." Instead of directing the people to the Word of God, many of today's clergymen criticize the Bible as impractical and direct people to human

organizations such as the United Nations. The clergy all too often blur the clear truth of the Bible with philosophies of evolution, modern psychiatry and man-made doctrines that are contrary to God's Word and sound reason.

The fruits of their own philosophies expose them as delinquent spiritual leaders. J. Edgar Hoover, director of the F.B.I., reports: "In the United States criminals force us to spend each year more than four and two-thirds times as much on them as we spend on all forms of education, both public and private." It is enlightening to note that 85 percent of these criminals profess to be members of Christian religions.

What are we to think of religious leaders who popularize religion to draw larger crowds and to bring better response to constant appeals for money? Well, what did God think of Israel's shepherds who became spiritually delinquent? Declares God's prophet: "Woe to the shepherds of Israel, who have become feeders of themselves! Is it not the flock that the shepherds ought to feed? The fat is what you eat, and with the wool you clothe your own selves. The plump animal is what you slaughter. The flock itself you do not feed. The sickened ones you have not strengthened, and the ailing one you have not healed, and the broken one you have not bandaged, and the dispersed one you have not brought back, and the lost one you have not sought to find, but with harshness you have had them in subjection, even with tyranny."—Ezek. 34:2-4.

When the shepherds commercialize religion, how can they bring about true spirituality? Reflect on the actions of Jesus during Passover season, A.D. 33. Multitudes of Jews from surrounding districts of Judea came to Jerusalem to celebrate the Passover. Coming to the temple, they

would pay the temple tax in local currency, along with sacrificing various animals and doves. Since this was part of their form of worship, the priests permitted stalls and booths to be set up in the Court of the Gentiles within the temple precincts where foreign money could be exchanged and sacrificial animals bought. Among such sanctified surroundings and with the sanction of dedicated priests, who would dare question the propriety of such activities? Not only was it convenient, but was it not all going for religious purposes? Outwardly it all appeared very reputable, but along came Jesus, who overturned their money tables, exposing their avarice and their form of worship as nothing more than a shallow, formalistic, outward show of self-righteousness.—Matt. 21:12.

Popular religion having failed to lay a solid foundation for true spirituality, youth today has turned to material pleasures. Speaking for teen-age groups in London, England, a nineteen-year-old youth said: "I suppose teen-agers haven't got the staying power to go to church. Laziness, maybe. What's it going to prove anyway? You turn to religion if you are lonely or lacking in something. Teen-agers don't lack anything. . . . We do lead very materialistic lives. A teen-ager doesn't need a God. He has his own." But for both youth and adults, worship at the shrine of materialism has not brought the happiness they seek and has given them no certain hope for the future. Only true spirituality can do that.

OBTAINING TRUE SPIRITUALITY

True spirituality is the opposite of sen-

suality or worldliness. It is the sincere desire for God's approval, the desire to do God's will. To obtain true spirituality one must conquer the selfish desire for prestige and honor among men. Said Jesus to the Jews: "I do not accept glory from men, but I well know that you do not have the love of God in you. I have come in the name of my Father, but you do not receive me; if someone else arrived in his own name, you would receive that one. How can you believe, when you are accepting glory from one another and you are not seeking the glory that is from the

only God?" (John 5:41-44) Seeking glory for ourselves is worldliness; seeking glory that is from the only true God shows spirituality.

True spirituality, then, is a dynamic force, based on an accurate knowledge of God's Word, that transforms and gives an inspiring purpose to one's life. It transforms one's whole personality, just as the apostle Paul said: "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed."—Col. 3:9, 10.

A demonstration of true spirituality on a world-wide scale can be seen among the ones who provided you with this magazine, namely, Jehovah's witnesses. In the New World society of Jehovah's witnesses there are no racial, national or religious divisions. The moral standards of the New World society are those that the Bible requires for all who will gain life in God's new world. True spirituality, therefore, requires not only right beliefs but right action, conduct in harmony with the Word of God.

ARTICLES IN THE NEXT ISSUE

- Parents, Do You Train Your Children?
- Parents, Safeguard Your Child's Life With Accurate Knowledge.
- Is All Religion Good?
- Should You Partake of the Lord's Evening Meal?
- Are You Mature?

Jehovah's witnesses do not deprive themselves of what material conveniences man needs. Emphasis, however, is put on the study and application of God's Word in their daily lives. To maintain true spirituality they know they must be selective in what they read, for the reading matter of the world has become corrupted; instead of being an aid to spirituality, it tears down spirituality. Popular novels, for instance, feature sex or violence or both. "The literary quality that [book] reprint firms seek most," says one authority, "is the sensual description of sex episodes."

No, this world's spiritually devitalizing reading matter is not for those who wish true spirituality. Those who wish spirituality use God's Word as a guide as to what they put into their minds: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8.

HELPING OTHERS GAIN SPIRITUALITY

Helping others see the need for having true spirituality aids us, in turn, in being spiritually-minded. In this regard, Gerald Gdovin in the Catholic magazine *Information* issue of August, 1959, commented on

the activities of Jehovah's witnesses: "The Catholic laity can learn one important lesson from members of Jehovah's Witnesses. That is to make their religion such an important element in their lives that they are willing to spend many more hours than they do now to deepen their knowledge of it; and to spread it—as if it were 'a matter of life and death.'"

Last year Jehovah's witnesses spent over 131 million hours enriching the lives of over half a million families in 179 nations by conducting home Bible studies and by telling others of the blessings of God's kingdom. This activity is their answer to Jesus' instruction to keep "seeking first the kingdom" and his prophecy that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations."—Matt. 6: 33; 24:14.

Jehovah's witnesses are willing to help you gain true spirituality. They will be glad to discuss the Bible with you in your own home. Additionally, almost every Sunday spiritually strengthening talks are given on Bible subjects at their Kingdom Halls. You are invited to attend.

Pursue spirituality. Why sacrifice your life to the pursuit of temporary prestige? Seek the glory that comes from the true God. Which will it be: materialism or spirituality? Your life and happiness depend on the right choice.

Attending the Kingdom Ministry School

Among the recent advances made by the Watch Tower Bible and Tract Society in the training of its ministers is the Kingdom Ministry School at which congregational overseers are given a month's special training wholly without cost to themselves. But the problem of many overseers who have families to support is being able to get off from their regular secular jobs so as to attend the school for four weeks. In the British Isles one such overseer was quite doubtful about getting additional time off from his work to add to his vacation so he could take the course. However, he decided to take the Society's invitation letter to his boss to read. The boss was so impressed with it and the whole idea of free training that he told the overseer he could have the extra two weeks and that on full pay.—1961 *Yearbook of Jehovah's Witnesses*.

THE CONGREGATION'S PLACE IN TRUE WORSHIP

THE twentieth century has witnessed the development of organizations on a national and international scale unheard of before. Organizations representing various business, labor, farm, consumer, political or religious interests are striving to combine their forces so as to wield greater influence in the lives of the people. In the midst of all this has appeared a fast-growing, dynamic society of Christian men and women who have one aim, and that is to bear witness to the name, divine qualities and purpose of the Creator, Jehovah God. This society, known as the New World society of Jehovah's witnesses, is rapidly nearing the million mark, but it is not size or numbers that are so impressive. This society represents men and women from all lands and all national, racial, economic and other groups, persons living in at least 179 lands who are united in teaching, in belief, in conduct and in their loyalty to Jehovah and his reigning King, Christ Jesus.

² All this is an evidence

1. What organizational development especially noticeable in this twentieth century has also brought the worship of Jehovah to the fore?

2. Which of the three unifying factors for Jehovah's witnesses is sometimes objected to? On what grounds?



"I am writing you these things . . . that you may know how you ought to conduct yourself in God's household, which is the congregation of the living God, a pillar and support of the truth."—1 Tim. 3:14, 15.

of the unifying power of God's holy spirit and Word. But persons acquainted with Jehovah's witnesses observe a very vital factor in this unity and that is organization. An extensive organization is evidenced in the way Jehovah's witnesses unitedly carry on their preaching work, arrange large conventions and maintain the same standards of conduct in their 21,008 congregations world-wide. Sometimes some persons become wary when they see vast organization associated with the spiritual worship of God. At times one hears objections, such as that there is a danger of being over-organized, or the danger of serving or even worshipping an organization instead of God. Some ask, "Will not extensive organization tend to quench the free flow of God's spirit and the spontaneous expression of love among dedicated Christians?"

³ Because the congregation today is very much tied in with the worship of Jehovah, it is vital that we find the Bible answers to these questions pertaining to the congregation. It will be good to

3. (a) Why did Jesus not form a congregation while on earth? (b) How do we know it was God's purpose for him to build a congregation?

examine the Scriptural record concerning the Christian congregation in the days of the apostles. It is true, as some argue, that Jesus did not build an organization or congregation while he was on earth; but that does not mean the Christian congregation was a human idea of the apostles. Jesus was born under an existing system of things that had been set up by his Father through Moses. This was still valid, and for him to have formed another organization would have made him a dissenter. But Jesus came to fulfill the Law with the offering of his own lifeblood and thereby to lay the foundation for God to establish a new system of things based on a new covenant. It was with this in mind that Jesus said he would build a congregation on himself as cornerstone.—Matt. 5:17; 16:18; Heb. 8:6, 10-13.

⁴ With this congregation in mind Jesus used an occasion to teach his apostles the principle of organizational leadership or oversight that would apply. When James and John asked to have the highest positions in the Kingdom next to Jesus, he replied: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. This is not the arrangement among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be the slave of all." (Mark 10:42-44) This did not imply that there would be no organization, but rather that the *arrangement* for organization among Jesus' followers would be patterned in Jehovah's way.—Matt. 5:45, 48.

⁵ Shortly before his ascension to heaven Jesus commanded his disciples to go and make disciples of people of all nations,

teaching them all the things he had commanded them. (Matt. 28:19, 20) This would include teaching these people the principle of organization that should prevail, as well as the need to be in union with Christ, like the branches in a vine. (John 15:4-7; 17:20, 21) Jesus further showed that those apostles whom he had taught and trained by word and example would have definite responsibilities in teaching and supervising the spiritual growth of others who would hear and accept their teaching. They would not simply be taught a few doctrines and left to go their way as independent believers, but would be brought into a unity, gathered into a congregation, like sheep to a fold. Jesus appointed the apostles as shepherds with his command: "Feed my young lambs," "Shepherd my little sheep," and, "Feed my little sheep." This gave the apostles a very high degree of responsibility to look after all those who would be gathered.—John 10:1-17; 21:15-17.

THE CONGREGATION TAKES FORM

⁶ That they were to gather disciples into association with them was demonstrated at Pentecost a few days later. Upon receiving the holy spirit as proof that the new congregation had been founded, the apostles preached to and gathered many persons. The first three thousand believers did not merely accept some new teaching and then go their way. They needed to keep together and benefit from the oversight of the apostles. We read: "And they continued devoting themselves to the *teaching* of the apostles and to association together, to taking of meals and to prayers."—Acts 2:42.

⁷ As the apostles and other Christian believers preached, the message was spread to many lands and thousands of persons were gathered in. Wherever they were—

4. What counsel of Jesus to his apostles indicates there would be an organized arrangement among them?

5. What was included in the responsibility Jesus gave the apostles according to Matthew 28:19, 20 and John 21:15-17?

6, 7. How did the first congregation begin to take form after Pentecost, and how was it shepherded or supervised?

Jerusalem, the regions of Judea and Samaria, Asia Minor, Greece, Rome or other places—they associated with their fellow believers and became ecclesias or congregations. (Acts 8:1; 11:22; 13:1; 14:23, 26, 27; 16: 5; Rom. 16:5; Col. 4:16; 1 Thess. 1: 1; Philem. 1:2) The apostles knew that they alone could not properly shepherd this rapidly growing flock, so they trained mature and qualified men, those well versed in teaching, and appointed them as under-shepherds, as overseers and ministerial assistants to look after the spiritual needs of all in the congregations. We note that the congregation in Antioch had the services of "prophets and teachers." (Acts 13:1; 14: 23; Titus 1:5-9; Phil. 1:1) Inasmuch as the apostles and older men in Jerusalem were the most mature and experienced in serving Jehovah and had received authority from Jesus to serve as shepherds, it was only logical that they became a governing body for all the new congregations, and the experiences they had in the Jerusalem congregation could well serve as a pattern or example for the others to follow.—Acts 8:14-17; 16:4, 5; 1 Thess. 2:14; 1:6, 7; Heb. 6:12.

⁸ All the congregations in Judea, Samaria and later in Asia Minor, Greece, Rome, Babylon and other places actually made up one congregation of God. (Acts 9:31) This was an organized arrangement built up by God's spirit. Far from being a human organization, Peter calls it the "flock of God" and urges the older men to "shepherd" this flock diligently. The apostle Paul emphasized that this was God's arrangement when he said to the overseers from Ephesus: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of

God." The congregation was God's, and the overseers were responsible to teach and train and exercise oversight of those entrusted to them.—1 Pet. 5:1-4; Acts 20: 28; Titus 1:9; 2:15.

⁹ All those in the congregations were to respect this shepherding arrangement as being from God and submit themselves to it. The apostle Paul wrote to the Hebrews: "Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you." So no one could rightfully reject the counsel or chastening of an overseer by saying, "I am serving God. I have no responsibility to you, nor do you have any over me." The overseers must render an account, and for the sake of the congregation it ought to be with joy. Any other report would be damaging to independent, self-seeking wrongdoers.—1 Pet. 2:13, 14; Heb. 13:7, 17.

¹⁰ Some persons in those early days may have reasoned: "The congregation is not as important as the Word and the Spirit. I will follow these two, but I do not feel it necessary to associate with a congregation or submit myself to an organization." Others may have argued that the true congregation of God was an invisible, spiritual association and did not need expression through a visible congregation. But when the apostle Paul wrote to Timothy on appointing overseers in the congregation, and was talking definitely about the visible congregation arrangement on earth and not some heavenly spiritual arrangement, he added: "I am writing you these things . . . that you may know how you ought to conduct yourself in God's household, which

8, 9. (a) What did the apostles Peter and Paul consider the congregation to be? (b) What should be the attitude of all in the congregation to the overseers, according to Hebrews 13:7, 17?

10, 11. (a) What proofs show that the visible, earthly congregation was "God's household"? (b) What importance does Paul attach to the congregation in relationship to the truth?

is the congregation of the living God, a pillar and support of the truth." Yes, this earthly, visible congregation was called "God's household," the "congregation of the living God," and, far from being of minor importance, it was a "pillar and support of the truth."—1 Tim. 3:1-15; Heb. 3:4, 6.

¹¹ Not individual congregations, but the composite congregation of Christ's followers was likened to a human body containing many members that needed to co-operate with one another. It was in the visible congregation where the Christians would learn to co-operate with one another. (1 Cor. 12:4-30) It was of a *visible* congregation Paul wrote when he said: "God has set the respective ones in the congregation," for he then mentions apostles, prophets, teachers, gifts of healing, different tongues, and so forth, all of which had to do with the ministry and works of the congregation on earth and not a spiritual or heavenly condition.—1 Cor. 12:18, 28.

THE PURPOSE OF THE CONGREGATION

¹² What was the purpose of the congregation? To train and unite all believers. The Christians were not to be a large, unidentifiable, disassociated crowd of persons, each of whom had his own ideas and loyalties, keeping themselves separate from this world and living like dispersed aliens in a strange land. Though living as aliens and temporary residents in this old world, the Christians were to be as 'living stones being built up into a spiritual house,' "a holy nation, a people for special possession." In other words, they needed to be gathered and fitted together to worship as a group, as a congregation, and this in a tangible way.—1 Pet. 2:5-11.

¹³ A similar illustration of the con-

gregation arrangement was used by Paul in explaining how both Israelites and non-Israelites were united in Christ, becoming a unity with common aims, obligations and identity. "Certainly, therefore, you are no longer strangers and temporary residents, but you are fellow citizens of the holy ones and are members of the household of God, and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah." (Eph. 2:19-21) Here Paul uses three different illustrations of individuals or things organized together to serve a common purpose. First, "fellow citizens of the holy ones," which indicates a common sharing of certain rights, privileges and responsibilities and identity that such citizenship gives. With the illustration "members of the household of God" Paul shows the way all believing Christians were organized as a family unit. In every household there is a definite arrangement of things, and all must respect the family head and live up to the standards of the household. In comparing them to building stones "being harmoniously joined together," "being built up together," Paul shows the need of a congregation. Within the framework of the congregation these "stones" could be shaped, smoothed and fitted. Only when united in the congregation as a body of people and not seeking isolation could they be God's temple and serve to advance true worship, while being trained for their future assignments in the heavenly Kingdom organization.—1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16.

¹⁴ So the anointed Christians of the first century were to be assemblers, not dissenters, trying to serve God independently of

12. In what sense were the early Christians to be as aliens, and in what sense as an organized group?

13. How do three illustrations used by the apostle Paul in his letter to the Ephesians indicate that Christians should be unified in a tangible way?

14. How could the congregation demonstrate God's wisdom, as mentioned at Ephesians 3:10, 11?

each other. Since God's heavenly arrangement was orderly and harmonious, surely the called-together group of God's servants on earth would demonstrate this same harmony. If the greatly diversified wisdom of God was to be made known through the congregation, then this congregation needed to be well organized, harmonious, and not see its members separating from one another to seek their own interests.—1 Cor. 14:33, 40; Eph. 3:10, 11.

¹⁵ A clear picture of the congregation organization established by God's spirit and its purpose is outlined in the fourth chapter of Paul's letter to the Ephesians. First, he shows the responsibilities each anointed Christian had to others in a group, "putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit." Then, from verse 11 on, he mentions the organizational provision for this, namely, the congregation with the different features for oversight and teaching as gifts from Christ. "And he gave some [gifts] as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God." So their being anointed with the spirit did not in itself change over these Christians to completeness in a miraculous and instantaneous manner. Rather, the spirit led them to the congregation, where, with the help of the spirit, the Word and the organization arrangements, they would become of one mind and be trained for the ministerial work.—Eph. 4:11-16; 1 Cor. 1:10.

¹⁶ By their associating in the congregation the anointed ones both gave and re-

ceived benefit. It was here in a most tangible way that they were "being harmoniously joined together," and not merely in some sort of invisible spiritual way. In the congregation they were being made to cooperate through "every joint which gives what is needed, according to the functioning of each respective member in due measure," which resulted in the "growth of the body for the building up of itself in love." The congregation organization did not stifle or quench love's expression or make it mechanical as if according to rules, but rather trained and built up all in love and gave them opportunity to practice it.—Eph. 4:16; 2 Thess. 1:1-3; Rom. 1:9-13.

THE CONGREGATION

A TEACHING ORGANIZATION

¹⁷ Not only did the congregation serve to build up those in love, but it unified their thinking and understanding of the Scriptures. Some of the Ephesians may have complained that this arrangement stifled individual and independent thinking and forced them to accept only the apostles' ideas instead of being free and independent to develop their own philosophy on things. But this arrangement did not inhibit the scope of understanding of the congregation to the narrow viewpoints of one or two individuals. It did protect them from being subject to "every wind of teaching" and "the trickery of men." Faithful Christians did not consider this as some 'brain-washing' tactic. They had come out of the world and wanted to put away their old personality and put on the new personality, which was created according to God's will. The congregation's unified teaching program provided for this.—Eph. 4:14, 17-24.

15. What were the "gifts" to the congregation, and what was their purpose?

16. How did the congregation help build up the individuals in love?

17. How was the congregation to unify teaching, and how was this beneficial?

¹⁸ Some who preferred to be independent of any congregation may have argued that one can gain accurate knowledge through communion with God and through his spirit, and therefore a teaching congregation or organization was not necessary. They may have referred to Ephesians 1:17, 18 or 3:16-19, where Paul writes concerning God as giving believers wisdom and accurate knowledge and says that Christ would dwell in them and they could grasp these things mentally, or 1 John 2:26, 27, where John writes: "You do not need anyone to be teaching you; . . . the anointing from him is teaching you about all things." But note, these expressions are found in letters of instruction that the apostles Paul and John sent to the congregations and that would be used further to teach those in the congregation. If the spirit would have done all teaching direct with all spirit-begotten individuals, there would have been no need for these letters to be written to the congregations.—1 John 1:3, 4.

¹⁹ Consider for a moment some of the vital truths those early Christians learned by associating with the congregation. The decision of the apostles and older men in Jerusalem as to the requirements for non-Jewish believers was sent by letter to the congregations. The details of God's sacred secret regarding an administration to gather all things together in the Christ and to assign people of the nations as joint heirs were revealed to the congregations in the letter to the Ephesians. The truths about the falling away, the man of lawlessness being manifest, Christ's presence, and how the cry "peace and security!" would mark the climax of Jehovah's day were explained to those who associated with the congregations where the letters to the Thessaloni-

ans or copies of them were studied.—Acts 15:22-35; 16:4, 5; Eph. 3:3-7; 1 Thess. 1:1; 4:13-18; 5:1-11; 2 Thess. 1:1; 2:2-11.

²⁰ By being associated with a congregation the early Christians learned of the letters to the Corinthians, which contained explanations of the Lord's evening meal, the operation of spiritual gifts and the resurrection. Yes, all the explanations of doctrine found in the apostles' letters were inspired instruction given through members of the governing body and they came to individual anointed Christians through the congregation. Only by associating with the congregation could they benefit from overseers who 'ministered in a right manner,' men 'holding firmly to the faithful word as respects their teaching.' And only thus could they learn in a tangible way that there was no difference between Greek or Jew, circumcised or uncircumcised, foreigner, Scythian, slave, freeman, male or female.—1 Corinthians, chapters 11-15; 1 Timothy, chapter 3; Col. 3:11.

²¹ The congregation was built up by God to declare his excellencies, to show forth his wisdom. (1 Pet. 2:9) For this reason the congregation conformed to God's will; it did not conform to the will and customs of the different people and their ways. (Eph. 4:20-24) As this congregation spread to many lands it retained its identity, its principles of operation, its pure teaching and its unity. Instead of its being marked and shaped by every wind of doctrine and all sorts of conduct, it put its mark on those associated with it. It had to be kept clean and holy; therefore immoral persons were disfellowshipped. (1 Cor. 5:13) It had to unite men with the truth of God's Word; therefore those who would bring in division and false teaching were disfellowshipped also. (Titus 3:10; Rom. 16:17) In this way the congregation retained its or-

18. What arguments have been used to show that a teaching congregation was not necessary, but what proves these arguments false?

19, 20. What are some of the truths that the first Christians learned, and how did they learn them?

21. How did the congregation retain its identity, and what effect did this have on the believers from many lands?

ganizational identity and form. The principles of thinking and living taught through the congregation marked the believers deeply, affecting their personal lives, marriage and family life, and the relationship between slaves and masters.—Col. 3:5; Ephesians, chapter 5.

²² These are only some of the Biblical proofs showing that the Christian congregation of the first century played a vital part in the training and upbuilding of the

22. What part did the first congregation play in true worship?

anointed Christians. It was in fact a pillar and foundation of the truth. The congregation proved to be God's provision to teach Christian believers of their need for one another and gave them full opportunity to practice love, mercy and forgiveness as well as to learn respect for theocratic authority. It did not quench God's spirit or stifle love's expression, but, rather, by teaching and example it was able to build up all in the congregation in love and maturity so that they were most receptive to the operation of the holy spirit.

THE CONGREGATION

in the time of the end

THE Christian congregation of the first century was strong, united and wholly devoted to advancing clean worship. But this condition was not going to continue undisrupted through the centuries down to the time of the end where we are now. The apostles had the authority to keep the congregation subject to Christ; but they foretold that they, who acted as a restraint upon lawless action in the congregation, would be taken away in death and then the congregation would fall away to lawlessness and false teaching. (2 Cor. 10:2-6; 2 Thess. 2:3-12; 2 Tim. 4:3, 4; Acts 20:29, 30) Jesus also foretold this when he likened the congregation of faithful believers of that time to the right kind of seed that he planted in a field. According to this parable the enemy was to be allowed to plant weeds, a counterfeit planting, which would be allowed to grow up

among the wheat until the harvesttime, which would be at the consummation of the system of things. This meant that the clear identity and organizational purity of the Christian congregation would be obscured and corrupted by the growth of apostates. Not long after the death of the apostles this false growth began to flourish; human philosophies, heathen doctrines and celebrations were absorbed; alliances were made with the political state and the congregation became formed, shaped and marked by this old world.—Matt. 13:24-30, 37-43.

² This, however, did not mean that the idea of a congregation was a failure. Jesus foretold that in the last days, "the time of the end," there would be a harvesting or gathering together of God's true planting and a restoring of them to a theocratically organized congregation, which would play a vital part in the lives of all Christians at the time of the end. We shall here consider

1, 2. (a) How was the falling away of the congregation foretold, and how did it begin to occur? (b) Did that mark the end of the congregation in God's purposes?

a number of prophecies that show this would be the case and compare such with the experiences of Jehovah's Christian witnesses in our time.

³ In his parable of the wheat and the tares Jesus said that at the time of the end the wheat, the true planting of God, would be gathered into the storehouse and the tares bundled and cast out of the kingdom so as to be burned. "At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father." (Matt. 13:43) This does not refer to the heavenly condition of the resurrected anointed members of Christ's body, but rather to the restored earthly condition. It is on earth that they are gathered and shine as a 'light to the world,' whereas all apostate organizations or plantings would be cast out of this place where they had claimed to be God's church. (Dan. 12:3; Phil. 2:15; 1 Pet. 2:9) As to being a light, Jesus said to his followers: "You are the light of the world. A city cannot be hid when situated upon a mountain." (Matt. 5:14) In the harvest-time there was to be a gathering together of Christ's spiritual brothers into a group or congregation so they would have an identity, would be united in teaching, become a 'light to the world' and 'shine like the brightness of the firmament.' Their condition needed to be restored to that of the organized congregation of the first century so they could become a 'city upon a mountain.'

⁴ This being gathered together is supported by Matthew 24:31, which states that at the time of the end the chosen ones are to be gathered from the four corners of the earth. That these would be united as a congregation is further shown in verses 45 to 47, where their condition is likened

to that of domestics in a master's household who are given food at the proper time by a faithful slave. Even as the first congregation was called God's household at Ephesians 2:19 and 1 Timothy 3:15, so this household of the master must refer to an organized congregation. This 'slave class' has proved to be the anointed remnant of Jehovah's witnesses working with the Watch Tower Bible and Tract Society, who are busy providing the individuals of this household world-wide with spiritual food. Note that this slave would be appointed over all the master's belongings. What this includes is emphasized at Matthew 25:31-46, in the parable of the sheep and goats, where we read of how a large group of sheeplike good-will persons come into favor with the King, Christ Jesus, because they identify, support and work together with Christ's brothers.

GOING UP TO JEHOVAH'S HOUSE

⁵ Another picture of how the earthly condition of God's anointed servants in the time of the end would be as an organized congregation under the established Zion in the heavens is found at Isaiah 2:2, 3: "And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills, and to it all the nations must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths. For out of Zion law will go forth.' " Of course, "Zion" is established in the heavens, from which the law goes forth. But the crowd of persons from all nations cannot stream

3. (a) What would happen to God's servants in the time of the end, according to the parable of the wheat and the tares? (b) How could they be a 'light to the world' and a 'city upon a mountain'?

4. What is indicated as to the condition of God's anointed remnant in Matthew 24:31, 45-47 and 25:31-46?

5, 6. (a) How is there an elevating of the "house" mentioned at Isaiah, chapter 2, to which people of the nations stream, and how is this shown? (b) What provision was to be made here?

to heaven, for they are not spirit-begotten. So this "house of Jehovah" to which they come must have a relationship to something on earth. What? The congregation of Jehovah's anointed witnesses, which is brought into unity with heavenly Zion. Remember, it has already been shown that the congregation in the days of the apostles was God's household. (Heb. 3:4, 6) To correspond with God's mountain of worship being established above all other power and authority, his worship as represented by his house would need to be "lifted up," that is, it must be exalted above all earthly things, organizations and interests.

⁶ As worshipers of Jehovah God, the faithful followers of Jesus must become a 'city on a mountain.' Not only would this congregation of Christ's brothers be seen, but it would be busy letting its light shine so as to be visible and approachable for people from all nations to come to. This "city" would also make provision for the educating and training of people from the nations. "He will instruct us about his ways and we will walk in his paths." So this prophecy about the "house of the God of Jacob" really foretold the exaltation of Jehovah's worship among the remnant of the temple class as a congregation in the last days, in a pure worship that provides for offering praises to Jehovah and for the ingathering, instructing and training of the great crowd of other sheep, from all nations, who will get everlasting life on earth.

⁷ That this would take place in the time of *the end* is also shown in another prophecy recorded in the book of Revelation. Here it was revealed that after the last of the 144,000 anointed body members of Christ had been gathered and sealed, and after the enthroned King, Christ Jesus, had be-

gun the tribulation against Satan and his organization by casting Satan down from heaven, a great crowd of men and women of every nation and tongue would be gathered out and brought to serve in God's temple through an extensive preaching work. (Rev. 7:1-4, 9-17; 14:1-6) Now these have not been sealed with God's spirit, nor have they been "purchased from the earth," so they cannot enter into the heavenly temple of the resurrected Kingdom heirs with Christ Jesus. Yet it is stated, "They are before the throne of God, and they are rendering him sacred service day and night in his temple." This temple must be represented by some "living stones" on earth. Knowing that to the first congregation it was said: "The temple of God is holy, which temple you people are," we can understand that the temple here referred to is represented today by the congregation of Christ's anointed followers, now a mere remnant. (1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16) Those of the great crowd are brought into temple service within the congregation. The prophecies of Isaiah, chapter 2, and Revelation, chapter 7, correspond therefore to Haggai's prophecy which shows that after God restores his "house" or temple of worship, he will shake the nations and bring the 'treasures,' 'treasured ones,' or 'desirable ones' of the nations into the house and fill it with splendor.—Hag. 1:7, 8; 2:7-9.

⁸ Not only do we find the prophecies mentioning a house or temple as a picture of the restored congregation in the time of the end, but also a city is used. At Isaiah, chapter 60, words addressed to the heavenly Zion or Jerusalem also apply to the restored remnant, to let their light shine. Here the congregation of the anointed remnant is addressed as a part of the city that first gathers in the last of the spir-

7. (a) What does the temple represent, where the great crowd serve God as foretold in Revelation, chapter 7, and why is this true? (b) How does this coincide with the prophecy of Haggai?

8. How is the congregation's condition described at Isaiah, chapter 60, and what two groups are gathered to it?

itual Israelites, Zion's children, and then becomes a gathering place for people of the nations. The city "walls" are even built up by "foreigners," who also help the restored remnant to look after 'flocks, fields and vineyards.'—Isa. 60:4, 9-11; 61:5.

⁹ All these prophecies and many others indicate that there would be a gathering together of God's servants on the earth at the time of the end and a restoring of the true congregation of God, which would come into prominence as a 'light to the world.' Is there such an organization existing today that contains two classes of persons, a smaller, dwindling group who have an assurance of being joint heirs with Christ and a rapidly growing crowd of men, women and children from all "nations and tribes and peoples and tongues" who hope to live forever on earth?

IDENTIFYING THE CONGREGATION

¹⁰ The evidence is clear that the body of Christian men and women now known as Jehovah's witnesses has in its more than eighty years of doing God's will experienced the fulfillment of these and many other prophecies. Their being gathered and growing in the light of truth from the 1870's to 1918 was a preparing of the chosen ones for the coming of the Lord Jehovah to his temple. Though they had expected that with the establishment of Jehovah's kingdom by Christ their work on earth would be finished and they would be taken to heaven, they began to learn there was other work entrusted to them. (Mal. 3:1-4; Matt. 24:45-47) This good news of the Kingdom was to be preached throughout all the world during the time of the end and God's anointed servants needed to be better organized in a congregation so as to teach a great crowd of men and women God's ways.—Matt. 24:14; Rev. 14:6, 7.

9, 10. What sort of organization should we expect to find representing Jehovah in the time of the end, and what do the historic facts show this to be?

¹¹ By 1918 history shows that this little congregation of men and women had been badly disrupted by harsh persecution during World War I. But in 1919 they began to be reorganized and restored to the "land" or condition of God's favor, and began to experience the fulfillment of the prophecies of Haggai, Isaiah and many others. They began an extensive preaching work that for the following twelve years served not only to publicize God's judgments to this world but also to gather in the remainder of the chosen ones, largely completing the 144,000. By this time the understanding of Jehovah's servants had been cleansed of many incorrect ideas concerning doctrine and their relationship to Jehovah and Christ Jesus as the superior authorities. This group gained a clearer identity in getting the name Jehovah's witnesses, denoting the many who would make up the one servant class or congregation of Jehovah on earth.—Isa. 43:10-12.

¹² This congregation began to be identified not only by name and works of witnessing but also in its governing arrangement. According to prophecy it was to be a congregation representing Jehovah's theocratic organization on earth, Jehovah's house or temple. Therefore it must be governed theocratically and not democratically. And Jehovah's leading would be expected to be manifest through the spiritually mature ones in the congregation as it was in the days of the apostles. As was true in the first century so it could be expected in the time of the end that the mature brothers serving as overseers and their assistants in the first organized body or congregation would take the initiative in expanding true worship through extend-

11. What were the activities and experiences of the congregation of the anointed from 1919 to 1931, and how did they get a more definite identity?

12. (a) What governing arrangement would be expected in this congregation, and why? (b) What part in this did the mature brothers in the Allegheny congregation have?

ing the preaching out to other areas, and that they would serve as advisers and examples to the newer and younger congregations. From as far back as 1879 and before, the first congregated group of the restored remnant in Allegheny, Pennsylvania, served as a sort of leading congregation, and the mature brothers there, co-operating with overseers in other congregations, took the initiative in organizing to expand the preaching and forming new congregations. It was from this body of older brothers in Allegheny that the magazine now known as *The Watchtower* was sent to many parts of the world, and which was used as a basis for Bible study in all congregations. This served to unify their thinking and understanding of the Scriptures and to co-ordinate their preaching methods.

THEOCRATIC PROCEDURE

¹³ Still the individual congregations were largely independent and self-governing, electing their own 'elders' and determining many of their study and service arrangements in the democratic method. But if a great crowd of men and women were to be gathered and instructed in God's will this arrangement needed to be improved; otherwise the method of instruction and the standards of true worship might vary considerably from one place to another, depending upon the maturity of a congregation. The inferior methods of oversight in the congregation would need to be replaced by genuine, divinely guided principles, as foretold in Isaiah 60:17-22. Already in 1919, with the beginning of the work to distribute *The Golden Age*, the Watch Tower Society, which had been serving as a form of governing body for the congregations and which had moved its head-

quarters office and staff to Brooklyn, New York, so as to provide for more effective supervision of the world-wide preaching, began to initiate a more theocratic governing arrangement by appointing a service director in each congregation. By October, 1932, the congregations world-wide went on record to bring their identity more in accord with Bible prophecy by doing away with "elective elders" and having the most mature, spiritually discerning brothers selected to serve as a "service committee" to assist the Society-appointed service director. This development was completed by 1938 when congregations world-wide expressed their wish to be organized completely under the direction of "The Society," "the faithful and discreet slave" class, who would hereafter appoint all overseers and their assistants in the congregations and who would direct all study and preaching arrangements. This was necessary not only for the bringing of Jehovah's sanctuary or congregation of anointed ones on earth into the proper relationship to him, but also so that God's congregation on earth could be the proper place to teach and train the great crowd being gathered in from the nations to do God's will.

¹⁴ This building up of the congregation theocratically served to bring it to the fore as a place where one would learn God's ways. If it was unsuitable for the congregation of anointed ones to be directed by democratic vote so that the majority, perhaps being largely immature ones, would direct instead of the spiritually mature, it was even more unsuitable when the great crowd would be gathered. For these of the nations by reason of their growing to a large majority could begin to form the con-

13. (a) Why was it necessary to replace democratic methods with theocratic methods in the congregation, and how was this foretold at Isaiah 60:17-22? (b) How was this brought about between 1919 and 1938?

14, 15. (a) Why was it especially necessary that this change to theocratic governing form be completed by 1938? (b) What did this insure for those of the great crowd? (c) What really took place with the restoring of the congregation of anointed ones in 1919, according to Isaiah 51:3-52: 2?

gregation in accord with their will instead of their being conformed to God's will. But God's oversight of such matters is very evident, and theocratic oversight was functioning completely by 1938, at a time when the "other sheep" or those of the great crowd were still in a minority.

¹⁵ This principle of oversight was necessary, not only to care for the preaching work, but also to serve to train all those of the great crowd to submit to God's will during the time of the end, before Armageddon, so they would be trained and qualified to proceed after Armageddon with cleansing and beautifying the earth in an orderly and theocratic manner. The congregation of the anointed ones was to be an example or pattern. In this we see the fulfillment of another prophecy, namely, Isaiah 51:3-52:2, which shows that with the restoring of the anointed remnant to their right relationship and service of God in 1919 the "new earth" was founded. That is the beginning of the formation of a New World society, which would gather and train the great crowd and which in its organized form as a congregation functioning under the new system of things would be preserved through that war of Armageddon ending this old system.—See *"New Heavens and a New Earth,"* pages 322-341.

¹⁶ Though this growing congregation or New World society has gathered in more than 800,000 men and women and children from all nations, tribes, races and peoples, it has not been shaped or formed according to the ideas or customs these people had previously, but all of these have been shaped after God's will. They are teachable, meek, loving, peace-pursuing, and are at unity with all their fellow believers. Though numbering more than 800,000 in comparison to now less than 14,000 of the

anointed ones, or a majority of about fifty-four to one, yet all these from the nations have submitted themselves to being instructed according to God's ways, by the "faithful and discreet slave" class, the remnant. Though this world from which they have come has been greatly influenced by selfishness, immorality, lying, dishonesty, atheism, spiritism and many other godless thoughts and actions, yet these things have not crept into the true congregation of God. Those who would try to corrupt the congregation today with immoral conduct or false teaching are disfellowshipped, as was the case in the congregation of the first century, so that the congregation's purity and identity are preserved.

¹⁷ The ingathering of so many hundreds of thousands from all lands required an organization that could expand greatly and still retain its theocratic structure, even as was foretold at Isaiah 54:2, 3. But how could this little congregation expand when the anointed class was growing smaller and many of those left had become elderly and sickly with the passing of years. By following Paul's advice at 2 Timothy 2:1-3 and thus training those of the great crowd so they would qualify as overseers and as teachers of others. Not only have thousands of these been trained as servants in congregations, but especially during the past twenty years thousands have entered the full-time ministry as pioneers and gone to work in isolated sections while others have been especially trained to open up the work in new lands, forming new congregations, building daughter "cities," as it were, so as to make the teaching from God's house available to all. All this has been done under the supervision of the anointed remnant.—Isa. 60:10; 61:4-6.

16. How has the theocratic arrangement made it possible for the congregation to maintain its purity and retain the proper relationship between the remnant and the great crowd?

17, 18. (a) How has it been possible for the organization to expand and to train and supervise hundreds of thousands of persons in 179 countries when the remnant are becoming fewer year after year? (b) What scriptures foretold this?

¹⁸ So there are many congregations and even whole lands where there are none of the remnant. Yet it is possible for men and women in 179 lands to come to God's "house" in more than 21,000 congregations, for all overseers have been taught and trained through the congregation arrangement of the "faithful and discreet slave." All congregations are under supervision of local overseers and others who visit and inspect congregations, circuits and Society branch offices, so that all parts of the organization are kept in harmony with God's will. In this way the anointed class shepherds God's flock.

¹⁹ Even though the "great crowd" is growing larger all the time and the remnant of the "little flock" of anointed followers of Christ is getting smaller in numbers, yet there is complete unity. And those of the growing crowd have not tried to use their greater numbers to gain prominence in the organization. By their loyalty and obedience to Jehovah's theocratic arrangement through the congregation, those of the "great crowd" show the greatest respect for the dwindling group of anointed ones. They do not feel that any credit should go to them because they are in the majority and today doing most of the preaching work. They realize that it is to Jehovah's glory, and, too, that this growing unified congregation is a tangible sign of Jehovah's approval of his faithful anointed ones on earth. Neither do these of the anointed resent this growing crowd

with its numbers and its youthful, energetic zeal. Rather, they see the fruits of many years of hard work and are rejoicing to see that these have followed their example in zeal, obedience and loyalty to Jehovah. "And as for you, the priests of Jehovah you will be called; the ministers of our God." (Isa. 61:6-11) Only the true congregation of God could demonstrate the love and unity of two such groups of persons.

²⁰ Thus, from the example of the Christian congregation of the first century and the investigation of many prophecies pertaining to our day we have proof that the proper state for God's true servants now in the "time of the end" is not that of loosely associated individuals acting independently of one another. Rather, it is that of a tightly organized congregation, unified and fitted together on a world-wide basis, and under the oversight of the experienced and spiritually mature anointed remnant of Christ's spiritual body. All readers of this magazine are urged to come together with this congregation, Jehovah's witnesses, associate with them, compare their teaching, their worship, their works and their congregation organization with the Bible. "Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths." Search out and identify the people whom God is with today, and associate with them.—Isa. 2:2-4; Zech. 8:20-23.

19. How do members both of the remnant and of the great crowd view the rapidly expanding organization, and how do they view their relationship to each other?

20. (a) What do the Scriptures and facts show regarding the proper state for God's servants in the time of the end? (b) What course of action is urged upon all?

Authenticity

- Modern archaeological discoveries have shown that "the whole history of Joseph must be declared, even in its details, to correspond throughout with the real state of affairs in ancient Egypt."—Schaaf and Herzog *Cyclopedia of Religious Knowledge*.

Copying the Master's Manner of Teaching

AS Christian witnesses of Jehovah we have a tremendous responsibility resting upon our shoulders. It is our obligation to help as many as possible to take their stand for Jehovah and his kingdom before Armageddon cuts short our work. We want people not only to hear but to listen, to understand, to appreciate and then to act upon what they learn in a right way. To accomplish our purpose we must be skilled teachers.

Our Exemplar in this is the Master, Jesus Christ, the greatest Teacher of all time. When he was on earth he had the same commission we have, that of making known Jehovah's name and kingdom. If we let him instruct us we will become like him, even as he himself assures us: "Everyone that is perfectly instructed will be like his teacher."—Luke 6:40.*

To be like our Master and Teacher means to copy his manner of teaching. We do this, first of all, when we speak in simple, plain, easily understood terms. Doing so makes our listeners feel at ease. At the same time we should give thought to making our speech forceful and expressive. Jesus set the example for us in both respects, for his language was at once simple and very expressive, as when he spoke of one having a rafter in one's eye, cutting off one's hand and gulping down a camel.—Matt. 7:3-5; Mark 9:43; Matt. 23:24.

We also copy the Master's manner of teaching when we make effective use of illustrations, which help our listeners both in understanding and in remembering what we tell them. What fine use Jesus made of illustrations! So can we if we will but give it some thought. The Master's manner of teaching further included a sensitive mental discernment. "He himself knew what was in man." We are copying him in this when we let our words and manner of saying them be governed by our listener's circumstances, such as age, culture, religion, and so forth. And in particular do we want to appeal to our listener's love of righteousness.—John 2:25; Matt. 5:3, 6.

We also want to copy the Master's manner of teaching by speaking with authority. Yes, when Jesus finished his sayings "the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a per-

son having authority, and not as their scribes." To the extent that we appreciate that we have been commissioned by Jehovah, to the extent that we have a good knowledge and understanding of the Scriptures, to the extent that we have strong faith and confidence in Jehovah, we too will be able to teach effectively by speaking with authority.—Matt. 7:28, 29.

Routing complacency is another earmark of the Master's manner of teaching. So today we must copy him in arousing people to appreciate that what they may think constitutes a Christian simply is not all there is to it; God requires exclusive devotion.—Matt. 5:21-28.

Copying the Master's manner of teaching further means that we will be mild and lowly, humble and unassuming. He said that he could "not do a single thing of his own initiative." By his very example in this matter he taught effectively. "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." We may be sure that sheeplike men of good will toward God will respond to our teaching if we copy our Master in this regard.—John 5:19; Matt. 11:28-30.

Copying the Master's manner of teaching also means speaking from hearts full of love and affection for the sheeplike ones. "He felt tender affection for them," and so must we. Both our words and our tone of voice should make manifest this love we have in our hearts for the Master's other sheep.—Matt. 9:36.

And finally we want to copy the Master's patient, unwearying and unstinting manner of teaching. What patience he showed in dealing with his disciples! No matter how tired he was he put the spiritual needs of others ahead of his own comfort. May we likewise be tireless teachers, ever letting the needs of others rather than our own convenience govern our activities.—Luke 22:23-34; John 4:5-26; Mark 6:34.

In copying the Master in these various respects we will be properly discharging our responsibilities and accomplishing our purpose, to Jehovah's honor and to the salvation of others as well as ourselves.

* For details see *The Watchtower*, April 1, 1960.

Experiences in Announcing the Kingdom

Appreciation in Many Lands

● At the first district assembly held by Jehovah's witnesses in Basutoland, in South Africa, there were 376 present for the public talk. Among those attending the lecture were lawyers, teachers and nurses. The brother of the paramount chief, who was also present, was heard to say at the close of the talk: "Our country needs more of this kind of thing."

● An elderly lady living in the West Indian Cayman Islands, after having had several Bible studies with Jehovah's witnesses, gave this testimony in her church: "Brethren, I am begging you all not to drive Jehovah's witnesses from your doors, for they have the truth."

● In Nicaragua an atheist schoolteacher attended the Saturday night program of an assembly by Jehovah's witnesses, concerning which he observed: "Not even we have such a well-arranged program as that, and that is our work."

● Upon receiving correct answers to his Bible questions a young African in the Camerouns exclaimed: "I told you so! One of Jehovah's witnesses is worth more than two priests and a bishop together!"

● A person of good will in Japan, after hearing the public Bible lecture, "Pay Attention to Prophecy," was heard to exclaim: "Only Jehovah could know the future like that!"

● In Liberia a Pentecostal man came to one of Jehovah's witnesses and said: "The thing I see here I've never seen before—a white man staying in a black man's home, associating and eating together. We also have missionaries. They come to preach to us but they never come to our homes to eat, associate and sleep. We often try to criticize you people, but there is one thing we can't deny—you love one another, and that really is the way of the truth!"—1961 *Yearbook of Jehovah's Witnesses*.

Truth Makes Africans Free

● Jesus Christ once said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32) How true those words of Jesus really are can be seen from the following experience:

● In certain areas of Liberia the bold preaching of Bible truth by Jehovah's witnesses has encountered superstitious village laws forbidding such things as mentioning the word "leopard" in the community, carrying water except on one's head, beating rice or burning palm oil after sundown, splitting wood in town, or bringing a wet fishing net into the village. Upon learning Bible truth some of the villagers have no longer subjected themselves to the laws of the credulous. This usually brings pronouncements of dire consequences upon those who have turned to Jehovah, but when nothing unusual happens to them, whole villages gradually turn away from such foolish restraints. After a time the villagers actually express appreciation for this. One old lady, in the habit of offering sacrifices to her dead husband in times past, happily remarked to a Witness: "We are free."

The Best of Medicines

● A young lady of nineteen years, living in Japan, had been confined most of her life because of a heart ailment. When she learned the truth about Jehovah God and his kingdom she began to preach from door to door once or twice a week. After four months, to the surprise of both her family and herself, she found herself in good health. Then for a time she began to preach every day and all day long and as she did this she began to feel really well for the first time in her life. She has now applied for the privilege of the 100-hour-a-month ministry. She testifies that preaching on foot from door to door is the best of medicines.

● Singapore was the location of a similar experience. A woman of good will toward God was told by her doctor that the reason she was sick was that she could not stand the tropics and hence must return to her home in England. Just then she resumed her study of the Bible, and as she progressed in knowledge and understanding of Bible truth her health also began to improve. She dedicated her life to Jehovah and began to witness full time as a vacation pioneer minister. By making a good schedule, she was able not only to look after her family but to devote 100 hours a month to preaching the good news.



JOSEPH

a faithful witness of Jehovah

"ALL Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." This is true of God's Word, not only by reason of its inspired precepts and commandments, but also by reason of its inspired records of God's dealings with his servants. A fine illustration of this is the Scriptural record of Joseph, one of the twelve sons of the patriarch Jacob. His is one of the noblest lives recorded anywhere. He was a faithful witness of Jehovah, bringing honor to his God both by speech and conduct, setting an example for all servants of Jehovah God today.—2 Tim. 3:16, 17.

Joseph was both the eleventh son of Jacob and the first-born of Rachel, Jacob's favorite wife. She it was that named him Joseph, meaning "Increaser." As the son of Jacob's old age, Joseph was especially loved by his father. One of the ways Jacob showed his fondness for Joseph was by giving him a long, striped garment with sleeves, such as was worn only by the wealthier classes. Not that Jacob allowed his fondness for Joseph to spoil him. No, for the record that Joseph made as a faithful witness of Jehovah makes it clear that his father did indeed rear him "in the discipline and authoritative advice of Jehovah."—Eph. 6:4.

Our story begins with the year 1750 B.C. In mighty and cultured Egypt the Hyksos or Shepherd Kings had only recently begun their rule of some two centuries.* In the region later to be known as Palestine dwelt the scattered pagan Canaanites as well as Jehovah's servant Jacob, together with his large household. He had settled down in the valley of Hebron, where he farmed, although his sons, when pasturing their flocks, wandered as far as Dothan, seventy miles to the north.

By now Joseph was seventeen years old and occasionally accompanied his half brothers in their shepherding. He had already given evidence of his faithfulness by once reporting the wrongdoing of the four sons of Jacob's concubines to his father. Quite likely it was because of this that Jacob now sent him to see if all was well with his sons and his flocks. By the time Joseph located them he had traveled all the way to Dothan.—Gen. 37:12-17.

His half brothers, with envious eyes, saw him coming from afar. Was not this "papa's darling," the one that had received that distinctive garment? And to add insult to injury, had he not—with freeness of speech and with no fear at all of displeasing them—told of his having dreamed, once that all their sheaves bowed down to his sheaf, and then again that even the sun, moon and eleven stars did him obei-

* *Recent Discoveries in Bible Lands*, W. F. Albright.

sance? This dreamer! We'll fix him! Kill him, and then let us see what becomes of his dreams!—Gen. 37:18-20.

It was the intervention of Reuben and, later, of Judah, both sons of Leah, Jacob's less-favored wife, that prevented Joseph's being killed outright or left to die in an empty waterpit. Instead, he was sold to a passing caravan en route to Egypt. There Joseph was sold to one Potiphar, a court official of Pharaoh. To cover over their foul deed, Joseph's half brothers soaked his distinctive garment in blood and sent it home to Jacob. Hardheartedly they left him to conclude that his favorite son Joseph had been killed by a wild beast.—Gen. 37:21-36.

IN POTIPHAR'S HOUSE AND IN PRISON

Particularly did Joseph show himself a faithful witness of Jehovah while in Potiphar's house and later while in prison. Far from becoming "discouraged in the day of distress," he applied himself with such good will that, with Jehovah's blessing, Potiphar put him in charge of all his household. From then on Jehovah blessed all that Potiphar had. What a lesson for us not to let unjust circumstances prevent us from giving our best, but always to keep in mind that our actions bring either honor or dishonor to Jehovah!—Prov. 24:10; Gen. 39:2-6.

Because Joseph had grown "to be beautiful in form and beautiful in appearance," Potiphar's wife became infatuated with him. Daily she shamelessly importuned him, but Joseph said to her: "Here my master . . . has not withheld from me anything at all except you, because you are his wife. So how could I commit this great act of wickedness and actually sin against God?" Once she even tried to force him but Joseph fled. Having failed to seduce him, she accused Joseph of having tried to force her. As a result her husband had

Joseph thrown into prison. Love of God and fear of displeasing him, together with neighbor love, will likewise enable us to triumph over temptation.—Gen. 39:6-20.

Joseph's lot was getting worse and worse, still he did not rebel or despair. In prison he likewise proved himself a faithful witness so that, whatever he did, "Jehovah was making it turn out successful." Here also he was placed in charge of everything. When about to interpret the dreams of two fellow prisoners, Pharaoh's cupbearer and chief baker, Joseph, the faithful witness, said: "Do not interpretations belong to God?"—Gen. 39:23; 40:1-23.

Two years went by. Joseph was thirty years old when one day Pharaoh had a dream in two parts: First appeared seven well-fed cows grazing and then seven lean cows that devoured the well-fed ones. Next he saw seven fat ears of grain that were swallowed up by seven lean ears. In vain Pharaoh sought an interpretation from his magicians and other wise men. Then the chief cupbearer remembered that while in prison Joseph had correctly interpreted his dream and that of the chief baker. Pharaoh at once sent for Joseph. Again Joseph as a faithful witness honored his God before this sun-worshipping ruler: "I need not be considered! God will announce welfare to Pharaoh."—Gen. 41:16.

AS FOOD ADMINISTRATOR

After hearing the dreams Joseph gave their interpretation: The two dreams refer to the same thing, thereby firmly establishing the matter; seven years of plenty will be followed by seven years of famine. Joseph then recommended that a discreet and wise man be made food administrator, to direct the collection of foodstuffs and grain against the years of famine. Said Pharaoh to his servants: "Can another man be found like this one in whom the spirit of God is?" Joseph's testi-

mony as well as his manner—he had learned much as overseer of Potiphar's house and of the king's prisoners—so impressed Pharaoh that he made Joseph not only his food administrator but also his viceroy, second only to himself in all Egypt. Additionally he changed Joseph's name to Zaphenath-paneah, meaning "Revealer of hidden things," and gave him Asenath, the daughter of the priest of On,* as wife.—Gen. 41:17-46.

Joseph at once showed himself an able food administrator. He made a thorough tour of Egypt and arranged for the storage of foodstuffs and grain. As time went on, the amounts they stored under Joseph's direction became so great that "finally they gave up counting it, because it was without number." During this time also there were born two sons to Joseph, Manasseh, meaning "Making forgetful" or "One who forgets," and Ephraim, meaning "Doubly fruitful" or "Fruitland."—Gen. 41:49-52.

Then came the famine. Not only the Egyptians but also all the peoples of the surrounding country came to get food from Pharaoh, who referred them to Joseph. One day who should appear before Joseph but his half brothers! However, they did not recognize him. Feigning not to recognize them, Joseph accused them of being spies, upon which charge they asserted they were ten brothers who had left behind them at home their father and a younger brother, and that another brother was no more. But Joseph insisted that they were spies and put them in custody. On the third day he said to them: "Do this and keep alive. *I fear God*. If you are upright, let one of your brothers be kept bound in your house of custody, but the rest of you go, take cereals for the famine in your houses. Then you will bring your

youngest brother to me, that your words may be found trustworthy, and you will not die." No doubt it was his thus witnessing to his fear of God that caused his brothers to see in this demand divine retribution for their hardheartedness in having sold Joseph, which was just what he intended.—Gen. 42:18-22.

For Jacob this was indeed bad news, and only acute famine conditions forced him to accede to the demand and let Benjamin go. Upon their return to Egypt they were invited to have dinner with the food administrator, who set them at their table according to their age, much to their amazement, and gave Benjamin portions five times as great as the rest. Were they now envious? Hardly!—Gen. 43:33, 34.

As on the previous visit, Joseph had each one's money put back in his bag, and additionally had his silver cup placed in Benjamin's bag. Then after they had gotten under way he had them overtaken and charged with stealing his silver cup. Imagine their consternation when the cup was found, and in Benjamin's bag at that! With heavy hearts they returned to Joseph, before whom they again prostrated themselves, thereby repeatedly fulfilling his childhood dream.—Gen. 44:1-17.

Joseph told them that they could all return except the one with whom the cup was found. Had they still the envious spirit of Cain? If so, they would agree to leave Benjamin behind, taking no pity on their father. But no! This time they felt differently. Anyone else but Benjamin! With touching eloquence Judah pleaded their case, offering to take Benjamin's place lest their father die from grief because of Benjamin's failure to return.—Gen. 44:18-34.

Joseph was so greatly touched by Judah's plea that he could no longer contain himself. Ordering all strangers from his

* Or Heliopolis, the city dedicated to the worship of *Hélios*, the sun.

presence, he made himself known to his brothers. Faithful witness that he was, Joseph told his brothers not to be angry with themselves, "because for the preservation of life God has sent me ahead of you." This was the second year of famine and there would be five more, "consequently God sent me ahead of you in order to place survivors of yourselves in the earth . . . So now it was not you who sent me here, but it was God." Yes, God, God, God, was being honored by Joseph. What a good example to follow!—Gen. 45:1-8.

Joseph then loaded his brothers down with gifts, and, with the wise and knowing counsel, "Do not get exasperated at one another during the trip," sent them back to their father in Canaanland. (Gen. 45:24) With what joy 130-year-old Jacob finally accepted the good news that Joseph was alive! "Ah, let me go and see him before I die!" Because of the famine Joseph sent an invitation for his father and all his household to come to Egypt, which they did. Pharaoh gave them the choice section of Goshen, where they settled down and were nourished during the remaining years of the famine.—Gen. 45:28; 47:1-10.

As the famine continued year after year the Egyptians gradually exhausted all their possessions to buy food and in the end even sold themselves to Pharaoh that they might live. This permitted Joseph to settle them where he saw best. He gave them seed for their crops of which they were required to pay back one fifth to Pharaoh for the use of the land.—Gen. 47:13-26.

When Jacob died, within his 147th year, Joseph respected his request to be buried in the field of Ephron where Abraham and Sarah, Isaac and Rebekah and Leah were buried. But now that their father was dead, Joseph's half brothers, still plagued by a guilty conscience, feared how they would fare at Joseph's hands. Here again Joseph honored his God by his speech and

conduct, saying to them: "Do not be afraid, for am I in the place of God? As for you, you had evil in mind against me. God had it in mind for good for the purpose of acting as at this day to preserve many people alive. So now do not be afraid. I myself shall keep supplying you and your little children with food."—Gen. 49:29-32; 50:15-21.

Joseph survived his father by fifty-five years, reaching the age of 110 years. Just before his death he once more showed himself to be a faithful witness by referring to God's promise to Abraham: "By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel, and he gave a command concerning his bones," namely, that when the Israelites finally left Egypt they were to take his bones along with them. No doubt this command of Joseph served as an added ray of hope to the children of Israel during the long years that they endured tyrannical bondage in Egypt.—Heb. 11:22; Gen. 50:24.

Truly Joseph was a faithful witness of Jehovah. He brought honor to his God by his conduct toward his brothers, in Potiphar's house, in the king's prison and as Egypt's food administrator. And never did he miss an opportunity to witness to the supremacy of his God: to Potiphar's wife, to his fellow prisoners, to Pharaoh and then repeatedly to his brothers. Surely the record of his life helps to equip us completely for every good work.

In addition to his exemplary life, Joseph is of interest to us because Jehovah God used him to picture the true Savior of the world, Jesus Christ, the great Administrator of spiritual food. And for his course of faithfulness Joseph in the resurrection will be one of those from among whom Christ, the One whom he pictured, will appoint princes in all the earth.—Ps. 45:16.

"BE HUMBLE

In Walking With Your God"

LOOK! how good and how pleasant it is for brothers to dwell together in unity!" Surely those words of David strike a responsive chord in the hearts of all those of the New World society, for it is indeed a joy to associate with Christian brothers that are at unity, "like a flock in the pen." How different from the way things are in the old-world society! As, for example, when they get together at a United Nations assembly and there is such turmoil that the chairman breaks his gavel trying to restore order and a meeting has to be dismissed because of the strife and the confusion!—Ps. 133:1; Mic. 2:12.

Why is there unity in the New World society? Because of the love that Jesus said would distinguish his true followers. Such love makes for humility, without which unity is not possible. It is pride, the very opposite of humility, that from the beginning has caused friction and division, the opposite of unity.—John 13:34, 35.

Most fittingly, therefore, time and again God's Word commands us to be humble: "Be humble in walking with your God." "Humble yourselves in the eyes of Jehovah." "All of you gird yourselves with humility." "Humble yourself, therefore, under the mighty

hand of God."—Mic. 6:8; Jas. 4:10; 1 Pet. 5:5, 6.

The need to be humble was repeatedly stressed by Jesus: Become like a little child; take a lowly seat at a banquet; when praying be like the lowly tax collector, not like the self-righteous Pharisee. Note also that a command to be humble served as the springboard for Jesus' scathing denunciation of the proud and hypocritical religious leaders of his day. In striking contrast to their proud course was the humble course of Jesus, that of honoring God at all times: "I do nothing of my own initiative." His very coming to earth as well as his entire earthly sojourn was a shining example of humility, as the apostle Paul so clearly shows at Philippians 2:5-8. Typical of Jesus' humility was his willingness to wash the feet of his apostles.—Matt. 18:3, 4; Luke 14:7-11; 18:9-14; Matt. 23:12; John 8:28; 13:5.

WHY REQUIRED

What does it mean to be humble? The word "humble" comes from the root *humus*, meaning "earth" or "ground." It has been defined as "thinking lowly of oneself; claiming little as one's desert; not proud or assertive in spirit, manner or seeming; lowly."—Webster.

Christian humility is sincere. It is not a weak submissiveness because of fear or

for selfish advantage, but is based on right principles, one of which is justice. We owe it to God to be humble. Of all God's intelligent creation we especially should be humble, for we occupy the lowliest position. And due to sin, is not humankind also the most unworthy? Why, compared to Jehovah God, the world's most powerful "nations are as a drop from a bucket," all the people "are as grasshoppers" and "all flesh is as vegetation."—Isa. 40:15, 22; 1 Pet. 1:24.

We also owe it to our neighbor to be humble: "Who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as if you did not receive it?" At the same time being humble helps us to avoid the snare of hypocrisy.—1 Cor. 4:7.

The principle of love also requires us to be humble, and here, too, being humble will, in turn, make us more loving. If we love our heavenly Father we would not do anything to detract from the glory due him, would we? So love for God will make us be humble in walking before him. And how may it be said that being humble increases our love for God? Because humility makes us conscious of our spiritual need and helps us to appreciate that we cannot direct our own steps, thereby drawing us to God.—Matt. 5:3; Jer. 10:23.

Likewise, love for our brothers will make us humble in relation to them; humility also aiding us to be more loving. "Have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you." If we are humble we will not say to another, "I have no need of you," but will appreciate our interdependency. If we are humble we will not feel offended should we seem to have been slighted. If we are hum-

ble we will be merciful with others even as God is merciful with us and we will keep on showing kindness and compassion. Humility is particularly becoming to all those that seek affection or love.—Phil. 2:2, 3; 1 Cor. 12:20, 21.

The same is also true of the principle of wisdom: it obligates us to be humble. Only by being humble can we have peace with God: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." He resides "with the one crushed and lowly in spirit." Wisdom also dictates that we be humble so that we may be at peace with ourselves. He that is humble is not likely to be frustrated, or torn with selfish ambition, but wisely appreciates that godly devotion with self-sufficiency is great gain.—Jas. 4:6; Isa. 57:15; 1 Tim. 6:6.

Being humble is the course of wisdom also because, in addition to causing us to be at peace with God and ourselves, it also makes us be at peace with our fellow man, and in particular our fellow Christians. It makes for smooth working together, for unity, because he that is humble will not compete with his fellow Christian; he will not try to outshine him. The humble are wisely submissive and obedient, thereby making for peace in the New World society. So justice, love and wisdom all indicate that we be humble.

GUARDING AGAINST NOT BEING HUMBLE

It is not easy for man, conceived in sin and brought forth with error, to be humble. Selfishness causes each one to want to exalt himself as Satan did. Because of this the Word of God not only contains many commands for us to be humble but also warns us against being proud. In fact, time and again the two go together, admonition to be humble and warning against pride: "God opposes the haughty ones, but he gives undeserved kindness to the humble

ones." "Before a crash the heart of a man is lofty, and before glory there is humility." "The very haughtiness of earthling man will humble him, but he that is humble in spirit will take hold of glory."—Jas. 4:6; Prov. 18:12; 29:23.

While all in the New World society must guard against not being humble, especially must those who exercise authority over others, such as parents, those in a congregation who are teaching others in the training program, the congregation's ministerial assistants and, above all, the overseers, be they congregation, circuit, district, branch or zone servants.

All such have the obligation to be exemplary in being humble in their walking with God, even as they should be patterns in knowledge and zeal. Thus the apostle Peter counsels the older men: "Neither as lording it over those who are God's inheritance, but becoming examples to the flock." Teaching others, they must exercise care lest Paul's rebuke applies to them: "Do you, however, the one teaching someone else, not teach yourself?"—1 Pet. 5:3; Rom. 2:21.

Another reason why overseers must be on guard is that they have so many brothers to deal with. Each contact furnishes an opportunity to be helpful or otherwise, this depending upon whether they are humble or not. Then, too, because of their position all they say and do is taken far more seriously than it would otherwise be.

Then, again, by reason of an overseer's duties it is quite easy for him to seem too busy, or actually to be too energetic and efficient to be truly helpful toward those for whom he is responsible. This will cause him to lack fellow feeling, empathy. Thus he may fail to come down to the level of others and so be unable to say, as did the apostle Paul: "To the weak I became weak, that I might gain the weak."—1 Cor. 9:22.

Overseers must also bear in mind the

warning: "Knowledge puffs up, but love builds up." Natural talent, acquired learning or appointment to office can easily cause one to lose out on humility. "He's good, but he knows it," should not be said of any overseer in the New World society. Unless he keeps humble and holding a right perspective he can very easily become "puffed up with pride and fall into the judgment passed upon the Devil."—1 Cor. 8:1; 1 Tim. 3:6.

WHEN ESPECIALLY TO BE ON GUARD

It appears that there are certain times when we must especially be on guard that we keep on being humble as we walk with our God. One of these times is when we are receiving a rebuke or correction. As the Congregator wisely counsels: "If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins." Thus when King David was confronted by the prophet Nathan and told of his sin, he did not rise up in rage against God's spokesman, but humbly took the rebuke. His calmness, his humility, his repentance caused his great sin to be allayed in that it did not cost him his throne nor the Kingdom covenant.—Eccl. 10:4; 2 Sam. 12:1-14.

On the other hand, there was King Uzziah, the military genius. When presumptuously proceeding to offer incense, he refused to let the priests rebuke him, but in a proud rage pushed them aside and as a result was humbled by being smitten with leprosy, dying by a plague from Jehovah. When given counsel or reproof by God's spokesmen, that is the time for us to be humble, heeding the counsel: "The discipline of Jehovah, O my son, do not reject, and do not be disgusted with his reproof, because the one whom Jehovah loves he reproves."—2 Chron. 26:16-21; Prov. 3:11, 12.

Another particularly sensitive occasion

when we must be on guard to keep humble is when we are given a position of responsibility. We do not want to be like rejected King Saul, who started out humbly but then took himself too seriously, acting disobediently and presumptuously and so losing out on everything. As Samuel had to tell him: "Was it not on the condition that you were little in your own eyes that you were head of the tribes of Israel and Jehovah proceeded to anoint you as king over Israel? . . . Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! . . . rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as using uncanny power and teraphim." Only by continuing to remain little in our own eyes can we hope to continue to enjoy the added privileges that have come our way.—1 Sam. 15:17, 22, 23.

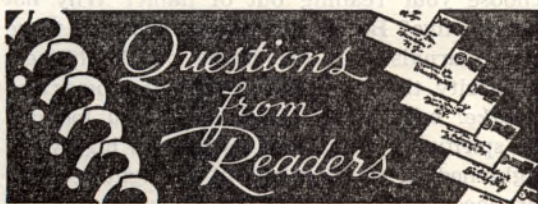
AIDS TO BEING HUMBLE

What aids has God provided to help us to 'be humble in walking with our God'? Certainly, foremost among these is God's Word, the Bible. Thus the king of Israel had to make his own copy of the Law and

'read in it all the days of his life, in order to fear Jehovah his God so as to keep all the words of this law and these regulations by doing them, that his heart might not exalt itself above his brothers.'—Deut. 17: 18-20.

God's holy spirit is one of love and power and soundness of mind. It therefore will also aid us to be humble, to avoid resentment when disciplined and to keep from becoming puffed up when honored with added privileges of service. Certainly the fear of Jehovah will help us to keep humble by making us ever aware of our relationship with Jehovah, our accountability to as well as our dependence upon him. And in particular will prayer be a help to our being humble. In prayer we beg of God mercy, forgiveness, wisdom, his holy spirit, strength, prosperity upon our efforts, and suchlike. Appreciating our unworthiness and our needs, our prayers to God will keep us from being proud.

So let all take to heart the counsel to "be humble in walking with your God." It will mean many blessings both now and in the new world, for "the result of humility and the fear of Jehovah is riches and glory and life."—Prov. 22:4.



● If my brother in the flesh, who is disfellowshipped, and his family come to visit me from out of town, may I invite them in and even permit them to stay overnight if need be? —E. T., United States.

The disfellowshipping of a member of one's relationship does not cancel the natural flesh-and-blood relationship. For example, disfellowshipping of itself would not break the marital tie. Hence, if a brother in the flesh who is

disfellowshipped visits with his family on the basis, not of Christian unity, but of family relationship, then one would be entitled to receive him with courtesy on that natural earthly basis, not, of course, to have spiritual association with him and treat him as a member of the congregation, but merely to discuss family relationship and other mundane matters.

One has to be reasonable in this matter, and if the relative was from a different town and could not get back home that day, but needed housing for the night, there would be nothing wrong with an extension of courtesy in letting him stay overnight, merely because this relative and those with him were close to one by flesh-and-blood ties, although not by spiritual ones.

Of course, it would not be well to encourage frequent associations merely because of having a family relationship. This would interfere with the carrying out of one's obligations to the Lord God and might endanger one's spiritual health and integrity. The underlying principle mentioned at Matthew 12:47-50 should be borne in mind. When someone said to Jesus: "Look! your mother and your brothers are standing outside seeking to speak to you," he replied: "Who is my mother, and who are my brothers? . . . whoever does the will of my Father who is in heaven, the same is my brother, and sister, and mother."

● In what form or manner did Satan come to tempt Jesus? Did he appear in the form of a man, or was it only a voice that Jesus heard? Also, how is it that Jesus would allow Satan to take him along out of the wilderness and, in fact, right through the city to and on top of the temple? Was Jesus taken bodily to the top of the temple?—D. A., Sierra Leone.

At Jude 6 we read regarding the angels that "forsook their own proper dwelling-place" that God "has reserved [them] with eternal bonds under dense darkness for the judgment of the great day." *The Watchtower*, October 1, 1955,

pages 594, 595, after showing that this darkness is a spiritual and not a literal one, goes on to say: "Their being 'reserved with eternal bonds' evidently means also that they are no more permitted to materialize in the flesh as before the Flood. This power of materialization was exercised by God's faithful angels, including Jesus Christ, for thousands of years after the Flood, down into the day of Christ's faithful apostles, according to God's will and to serve his holy purposes. But the sinner angels were not allowed to use this power longer, for they would misuse it." In view of this we must conclude that Satan the Devil also was prohibited from materializing in order to tempt Jesus.

As for Jesus' permitting Satan to take him along to the battlement of the temple, it does not seem reasonable to place a literal construction on all that appears in the account of Jesus' temptation in the wilderness. Certainly there is no mountain from which one could be shown "all the kingdoms of the world and their glory." So too, we must reasonably conclude that Satan did not literally, bodily, physically, take Jesus "along into the holy city" and station him "upon the battlement of the temple." Such was not at all necessary for the temptation to have force.—Matt. 4:3-10.

ANNOUNCEMENTS

FIELD MINISTRY

Servants of God copy His Son and their Master in the way they perform their ministry. They employ the Master's manner of teaching. During March Jehovah's witnesses will continue to do that as they present a year's subscription for this journal, *The Watchtower*, and three booklets on a contribution of \$1.

MEMORIAL

The date for celebrating the Memorial of the Lord's evening meal in 1961 is Thursday, March 30, after 6 p.m., standard time. Each congregation should start making arrangements. A qualified speaker, one of the remnant if available and capable, should be assigned the discourse. All of Jehovah's witnesses and persons of good will toward God will make arrangements to attend.

READ THIS. IT TAKES ONLY 30 SECONDS

Newsstands and bookstores are overflowing

with printed matter. No one person could possibly read it all, yet much of it holds out some claim of value in your busy schedule. Do you choose your reading out of habit? Why not be selective? Become regular in choosing those two journals that are based on the highest authority, the Bible. Read *The Watchtower* and *Awake!* each issue. Millions do. You too can be spiritually stimulated as well as highly enlightened on world events in the light of Bible prophecy. Send only \$2 for a year's subscription to each and receive free six booklets on Bible subjects. Your time will be well spent.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 9: The Congregation's Place in True Worship. Page 137.

April 16: The Congregation in the Time of the End. Page 143.