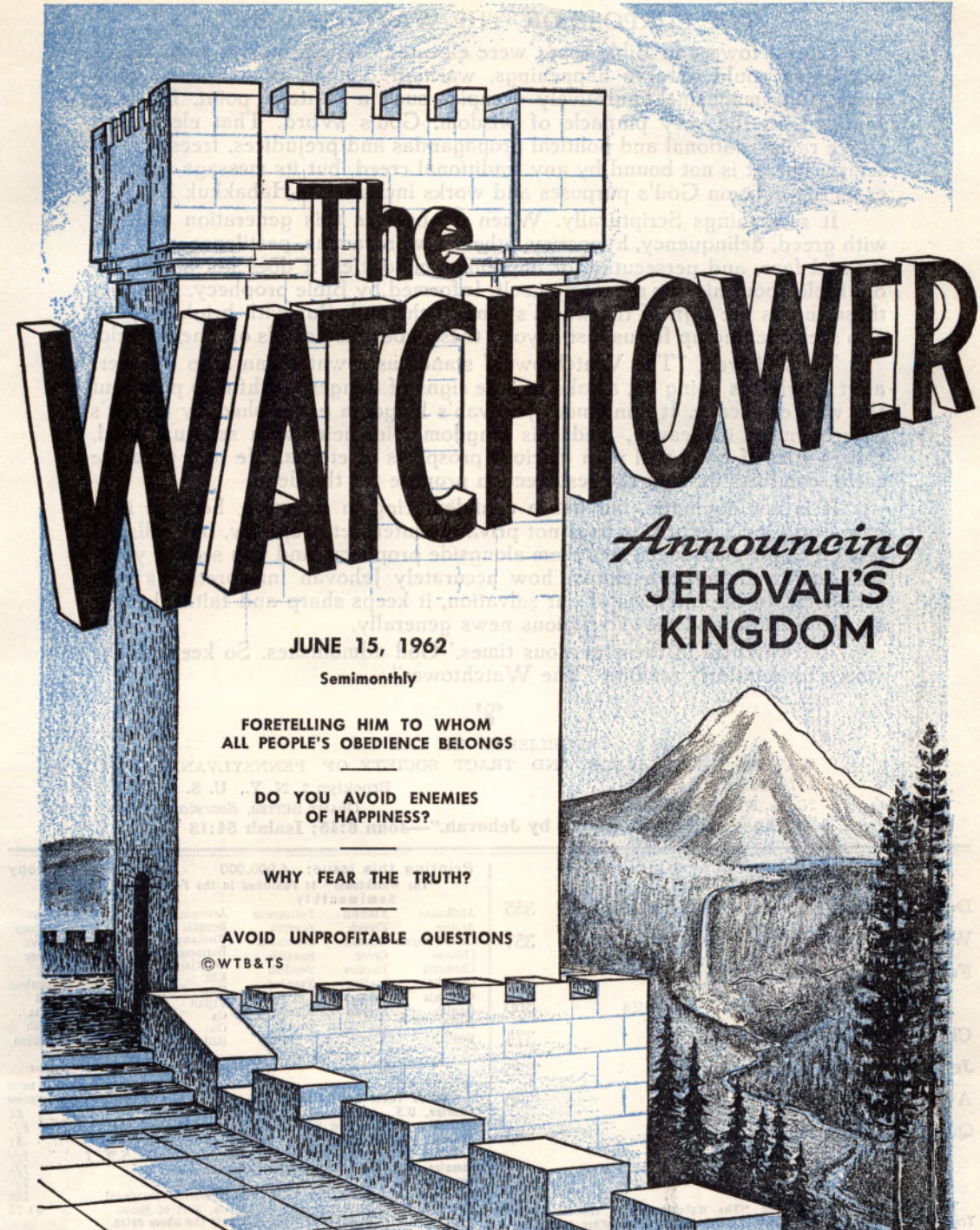




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1962

Semimonthly

**FORETELLING HIM TO WHOM
ALL PEOPLE'S OBEDIENCE BELONGS**

**DO YOU AVOID ENEMIES
OF HAPPINESS?**

WHY FEAR THE TRUTH?

AVOID UNPROFITABLE QUESTIONS

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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Announcing JEHOVAH'S KINGDOM

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Do You Avoid

ENEMIES of HAPPINESS?

IN THE desire for happiness, one can easily work against himself. One may think he is working for happiness, but by his course of action he may really be working out unhappiness. Hence the need to be awake to enemies of happiness that masquerade as pathfinders to happiness.

An insidious worker against happiness is the longing for things that other persons have. One may feel that happiness will come only by having that which someone else has, but the discontent this breeds stifles happiness.

What if someone spends his money in a certain way? Should he dictate how you should spend yours? Some persons may be able to afford certain material things without an extra burden on their time and energy; but it is provoking unhappiness to assume that because someone else can afford it we should be able to afford it.

Keeping us awake to the identity of enemies of happiness is God's Book, the Holy Bible. Counseling us not to long overly much for material ways to happiness, the inspired Word says: "For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with

these things."

(1 Tim. 6:7, 8) A

similar thought is expressed at Hebrews 13:5:

"Let your manner of life be free of the love of money, while you are content with the present things. For he has said: 'I will by no means leave you nor by any means forsake you.'"

The Christian who is "content with the present things," then, is not disturbed every time a neighbor or friend acquires a new possession; nor does he, like worldlings, make his main topic of daily conversation the things he would like to acquire. Men may talk constantly of a new automobile, a gadget or hobby equipment they would like to own. Women may talk incessantly about new clothing they would like to acquire. Such conversation is not conducive to happiness; it breeds discontent and puts the emphasis on material things, not the spiritual.

What is this pride of possession that so many persons think leads to happiness? It is worldliness. The inspired apostle John declares: "Everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2: 16, 17) So in the quest for happiness one

may amass many possessions. He may look at them with his eyes and feel the pride of ownership; but such pride of ownership does not bring any real, lasting satisfaction. It could not be lasting, because this world is transitory; it is doomed by God's Word to destruction. (2 Pet. 3:7) Since it is not going to last, why go in for its "showy display of one's means of life"?

Moreover, longing for what others have may result in jealousy, envy and hatred—all enemies of happiness. When Cain became envious of his brother Abel

because he had gained Jehovah's favor, Cain did not gain happiness. His envy led to hate and finally to murder. When Ahab, king of Israel, grew envious over the vineyard of Naboth, it led to Naboth's murder and ultimately to the death of Ahab, the one who thought his happiness would not be complete till he had Naboth's property. Little wonder the inspired Word says: "Jealousy is rottenness to the bones." And Christians are warned to avoid these enemies of happiness: "Let us not become egotistical, stirring up competition with one another, envying one another."—Prov. 14:30; Gal. 5:26; Gen. 4:2-8; 1 Ki. 21:1-24; 22:34-38.

Lack of self-control is another deadly enemy of happiness. By giving free reign to one's appetite or desires, a person may feel he will gain greater happiness; but loss of self-control leads to gluttony, drunkenness, physical illnesses, misery and regret rather than happiness.

Warning us against this enemy of happiness, God's Word states: "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last." (Prov. 29:11) The stupid person lets out "all his spirit." This is not an expression of God's

spirit that leads to happiness, but, rather, the agitated spirit of the individual who, in his aroused condition, wants to give vent to his anger. Thinking he will get relief from all this pent-up energy within him, he lets it all out. What relief does he get? There may seem to be a momentary relief, but there is no alleviation of his spirit, for the lack of self-control results in damage, regret and the alienation of others.

The one who works for happiness is the person who "keeps it calm to the last." When provoked, he forces himself to

keep calm. Then he works out the problem on a reasonable basis, not an insane basis, and so avoids an enemy of happiness.

Lack of self-control can also manifest itself in petty faultfinding, another enemy of happiness. A chronic nagger can be an individual of either sex and of almost any age. The nagger does not seek to inspire, imbue with confidence or allay fears but seeks to influence the victim upon threat of further harassment. A poet once said: "My wife is like a glass of good wine—with a drop of kerosene in it. No matter how fine its grapes, care, aging, and bouquet, the bitterness spoils the flavor." His wife was a nagger. Lack of self-control, whether expressed by violent outbursts or petty complaining, is an enemy of happiness.

Avoid these enemies by making God's Word the Guide in your life. Without this divine Guide no one can find true happiness. Set your affections on the spiritual things of God's Word, the things that have eternal value, because "he that does the will of God remains forever." Then we will remain forever with God in his eternal new world of enduring happiness.

COMING IN THE NEXT ISSUE

- Fellow Rulers with the "Lion of the Tribe of Judah."
- The Faith of Abraham.
- Facing Up to Our Urgent Times.
- How Should Christians View Dancing?

Why *FEAR* the TRUTH?

How is fear for truth shown? What benefits come from knowing the truth?

IT WAS not love for Caesar that prompted religious leaders in the first century to cry for the death of Jesus. It was fear of the truth. The truth Jesus preached stripped away their covering of religious respectability and exposed them before the people for what they were—hypocrites. To their face he frankly said: “You also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness.” (Matt. 23:28) Their subsequent actions confirmed the accuracy of his judgment of them.

The truth that Jesus preached liberated his hearers from enslavement to human traditions and from unscriptural beliefs. On one occasion he said: “You will know the truth, and the truth will set you free.” (John 8:32) The religious leaders were not happy that the common people were being set free. They did not want to lose their position of authority and the hold they had on the people. Being more concerned about advancing their own interests than about advancing God’s interests, they opposed Jesus and tried to close the ears of the people to the truth. Because of this Jesus said to them: “Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in.” (Matt. 23:13) Their vio-

lent attempt to silence Jesus did not silence the truth.

In the years following Jesus’ death his followers spread out to carry the word of truth beyond the boundaries of Palestine. In many places religious men manifested fear of the truths they spoke and fanatically tried to silence them. Those Scriptural truths vaporized their cherished religious illusions, but they preferred to hold to those illusions. Like the people in the days of the prophet Isaiah, they wanted to hear smooth things that pleased their ears and that did not conflict with their religious views. Jesus’ disciples did not compromise the truth to please the ears of such men. Like Jesus, they spoke the truth boldly, although men who feared the truth raged against them. Such men Paul encountered in Pisidian Antioch.—Isa. 30:10.

Many people in Antioch manifested interest in the truth that Paul preached, but those who feared it stirred up a mob that threw Paul and Barnabas outside the city. In the neighboring town of Iconium they encountered similar resistance and were compelled to leave. They went to Lystra, where their educational work was disrupted by agitators from Antioch and Iconium who came there to stir up the people against them. Although these opposers of the truth fought against it, they could not stamp it out. In time, thriving Christian congregations sprang up in these towns.—Acts, chaps. 13, 14.

FOR BUSINESS REASONS

Sometimes the truth was feared because of the effect it had on profitable commercial activities. In the city of Ephesus, for example, there was located the magnificent temple of Artemis or Diana. Because of its presence, there was a flourishing business in portable shrines of this pagan goddess. They were small enough for travelers to carry with them. The Christian truth preached by Paul to the Ephesians endangered this profitable business, because those who listened to him and became Christians ceased the idolatrous worship of Artemis. This was most distressing to the businessmen who profited from the sale of religious articles. For their personal profit they wanted the people to continue as slaves to the folly of idolatry rather than be liberated by the truth. Their reasoning is recorded in the nineteenth chapter of Acts:

"At that particular time there arose no little disturbance concerning The Way. For a certain man named Demetrius, a silversmith, by making silver shrines of Artemis furnished the craftsmen no little gain; and he gathered them and those who worked at such things and said: 'Men, you well know that from this business we have our prosperity. Also, you behold and hear how not only in Ephesus but in nearly all the district of Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods.'" (Acts 19:23-26) These men feared the truth because they profited commercially from falsehood. They stirred up the whole city, putting it in such an uproar that Paul felt compelled to move on to Macedonia, leaving the preaching work in Ephesus for other Christians to carry on.

It was in Macedonia, at an earlier time, that Paul was imprisoned because of the truth he preached. Dragged before the

civil magistrates of Philippi, he was accused of "disturbing our city very much" and of "publishing customs that it is not lawful for us to take up or practice." This persecution of Paul did not stop the truth from taking root there. In time Philippi came to have a thriving congregation of Christians.—Acts 16:20, 21.

ATTITUDE TOWARD TRUTH TODAY

Surprising as it may seem, the experiences that Paul had are not uncommon today. In nations professing to be Christian, persons who proclaim the very same Christian truths that Paul did have been imprisoned as well as attacked by mobs and often forced out of towns. At this very moment in Spain these Christians are being harassed by the police and are being imprisoned for doing as Paul did—telling others about the truths of God's Word.

The principal ones who seek to silence Jehovah's witnesses in Spain and elsewhere are the religious leaders, the same class that persecuted Jesus. As then, so today, many religious leaders manifest their fear of the truth by instigating the persecution of Jehovah's witnesses. By pressuring civil authorities to trouble them and by stirring up their parishioners into outright violence against them, they have tried to prevent the Witnesses from speaking with the common people. But, as in the first century, the truth continues to reach receptive hearts despite the efforts of those who fear it.

When Jehovah's witnesses call on the homes of people in the course of their Christian educational work some persons refuse to speak with them, even rudely closing the door in their face, and others decline to read any of their publications because, as they state, their ministers forbid them to read it. Are not these people manifesting the same fear of the truth as those who refused to listen to Paul?

Because some hold to religious views for which they have no Scriptural support, they are afraid that Jehovah's witnesses might dissuade them from believing these things that they want to believe. Like the devotees of Artemis in Ephesus who continued to adore her silver shrines, they want to believe an illusion rather than know the truth. With that mental attitude, how can they ever expect to experience the freedom that Jesus said the truth brings?

Religious truth is not a matter of personal opinion but is what God himself has established in his written Word. Jesus indicated this when he said in prayer: "Sanctify them by means of the truth; your word is truth." (John 17:17) God's Word is the standard by which to measure religious truth. Persons who determinedly hold to religious beliefs that do not measure up to that standard will, understandably, fear the truth. They do not want to face up to the fact that their cherished beliefs are only figments of human imagination that have been passed down from generation to generation. Such was the case with the ardent worshipers of Artemis who believed that the carved image of her that they venerated in her beautiful temple had fallen from heaven. Looking back from our day, we can easily see that they believed in a vain imagination but that the apostle Paul told them the truth. Other vain imaginations are prevalent in these days.

BENEFITS OF THE TRUTH

Why should people fear the truth? It does not chain them to fearful superstitions and burdensome religious rituals. It does not put a heavy yoke upon them. It does not have them wasting their devotion and money on dumb images. The truth is liberating. The people who listened to Paul

and embraced the truths he preached experienced a freedom that is comparable to the release of a prisoner from captivity. The prophet Isaiah made this comparison when he said: "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners." (Isa. 61:1) Jesus quoted this statement and applied it to himself and the Christian missionary work he began.

The truth elevates a person's view of life, giving him something more to live for than the selfish objectives of the world. It gives him something solid to which he can hold in this turbulent time. It gives him high moral standards as well as a warm, peaceful, and trusting fellowship with persons of like faith throughout the earth. This is what Jehovah's witnesses experience in the New World society. Before those who follow the guidance of Christian truth a way of life opens up that stretches into the indefinite future. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

The diligent preaching work of Jehovah's witnesses is for the purpose of doing what Paul did, and that is to bring to other persons the liberating truths of God's Word. When they call at your door, think of the apostle Paul in his effort to speak the truth to the people of Ephesus, Antioch, Lystra and other cities. Do not fearfully refuse to listen. Be like the good people of Beroea. When Paul spoke to them, they "received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so."—Acts 17:11.

Foretelling

HIM

TO WHOM
ALL
PEOPLE'S
OBEDIENCE
BELONGS

"Gather yourselves together that I may tell you what will happen to you in the final part of the days."
—Gen. 49:1.

WE ARE living in the "final part of the days," believe it or not. We see undergoing fulfillment an ancient prediction that has not escaped the notice of even that world organization, the United Nations. Tourists visiting the United Nations headquarters on the west bank of the East River in New York state read the said prediction engraved on one of the marble walls:

They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. As this quotation is left without a reference to its source, few tourists realize that it is quoted from the prophecy of Isaiah in the Holy Bible. But the main point to note is that the prophet Isaiah said that this was to occur at the end of a period of time.

² Quoting from a modern Bible translation, we here give the full prophecy, to show when it falls due to be fulfilled:

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, and the word of Jehovah out of Jerusalem. And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more.—Isa. 2:2-4, *New World Translation*.

³ If, now, this prophecy is being fulfilled today by people of many nationalities not fighting one another anymore and by not planning to do so because of learning war no more, then we must be in the "final part of the days"—that is, the days of this war-plagued world. Hence a warless world must be at hand, as illustrated in a people who are today widely watched.

⁴ Which people? According to Isaiah's prophecy they would have to be those people who worship the God whose name is mentioned three times in this prophecy. As his name is Jehovah, the people must be Jehovah's witnesses. They certainly exalt the worship of Jehovah "above the top of the mountains" and lift it "up above the hills." From the four quarters of the earth, from "all the nations" and from "many peoples," multitudes are uniting in the worship of Jehovah as the One living and true God and are becoming his witnesses. They obey his prophetic command written down in Isaiah, chapter forty-three, verse twelve: "'You are my witnesses,' is the utterance of Jehovah, 'and I am God.'"

⁵ Let us turn, then, to the 1962 *Yearbook of Jehovah's Witnesses* and consult the In-

1. In what period of time are we living, and what ancient prediction do we see having fulfillment?

2, 3. (a) When does Isaiah's prophecy say that it was due to be fulfilled? (b) If Isaiah's prophecy is being fulfilled today, where, then, must we be?

4. Which people are thus widely watched today, and what prophetic command in Isaiah do they obey?

5. What does the 1962 *Yearbook* of these people show that they did last service year to invite people to worship Jehovah?

dex of Countries where they are witnessing and have organized congregations. There we count 188 lands, from Aden to Zanzibar. By consulting the chart spread out over pages 34-41 that sets forth in detail the organizational features and activities in each of those countries, we learn that during the past service year Jehovah's witnesses put an average of 884,587 workers into the field monthly, going to the homes of all people regardless of race, color, nationality, religion or social status and declaring to them the good news about Jehovah's kingdom by his installed King Jesus Christ. During that service year they spent 132,695,540 hours thus preaching God's kingdom, in more than 150 languages. That was really a great deal of time used to invite people to worship Jehovah.

⁶ During December of 1958 and on into 1959 millions of persons in all the earth read a four-page pamphlet that these Witnesses circulated in 53 languages to the number of 72,348,403 copies. It told of a Resolution adopted at their international assembly in Yankee Stadium and the Polo Grounds in New York city. On Friday, August 1, 1958, this Resolution was submitted to a counted audience of 194,418 from 123 lands, and they adopted it by a voice vote, with great applause. Outstanding among the things resolved upon was their determination to continue to live up to the prophecy of Isaiah 2:4, which they recognized as being fulfilled in them.

⁷ To this day, regardless of the political and religious squabbles of the worldly nations, these witnesses of Jehovah have not joined in war preparations nor lifted up sword against their Christian brothers in other nations. They learn war no more. This despite the fact that their worldwide

organization is growing by the tens of thousands every year. This thing is from Jehovah. It is eloquent proof that we are living in the "final part of the days."

⁸ To make still more sure of this fact, let us examine another prophecy that was given concerning the "final part of the days." It was given by a prophet who is named above in Isaiah's prophecy. It is fitting that we mention his name here, because Isaiah 2:3 says that those people who today seek to worship the true God would say: "Let us go up to the mountain of Jehovah, to the house of the God of Jacob." Who is this Jacob, whose God was Jehovah? What did he prophesy concerning the "final part of the days"?

⁹ Jacob came from that part of southwestern Asia known today as the Middle East. For twenty years he lived in Syria, where he became father of twelve children. But at the time of giving this prophecy about our days, he was living down in Egypt, the United Arab Republic of today. Jacob was the son of Isaac and the grandson of Abraham. For most of his life he lived with his father and his grandfather in territory now held by the countries of Jordan and Israel. The last sixteen years of his life he spent down in Egypt with all his family, as an alien resident.

¹⁰ Everybody on earth ought to be interested in this Jacob. Why? Because of what God told Jacob in a marvelous vision. Jacob had just left his father Isaac down south in Beer-sheba and was going to Syria to get married. On his way north he slept out in the field near Bethel (now Beitin, in Jordan). That night he had his dream vision of the ladder reaching from earth to heaven, and at the top of the ladder God spoke and said to Jacob:

8. To make more sure of this, to what prophet do we turn, as mentioned in Isaiah 2:3, and what questions arise about him?

9. Where did this prophet spend his life?

10, 11. (a) Why should all the families of the ground be interested in this Jacob? (b) With what group of prophets was Jacob associated?

6. Copies of what Resolution did millions of people read during 1958-1959, and what was an outstanding resolve contained in it?

7. How have they lived up to this prophecy to this day, and of what fact is this a proof?

"I am Jehovah the God of Abraham your father and the God of Isaac. The land upon which you are lying, to you I am going to give it and to your seed. And your seed will certainly become like the dust particles of the earth, and you will certainly spread abroad to the west and to the east and to the north and to the south, and by means of you and by means of your seed all the families of the ground will certainly bless themselves."—Gen. 28:13, 14.

¹¹ Because of this divine promise everyone who wants to bless himself on earth, no matter of what family he is, will have to do so through a "seed" or descendant of this Jacob. Later Jehovah God changed Jacob's name to Israel, so that in the Bible he is called by both names, now Jacob, now Israel. Like Abraham and Isaac, Jacob became a prophet of Jehovah. Psalm 105:14, 15 plainly calls Jacob a prophet. After telling about the wanderings of Abraham, Isaac and Jacob in the Promised Land, it tells how Jehovah God protected them and says: "He did not allow any human to defraud them, but on their account he re-proved kings, saying: 'Do not you men touch my anointed ones, and to my prophets do nothing bad.'"

¹² Of course, every time that Jacob told his family circle about God's promise to him at Bethel, he was acting as a prophet. But in no case does his office as prophet show up to better effect than when he gave words of farewell to his sons and grandsons. When, now, in 1712 B.C.E. he was on his deathbed, he called together his twelve sons to his sickroom for his last words to them, as he sat with his feet hanging down over the side of the bed. This was shortly after he had blessed his grandsons, Manasseh and Ephraim, who were the sons of Joseph, Jacob's eleventh son. Joseph was then serving as prime minister of Egypt, the chief servant of Pharaoh the king of Egypt.—Gen. 48:1-22.

12. Where did Jacob show up to best effect as a prophet?

¹³ As Jacob gave his final messages to his twelve sons, he used the poetic style of the Hebrew prophets, for Jacob was a Hebrew, even as Abraham and Isaac were. His poetry did not show itself in making the ends of lines or verses rhyme or sound alike. It consisted in making rhythmic lines give parallel thoughts or ideas, as, for instance, in speaking of himself in one clause as Jacob and then in the next clause as Israel, both names referring to the same person. So this prophetic poetry is something more than what is called blank verse, which is unrhymed verse in which the ends of the lines do not sound alike. Hebrew poetry expresses itself in lines that run alongside each other in the same direction of thought and that thus express like ideas but that really enlarge on the thought or idea or theme. As we go through Jacob's poetic deathbed prophecy we shall be able to note this.

DEATHBED PROPHECY

¹⁴ The deathbed scene in Jacob's home in Egypt in 1712 B.C.E. is described in Genesis, chapter forty-nine. God's spirit of inspiration came upon Jacob on this occasion, and he spoke as a prophetic witness of Jehovah. Indicative of this, Genesis 49:1, 2 tells us: "Later on Jacob called his sons and said:

'Gather yourselves together that I may tell you what will happen to you in the final part of the days. Assemble yourselves and listen, you sons of Jacob, yes, listen to Israel your father.'"

¹⁵ Notice how (1) the expression "Assemble yourselves" parallels poetically the expression "Gather yourselves together"; (2) the expression "and listen" parallels the expression "that I may tell you";

13. In giving his final prophecy, what style of expression did Jacob use?

14. Under what force did Jacob then speak, and what does Genesis 49:1, 2 say to indicate this?

15. What features of Hebrew poetry do we note in Jacob's opening words?

(3) the expression "yes, listen to," the expression "and listen"; and (4) the expression "Israel your father," the expression "you sons of Jacob." All through Jacob's prophecy we shall notice this poetic parallelism of thoughts or of related expressions. All this serves to give extension to the thought and to enlarge the meaning as well as to make more sure of the thought meant.

¹⁶ The dying patriarch Jacob looked far beyond the days of the twelve sons intently listening to him. He looked far beyond the time when the families of his twelve sons would form twelve tribes, which, together, would make up one united nation in the Promised Land of Palestine, a nation called by its father's name Jacob or Israel. Jacob was looking to the time of a new nation, a spiritual nation of God's chosen people, a spiritual Jacob or Israel.

¹⁷ Jacob, as the common father, served as the broad foundation for the entire nation of natural Israel, or Israel in a fleshly way. Jacob's twelve sons served as twelve secondary foundations or twelve pillars that rested on Jacob. Upon these twelve

supports or pillars the whole nation of Israel rested, in a brotherhood.

¹⁸ Something like that is true of the spiritual Israel, "the Israel of God," as one inspired member of it called it later on. (Gal. 6:16) Just as the nation of ancient Israel was one big congregation or church for the worship of Jacob's God, Jehovah, so the spiritual Israel is one big congregation or church for the worship of this same God. The one who corresponds with the patriarch Jacob is the Lord Jesus Christ, because he is the foundation of this congregation or church of spiritual Israel. Jesus indicated this when he said to one of his twelve apostles: "You are Peter [Stone], and on this rock I will build my church." (Matt. 16:18, *RS*) In building this church or congregation upon himself, Jesus makes use of twelve apostles, corresponding to the twelve sons of Jacob. In the last book of the Bible these are called "the twelve apostles of the Lamb," and the twelve foundation stones of the New Jerusalem bore the twelve names of those apostles of the Lamb Jesus Christ. But the twelve gates of the New Jerusalem were inscribed with the names of "the twelve tribes of the sons of Israel."—Rev. 21:12-14.

16. Down to what time was Jacob then prophetically looking?

17, 18. (a) On what foundations did the whole nation of Israel rest? (b) How is something corresponding to this true of spiritual Israel?



¹⁹ The heavenly ruling class is symbolized by the glorious New Jerusalem. It will be made up of 144,000 tried and faithful followers of the Lamb Jesus Christ. They are sealed with the holy spirit from God, and they retain this seal to the end of their earthly test. Revelation 7:4-8 refers to them as spiritual Israel and pictures them as made up of twelve tribes. The names of these tribes it takes from the sons and grandsons of the patriarch Jacob. It puts them in a certain order, as follows:

And I [John the apostle] heard the number of those who were sealed, a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel:

Out of [1] the tribe of Judah twelve thousand sealed;

out of [2] the tribe of Reuben twelve thousand;

out of [3] the tribe of Gad twelve thousand;

out of [4] the tribe of Asher twelve thousand;

out of [5] the tribe of Naphtali twelve thousand;

out of [6] the tribe of Manasseh twelve thousand;

out of [7] the tribe of Simeon twelve thousand;

out of [8] the tribe of Levi twelve thousand;

out of [9] the tribe of Issachar twelve thousand;

out of [10] the tribe of Zebulun twelve thousand;

out of [11] the tribe of Joseph twelve thousand;

out of [12] the tribe of Benjamin twelve thousand sealed.

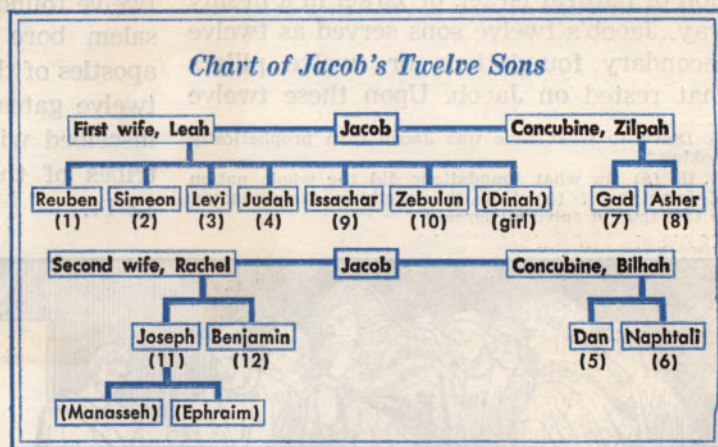
²⁰ That is not the order in which the sons of the patriarch Jacob or Israel were born. Furthermore, the name of Jacob's fifth son Dan is missing, and the name of Jacob's grandson Manasseh takes the place of Dan.

19. Of whom is the heavenly ruling class made up, and how are they described in Revelation 7:4-8?

20. (a) What is to be noted about that order of naming of the tribes, but what number of them is preserved? (b) What is to be noted about all those tribes, with what effect on the whole organization?

Whether something about the history of the tribe of Dan dictated that Manasseh should be used instead of Dan we shall discuss later on. At any rate Revelation 7:4-8 preserves the number twelve as being the number of the twelve tribes of spiritual Israel. Also, all the names are names of eleven of Jacob's sons and of one of Jacob's grandsons by Joseph. We note, too, that each tribe has an equal number of members. So no tribe is numerically greater than the others, but the whole organization of spiritual Israel is pictured as being in perfect balance, each tribe in itself emphasizing again the number twelve.

²¹ However, when the patriarch Jacob gave his deathbed prophecy, he did not put all his sons in the order of their birth by their four mothers, namely, Jacob's first wife Leah and her maidservant or slave girl Zilpah, and Jacob's second wife Rachel and her maidservant Bilhah. As their common father Jacob could address



them all as "you sons of Jacob" and call himself "Israel your father."

²² Jacob gathered his twelve sons together to tell them what would happen to them

21. In prophesying, did Jacob follow the order of birth of his sons, and as what could he address them all?

22. For whose benefit really was Jacob back there prophesying, but who else today should also be interested?

or to those prefigured by them "in the final part of the days." That means in our days, which are the "final part of the days" of spiritual Israel on earth, before the small remainder of its 144,000 members get into the heavenly New Jerusalem with God's Son, the Lamb Jesus Christ. Hence what Jacob said to his twelve sons more than thirty-six hundred years ago he said really for the benefit of the small remainder of spiritual Israel on earth now at this most wonderful period of mankind's history. And since these are members of that spiritual "seed of Abraham" by means of whom all the nations and families of the earth will yet bless themselves forever, then those persons of all families and nations who are interested in thus blessing themselves should be interested in now examining with us Jacob's deathbed words.

REUBEN

²³ Speaking with poetic parallelisms, Jacob prophesied over Reuben, his firstborn son by his first but less-loved wife Leah, a Syrian girl. So at his birth Leah said: "See, a son!" and then made this exclamation his name, Reuben. As the firstborn son of Jacob, Reuben naturally had the rights of the firstborn son of the family. As such he was entitled to two portions in the estate that Jacob his father left behind. The question was, Would Reuben now come into these rights of the firstborn? Also, the patriarch Jacob, as head of the family, had acted as Jehovah's priest for the whole family and had offered up sacrifices at the family altar and had led in prayer and in giving religious instruction. As father he had also acted as the governor of the whole family

and of all its servants and livestock and properties. What about those privileges?

²⁴ With the death of their common father the twelve sons were not to break up into twelve families, each one going its own way; they were to stick together as one people, one nation. But who was now to act as priest for this people or congregation? Who was to act in the governing position? Were such privileges that ordinarily belonged to the firstborn to be assigned to Reuben by the inspiration of God's spirit? So we listen to Jacob's words with at least as much interest as Jacob's twelve sons had when they listened:

"Reuben, you are my first-born,
my vigor and the beginning of my
generative power,
the excellence of dignity and the

excellence of
strength.

With reckless
license like
waters, do not
you excel,
because you have
gone up to your
father's bed.
At that time you
profaned my
lounge.
He went up to
it!"—Gen.
49:3, 4.

²⁵ Before his
marriage night
with his first wife
Leah, Jacob had

had no sexual intercourse. His power to generate children had not been sapped by then, although at this time (1774 B.C.E.) he was in his eighty-fourth year of age. His



24. How were the twelve families to conduct themselves after Jacob's death, and what questions must his words over Reuben now settle?

25, 26. (a) By what expression did Jacob emphasize that Reuben was his firstborn, and of what should he have proved worthy? (b) What is meant by the expression "the excellence of dignity"? By the expression "the excellence of strength"?

23. How did Jacob's firstborn son happen to get his name, and what questions now arose as to his position as the firstborn?

last child and son was not born till more than thirteen years afterward. So he could address his firstborn Reuben as "my vigor and the beginning of my generative power." Reuben should have been the best son of the family, worthy to have twice as much inheritance as any of his brothers. (Deut. 21:17) He should have excelled his brothers in all ways.

²⁶ To Reuben naturally should have gone "the excellence of dignity and the excellence of strength." By the expression "excellence of dignity" appears to be meant the priesthood of the nation. The priesthood should have been supplied by the male members of the tribe of Reuben. By the expression "the excellence of strength" may be meant the governorship or kingship, when at any time this people should become a kingdom. The dignity of the priesthood of Jehovah God should have fallen upon Reuben, and the strength of governorship or of kingdom should have been laid upon his shoulder. What did Jacob prophesy about this? Did Jacob's prophecy come true?

²⁷ Jacob recalled a disqualification for Reuben that affected him as to all three privileges, that of firstborn, that of priesthood and that of rulership. Reuben had disgraced his father. He had committed incestuous immorality with his father's concubine, Bilhah, the maidservant of Jacob's beloved wife Rachel. This was shortly after dear Rachel died, after giving birth to Benjamin. Whether firstborn Reuben violated the maidservant Bilhah to prevent her from taking Rachel's place in Jacob's affection and thus becoming more favored than Reuben's mother Leah; or whether Reuben acted out of sheer lust for Bilhah, the Bible record does not explain. It simply says: "And it came about while Israel was *tabernacling* in that land that once Reuben went and lay down with Bilhah his fa-

ther's concubine, and Israel got to hear of it." And the Greek Septuagint Version of the Holy Scriptures adds: "And it appeared evil in his sight."—Gen. 35:22, NW; LXX (Thomson).

²⁸ At the time of this serious offense against his father Jacob and against the mother of his half-brothers Dan and Naphtali, firstborn Reuben was not disowned and cast out. But now finally, about fifty years later, Reuben's sin finds him out, catches up with him. (Num. 32:6, 23) Under divine inspiration his dying father tells him the consequences of his vile act. Jacob says to him: "Do not you excel." Thus Reuben is stripped of the "excellence of dignity and the excellence of strength" and also of the right of a firstborn son to two parts of his father's inheritance. Why? Because he acted with "reckless license like waters." He proved himself either unstable like waters or turbulent and headlong like waters bursting a dam or raging down a torrent valley. Reckless license that is careless of the consequences does not go together with excellence. Reuben should have exercised self-control. He should have shown a son's respect for his father's dignity and for the honor of the two sons of Bilhah, his father's concubine.

²⁹ Reuben profaned his own father's marriage bed. This was something like the case in the Christian congregation at Corinth, Greece, much later on, in which the apostle Paul disfellowshipped a professed Christian who took his father's wife and had sexual relations with her. (1 Cor. 5: 1-13) Finding it distasteful to speak directly to Reuben about this shameless conduct any further, Jacob closes his prophetic judgment over firstborn Reuben by saying: "He went up to it!" For Reuben's

27. What disqualification did Jacob recall against Reuben?

28. (a) When did Reuben's sin catch up with him, and with what consequences? (b) How had Reuben acted, but how should he have acted?

29, 30. (a) Later on, what case in the congregation of Corinth, Greece, was like that of Reuben? (b) Who suffered for Reuben's immorality, and how?

immorality his sons, yes, his whole tribe suffered. How this was is stated in 1 Chronicles 5:1, 2:

³⁰ "And the sons of Reuben the first-born of Israel—for he was the first-born; but for his profaning the lounge of his father his right as first-born was given to the sons of Joseph the son of Israel, so that he was not to be enrolled genealogically for the right of the first-born. For Judah himself proved to be superior among his brothers, and the one for leader was from him; but the right as first-born was Joseph's."

³¹ Reuben's privileges of overseership in the nation of Israel were forfeited because he dishonored his natural position as first-born. None of Reuben's descendants became one of the judges, prophets or leaders of Israel. When the twelve tribes of Israel settled in the Promised Land in the fifteenth century B.C.E., Reuben was given his allotment of territory east of the Dead Sea and Jordan River. Later on, when the battle was fought at the "waters of Megiddo" to free the land of the Canaanite oppressor King Jabin and his general Sisera, the Reubenites did not go to the support of Judge Barak and the prophetess Deborah. Hence in their victory song Barak and Deborah took note of the failure of the Reubenites, singing: "Among the divisions of Reuben great were the searchings of the heart. Gilead [alongside of Reuben] kept to his residence on the other side of the Jordan."—Judg. 5:15, 17.

³² Centuries afterward, when the northern Kingdom of Israel was taken captive into Assyria, the Reubenites were among the first ones to be carried off. (1 Chron. 5:26) Truly the tribe of Reuben did not excel above its fellow tribes in Israel.

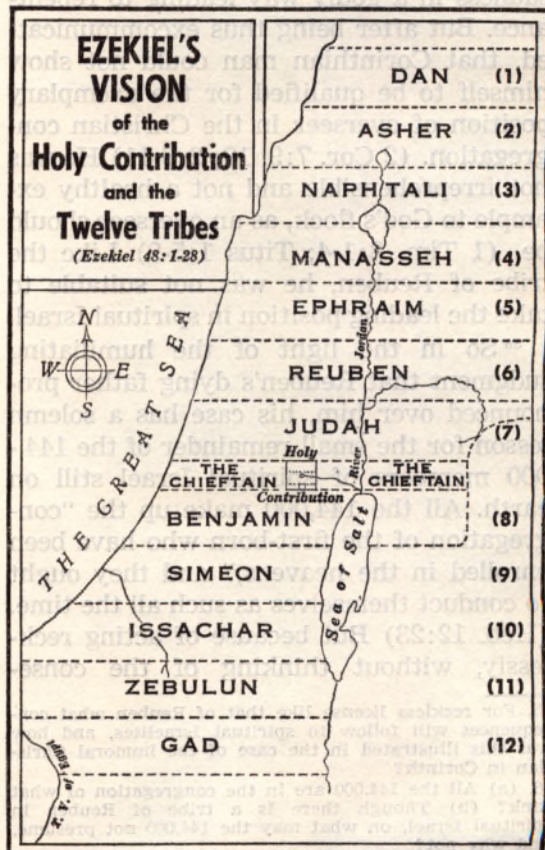
31, 32. (a) How did Reuben's descendants not excel or distinguish themselves in Israel? (b) What showing did they make in the days of Judge Barak and in the day that Assyria took Northern Israel captive?

³³ In Ezekiel's vision of the division of the land, to picture the land distribution under God's kingdom of the new world, Reuben is not given a position right next to the "holy contribution" of land in which lie Jehovah's temple, the city Jehovah-Shammah and the chieftain's territory. Judah is put right north of the holy contribution, and Reuben is next north of Judah.—Ezek. 48:6-22.

³⁴ It is not strange, then, that in the apostle John's vision of the sealing of the twelve tribes of spiritual Israel, the tribe of Reuben is not given the leading men-

33. What position is given to the tribe of Reuben in Ezekiel's vision of the land distribution under God's kingdom?

34. What is not strange, then, about the vision of the sealing of the 144,000, but of what are the members thereof reminded by this?



tion but is named second, or after the tribe of Judah. (Rev. 7:5; see page 364.) Thus the members of the 144,000 spiritual Israelites are reminded of how Reuben forfeited precious privileges for not setting the right example as a faithful overseer among the chosen people of Jehovah God.

³⁵ Any dedicated, baptized persons in spiritual Israel who take reckless license and show instability and rush headlong into adultery or fornication are bound to lose out for it. They may show sincere repentance for their immorality, but they have ineradicably tarnished their record. They have set a poor example for God's flock. Like that man in the Corinthian congregation who profaned his father's marriage bed, they may be excommunicated and be later reinstated because of their sadness in a godly way leading to repentance. But after being thus excommunicated, that Corinthian man could not show himself to be qualified for the exemplary position of overseer in the Christian congregation. (2 Cor. 7:9, 10; 2:6-11) He was not irreprehensible and not a healthy example to God's flock, as an overseer should be. (1 Tim. 3:1-4; Titus 1:5-9) Like the tribe of Reuben, he was not suitable to take the leading position in spiritual Israel.

³⁶ So in the light of the humiliating judgment that Reuben's dying father pronounced over him, his case has a solemn lesson for the small remainder of the 144,000 members of spiritual Israel still on earth. All the 144,000 make up the "congregation of the first-born who have been enrolled in the heavens," and they ought to conduct themselves as such all the time. (Heb. 12:23) But because of acting recklessly, without thinking of the conse-

quences, as Reuben did, some may suffer the loss of special privileges in the Christian congregation here on earth, irrevocably. Only by God's mercy and because of submitting to spiritual healing they are not permanently disowned and kept out of spiritual Israel. By God's loving-kindness there is a tribe of Reuben in spiritual Israel. For this we can be grateful; but let us not presume on God's mercy and thereby take risks. Reuben suffered consequences. So will we!

SIMEON AND LEVI

³⁷ Passing from his firstborn son, the patriarch Jacob turned his attention to his second son, Simeon, and his third son, Levi, both of these being the sons of his first wife Leah. Prophesying in the style of Hebrew poetry, the dying Jacob said:

"Simeon and Levi are brothers.

Instruments of violence are their slaughter weapons.

Into their intimate group do not come,
O my soul.

With their congregation do not become united, O my disposition,

because in their anger they killed men,
and in their arbitrariness they hamstrung bulls.

Cursed be their anger, because it is cruel,
and their fury, because it acts harshly.

Let me give them a portion in Jacob,
but let me scatter them in Israel."

—Gen. 49:5-7.

³⁸ These two full brothers cooperated together, but this they did in bad works. The name Simeon means "Hearing," that is, with acceptance; and the name Levi means "Joined; Adherence."

³⁹ The special occasion when instruments of violence were their slaughter weapons was when they took it arbitrarily upon

35. For reckless license like that of Reuben what consequences will follow to spiritual Israelites, and how was this illustrated in the case of the immoral Christian in Corinth?

36. (a) All the 144,000 are in the congregation of what rank? (b) Though there is a tribe of Reuben in spiritual Israel, on what may the 144,000 not presume, and why not?

37, 38. (a) To what extent were Simeon and Levi brothers, and what do their names mean? (b) According to Jacob's final words, in what had been their brotherly cooperation?

39, 40. (a) What was the special occasion when Simeon and Levi used instruments of violence as their slaughter weapons? (b) How did they then answer their father on this matter?

themselves to avenge the honor of their full-sister Dinah. This was before their oldest brother, Reuben, violated their father's concubine Bilhah. When the patriarch Jacob's encampment was near the city of Shechem in the Promised Land, Dinah's virginity was violated. This was done by the son of the Hivite chieftain of that city. Dinah's brothers schemed to take their revenge. Insisting that the violator had to get circumcised like an Israelite before he could marry Dinah, they got all the males of Shechem to be circumcised. On the third day of their circumcision, when the circumcised men ached so badly that they could hardly move, Simeon and Levi took action.

⁴⁰ "The two sons of Jacob, Simeon and Levi, brothers of Dinah, proceeded to take each one his sword and to go unsuspectedly to the city and to kill every male. And [Chieftain] Hamor and Shechem his son they killed with the edge of the sword. Then they took Dinah from Shechem's house and went on out." The plundering of the city and the carrying off of the women and children followed at the hands of other sons of Jacob, "because they had defiled their sister." When Jacob showed no sympathy with what had been done and rebuked Simeon and Levi, they answered: "Ought anyone to treat our sister like a prostitute?"—Gen. 33:18 to 34:31.

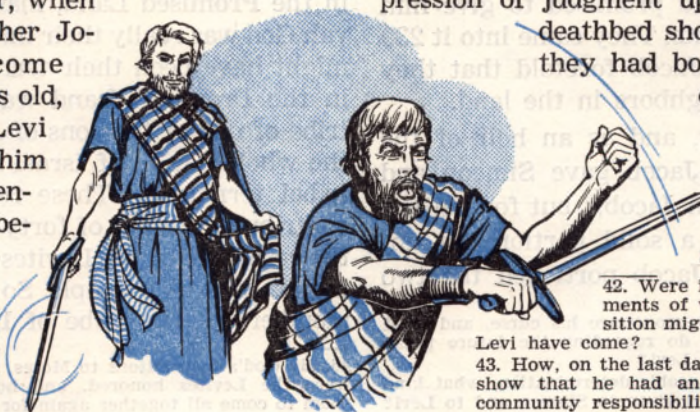
⁴¹ Years later, when their half-brother Joseph had become seventeen years old, Simeon and Levi wanted to kill him because they envied Joseph's being their fa-

ther's favorite son. Reuben their older brother did not want to kill Joseph, neither did Judah the brother next oldest to Simeon and Levi. And the still younger brothers, the four sons of Jacob's two concubines, were on friendly terms with Joseph or tolerated him. And the still younger Issachar and Zebulun had no controlling voice in the matter. So when Joseph paid them a visit of inspection near the city of Dothan, it was apparently Simeon and Levi who led in "plotting cunningly against him to put him to death." Judah's suggestion turned them aside from killing him, and Reuben came back among them too late to prevent their selling Joseph as a slave to be taken down into Egypt. (Gen. 37:2-36) In due time, after Joseph was found alive in Egypt as its prime minister, Jacob learned how the sudden disappearance of his son had come about. Likely Jacob had this in mind also when he spoke of the "instruments of violence" of Simeon and Levi.

⁴² True, Joseph was the firstborn son of his father's beloved wife Rachel, but he was born years after Simeon and Levi, as Jacob's eleventh son. So had it not been for their vengeful violence against the inhabitants of Shechem without their father's consent, they might have come into the position of leadership after Reuben forfeited it, Simeon having the first opportunity and Levi after him. But Jacob's expression of judgment upon them on his deathbed showed plainly that they had both forfeited that opportunity.

⁴³ Thus on the last day of his life Jacob cleared himself of all connec-

41. What had been their intention toward Joseph when seventeen years old, and when did their father find out about that?



42. Were it not for using instruments of violence, into what position might Simeon or after him

Levi have come?

43. How, on the last day of his life, did Jacob show that he had and that he wanted no community responsibility for their crime?

tion with the violence committed against the city of Shechem. The violating of his daughter Dinah did not make it right. Jacob's soul, which was about to die there in Egypt, wanted no intimacy with Simeon and Levi in such a crime. Jacob's very disposition was against uniting itself with the congregation of persons of extreme violence like that. Before finishing his course in life he declared that he had no community responsibility for that shedding of blood. Simeon and Levi had let anger get the better of them; they had acted arbitrarily in taking such vengeful action without first consulting their father. They had made him a stench to all Canaan.

⁴⁴ Now, however, about fifty years afterward, Jacob did not, in his dying breath, curse Simeon and Levi themselves. He cursed their anger, "because it is cruel." He cursed their fury, "because it acts harshly." He could not approve of it even in his own sons, even when poured out for the sake of his own daughter. He forgave them, but he would not change the consequences toward them. He could not appoint either of them to the leading position or to the rulership. He did not make them and their tribes outcasts in Israel, but he would now break up their unity and cooperation in works of cruel anger and harsh fury. Under prophetic inspiration Jacob appointed to them a place in the land that God had promised to give him and his descendants. They came into it 239 years later, but Jacob foretold that they would not be neighbors in the land.

⁴⁵ Prophetically, and as an heir of the Promised Land, Jacob gave Simeon and Levi a "portion in Jacob," but for neither of them was it a solid portion, an unbroken portion. Jacob portioned the two

brothers out in the land. Thus not only were Simeon and Levi disunited from each other in the land, but each one was divided within himself. When the prophet Moses blessed the tribes of Israel shortly before they crossed the Jordan River into the Promised Land, Moses did not even mention the name of Simeon. (Deut. 33:16-23) The tribe of Simeon was located in little islands of territory here and there throughout the big piece of territory allotted to the tribe of Judah. None of these enclaves as surrounded by Judah's territory was alongside the city of Jerusalem, which became the national capital. When the tribes contributed cities from their territory to the Levite priests to serve as cities of refuge for unintentional manslaughterers to flee to, no city was contributed by the tribe of Simeon. When forty-eight cities were assigned to all the Levites including the priests, only thirteen of these were contributed by the tribes of Judah, Simeon and Benjamin. So the Levites must have taken up residence in few cities of the tribe of Simeon.—Josh. 20:7-9; 19:1-9; 21:3, 4.

⁴⁶ Not by Jacob's prophecy, but by Jehovah's later instruction to the Levite prophet Moses, the tribe of Levi was honored with the privilege of the priesthood and the ministry at Jehovah's temple of worship. Hence the Levites got no inheritance in the Promised Land, inasmuch as Jehovah God was really their inheritance. What might have been their territory allotment in the Promised Land was given to the tribe of one of the sons of Joseph; so that the whole nation of Israel still had twelve tribal territories. These twelve tribes all contributed a total of forty-eight cities for the residence of the Levites when not serving at Jehovah's temple. So it was that the members of the tribe of Levi were scat-

44. On what did Jacob pronounce his curse, and what was he determined to do regarding the future possibilities of Simeon and Levi?

45. In harmony with Jacob's determination, what kind of portion in Israel was given to Simeon and to Levi?

46. By God's instructions to Moses, with what privilege were the Levites honored, and how did this enable them to come all together again for work?

tered worse than Simeon was, namely, all over the land of Israel. Only at Jehovah's temple did the Levites all come together again, for a good work in Jehovah's service at his regular appointed festivals and on the atonement day. How marvelously was established the truth of Jacob's words to Simeon and Levi: "Let me scatter them in Israel!"

⁴⁷ This held true even in Ezekiel's prophetic vision of the division of the land under the coming kingdom of God. The members of the tribe of Levi were located in the "holy contribution" around Jehovah's sanctuary. The tribe of Simeon was separated to the south of the Holy Contribution, next below the tribe of Benjamin, which bordered on the south of the Holy Contribution. (Ezek. 48:8-14, 22, 24) Thus Simeon was not in direct touch with the government of the land. And in Ezekiel's vision of the seat of government, the city named Jehovah-Shammah (meaning "Jehovah Himself Is There"), the gates of Simeon and of Levi are not alongside each other, but Simeon's gate is seventh and on the south, although Levi's gate is third and on the north.—Ezek. 48:31, 33; see page 367.

⁴⁸ This continual separating of Simeon and Levi emphasizes how God disapproves of brothers or others acting together in a harsh, cruel work under the influence of anger.

⁴⁹ Priest Phinehas of the tribe of Levi showed he appreciated that fact by the way that he acted on the plains of Moab just across the Jordan River from the Promised Land. When the Israelites began to have immoral, idolatrous relations with the daughters of Moab, Prince Zimri of the tribe of Simeon brazenly brought an

idolatrous pagan girl, the Midianite princess Cozbi, through the camp of Israel and into his tent to have sexual pleasure with her. Did Levite Phinehas approve of this because this was done by a man of Simeon? Did he cooperate with Zimri, as Levi had cooperated with Simeon in a cursed deed? No! But Phinehas burst into the Simeonite's tent with a lance and killed both Zimri and his pagan girl friend. Because of this jealousy for God's worship Phinehas got God's blessing. He showed that, as a Levite, he was worthy of the priesthood.—Num. 25:1-15.

⁵⁰ In the lineup of the twelve tribes of spiritual Israel Simeon is ranked seventh and Levi eighth. (See page 364.) The fact that one tribe is named for Levi does not mean that the 12,000 of this tribe serve as a priesthood for all of spiritual Israel. No; but all the 144,000 are priests. Concerning all 144,000 it is written: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Rev. 20:6) So the name Levi should remind us of something else than priesthood. Likewise Simeon.

⁵¹ What Jacob's deathbed prophecy reminds us of in connection with Simeon and Levi is that a curse rests on the use of instruments of violence as slaughter weapons to give vent to cruel anger and harsh fury. Those who make up the spiritual tribes of Simeon and Levi may have used such weapons angrily and furiously in slaughter of their fellowmen in military combats of this world or even in personally avenging themselves or defending the family name. But now that they have become members of spiritual Israel they forsake such cursed practices, knowing that "hatreds, strife, jealousy, fits of anger, contentions, divisions" are the "works of the

47, 48. (a) How did this hold true with regard to Simeon and Levi even in Ezekiel's vision of the division of the land? (b) What does such continual separating of the two brothers emphasize?

49. How did Priest Phinehas show he appreciated that fact, and of what did he show himself worthy?

50, 51. (a) What does the presence of a tribe of Levi in spiritual Israel not mean for that tribe, and why not? (b) Of what does Jacob's prophecy over Simeon and Levi remind us, and how have members of spiritual Israel been guilty in this respect?

flesh" and are not the "fruitage of the spirit" of God.—Gal. 5:19-22.

⁵² We have evidence that nineteen hundred years ago, when the twelve apostolic foundations of the New Jerusalem were still on earth, the Christians applied to themselves the prophetic words of Isaiah 2:4 that have been misappropriated today by the United Nations. Likewise today those on earth who may be of the spiritual tribes of Simeon and Levi, in fact, the small remainder on earth of all twelve tribes of spiritual Israel, renounce the use of instruments of violence and slaughter weapons and try to live up to Isaiah 2:4, which says: "And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." So those belonging to the spiritual tribes of Simeon and Levi have undergone a change of personality. Although in spiritual Israel they are ranked next to each other, they can be trusted to work together safely, for now they obey Romans 12:17-19:

⁵³ "Return evil for evil to no one. . . . Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.'"

JUDAH

⁵⁴ As the fourth son of Jacob by his first wife Leah, the next one naturally in line

52, 53. (a) What action has the remnant of spiritual Israel still on earth taken toward instruments of violence? (b) What tribesmen may therefore safely be ranked together, and why?

54. Why may Judah have been expecting a rebuke from Jacob, but how did his affair work out without reproach to Judah?

for attention by his dying father was Judah. He too may have been expecting a rebuke, for he had unknowingly had an affair with his former daughter-in-law Tamar. But instead of Judah's committing adultery with a harlot or temple prostitute, he was skillfully tricked into performing what he had been negligent about, namely, levirate marriage toward widow Tamar. Hence in this case Judah took the place of his son Shelah, the brother of Er, the dead husband of Tamar. So Judah's twin sons by Tamar were not children of adultery nor do the Scriptures mention them with dishonor; in fact, one of them became an

ancestor of Jesus Christ. When Boaz, an ancestor of Christ, took Ruth as his wife, the people said to Boaz: "May your house become like the house of Perez, whom Tamar bore to Judah, from the offspring that Jehovah will give you

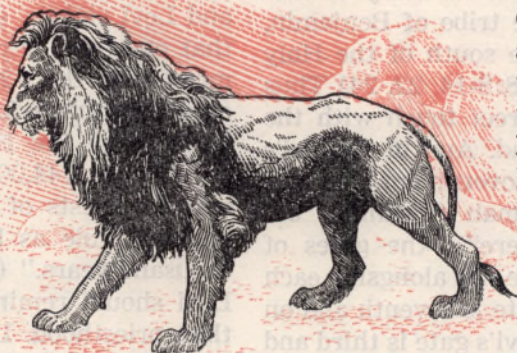
out of this young woman [Ruth]."—Ruth 4:12; Gen. 38:6-30.

⁵⁵ Hence the dying Jacob had no reason to bring this affair up as being against Judah. Doubtless Jacob remembered how Judah had been against killing Joseph and had also nobly tried to preserve the life and freedom of Joseph's brother Benjamin, even to offering to take Benjamin's place as a slave in Egypt. (Gen. 37:26; 43:8-10; 44:18-34) So, with the poetic style of Hebrew prophecy, Jacob spoke and now settled the question of future rulership in Israel by saying:

"As for you, Judah, your brothers will laud you.

Your hand will be on the back of the neck of your enemies.

55. What did Jacob doubtless remember about Judah, and by what he said over Judah what question did he settle respecting Israel?



The sons of your father will prostrate themselves to you.

A lion cub Judah is.

From the prey, my son, you will certainly go up.

He bowed down, he stretched himself out like a lion

and, like a lion, who dares rouse him?

The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes;

and to him the obedience of the people will belong.

Tying his full-grown ass to a vine

and the descendant of his own she-ass to a choice vine,

he will certainly wash his clothing in wine and his garment in the blood of grapes.

Dark red are his eyes from wine,

and the whiteness of his teeth is from milk."—Gen. 49:8-12.

⁵⁶ As Leah praised or lauded Jehovah for the birth of this her fourth son, she called his name Judah, which means "Lauded; [Object of] Laudation." (Gen. 29:35) Jacob let the name stand, and on his deathbed he gave it an application also to its bearer, Judah. His eleven brothers would laud him both for his qualities and for the service that he would render to the nation. Of course, his enemies would not laud him, at least not willingly, for his hand would be on the back of their necks. In war he would gain the victory and would put his enemies to flight or put them down in subjection.

⁵⁷ As to how his brothers would laud him, this would be not just by word of mouth but also by how they conducted themselves toward him. His eleven brothers were all the sons of his father, but only five besides himself were the sons of his mother Leah. Not to Reuben the firstborn, but to Judah,

56. What did Judah's name mean, and how did Jacob give it an application to Judah, at the same time showing a contrast between his brothers and his enemies?

57, 58. (a) In what way were Judah's brothers to prostrate themselves to him, and why? (b) How, even down to conquering the land of Canaan, was leadership shown to be reserved for the tribe of Judah?

his brothers were to prostrate themselves. This meant that his brothers would recognize him as their superior, their ruler. At that particular time he and his brothers bowed down to Joseph as Pharaoh's prime minister over Egypt, where they were then living. But as regards the internal affairs of the twelve tribes of Israel, the brothers, including Joseph, were to prostrate themselves to Judah. This, of course, was speaking for the tribe of Judah, and foretold that the ruler to whom the nation would prostrate itself would be from Judah.

⁵⁸ Later on 1 Chronicles 5:2 stated the matter nicely, saying: "For Judah himself proved to be superior among his brothers, and the one for leader was from him; but the right as first-born was Joseph's." In harmony with this, when Jehovah God delivered the twelve tribes of Israel from Egypt, where they became enslaved after Joseph's death, it was the tribe of Judah that led in the march through the wilderness to the Promised Land of Canaan. (Num. 2:3; 10:12-14) When twelve spies were sent ahead into the Promised Land to look it over and return with a report, it was Judah that produced Caleb, one of the two faithful spies who survived to reenter the Promised Land. This Caleb took an active hand in subduing that part of the land allotted to the tribe of Judah. (Num. 13:6, 30; 14:6-10, 38; Josh. 15:13-20; 14:6-14) When the picking of lots took place for apportioning out the conquered land, Judah was given the first allotment. (Josh. 15:1) In the conquering of the land to take possession of it Jehovah God designated the tribe of Judah to take the lead. (Judg. 1:1-8) At that time the chieftain of the tribe of Judah was Salma, who became great-great-grandfather to David. (1 Chron. 2:10, 11; Ruth 4:20-22; Matt. 1:5, 6) In the Promised Land Judah's territory lay on

the full length of the western shore of the Dead Sea and extended westward to the Mediterranean Sea.

⁵⁹ So the tribe of Judah was like a lion among the beasts of the forest. (Mic. 5:8) With all fitness the patriarch Jacob could say: "A lion cub Judah is." The tribe of Judah provided the permanent dynasty or family of kings for the nation of Israel. David became the head of this dynasty of kings, because Jehovah God made with him a covenant for an everlasting kingship in his family. At first the tribe of Judah may have been like a lion cub, when King Saul of the tribe of Benjamin ruled all Israel, and David, the giant killer, became an officer in King Saul's army. But God decided against continuing the kingship over Israel in the family of Saul because of Saul's willful disobedience; and so in 1070 B.C.E., after King Ish-bosheth the son of Saul died, all twelve tribes of Israel made David of the tribe of Judah their king.

59. How did the tribe of Judah prove to be like a lion cub?

⁶⁰ Thus on a grand scale Jacob's prophecy was fulfilled, that Judah's brothers would laud him and would prostrate themselves to him. (2 Sam. 4:5 to 5:5) For the most part, David, whom the tribe of Judah provided as the national leader, behaved himself in a laudable way. He became a prophetic type of the coming King to whom the united obedience of all the people would belong, as foretold by Jacob. In fact, David became the illustrious ancestor of that foretold One, Jesus Christ; and from King David Jesus Christ inherited the right to rulership over Israel.—Luke 1:26-33.

⁶¹ However, for a further examination of Jacob's prophecy concerning this One to whom the obedience of all the people belongs we must wait for the publication of the article "Fellow Rulers with the 'Lion of the Tribe of Judah.'"

(See the issue of *The Watchtower* as of July 1, 1962.)

60, 61. (a) How did David live up to the name of his tribe, and what relation did he have with Jesus Christ? (b) On what must we readers wait for a further examination of Jacob's prophecy?

Churches "Self-centered"

In the book *Saints on Main Street*, Peter Day, editor of *Living Church* magazine, states that the typical neighborhood church is "self-centered." He says clergymen concentrate on "church work" rather than "the work of the church" in the outside world. Maintaining that many churches give little thought to serving others, he writes: "This is a great period of prosperity in the life of the parishes. Most of them are growing according to every index of success. Their membership is on the rise, the Sunday School is bursting at the seams, old debts are being paid off, new ones are easily floated for ambitious new building projects, men and women are active in parish groups, financial contributions are increasing, and people are praying, studying and working harder than ever before. There is, however, a curiously introverted quality about the entire enterprise. Typically, the parish measures its progress not according to the norms of its service to community and world, but according to the norms of its own size and financial strength. Similarly, it measures the usefulness of its members not by their service to mankind but by their service to the parish itself."

Jehovah's Blessing

ENRICHES

AS TOLD BY MAUDE YUILLE

THE wise man wrote: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it." (Prov. 10:22) Listen while I tell you how I found that so.

Alston Yuille, the baker's son, delivered bread to our home the day I was born, but more than twenty years passed before we became acquainted, he at that time an engineer in the government office in Mobile, Alabama, and I a high-school teacher. His brother had bought three books, *Studies in the Scriptures*, from a "colporteur" and had given them to his mother. She gave them to Alston. As he read, he became so disturbed that he threw them aside. But he could not forget them. Finally, notebook in hand, not even trusting a concordance, he read the Bible from Genesis to Revelation, marking down every reference to life after death. When he finished he was convinced: Hell is the grave. When I met him, he was able to help me with my spiritual problems.

I had been very religious as a child. To me God was a reality and I wanted to know him better. So, at twelve, I joined the Baptist Church. But I got nowhere with understanding the Bible. My Baptist Seminary friends chided me for lack of faith when I asked them questions; evangelistic meetings emphasized men, not God. In fact, during my studies at the University of Alabama I had lost interest in attending Sunday school and church.

On September 24, 1913, that "last normal year of human history," Alston Yuille and I were married. World War I came on;

then came a tropical storm, taking all we had except the mortgage on the farm. In February, 1917, Alston was sent to California. Then one Sunday, passing the "Chart of the Ages" in front of the Bible Students Hall, he went in, got acquainted and began to attend the meetings. Soon he wrote asking me as a special favor to read the *Studies in the Scriptures*.

And I? When I heard Pastor Russell preach on "Armageddon" and saw the Photo-Drama of Creation, in 1914, the simplicity and sincerity made a deep impression on me, but at that time I had "many irons in the fire." Now things were different. The terrible thought kept going through my mind: "Christianity has failed." Finally I made a decision: Those books of Alston's. I began to read one night, and read until dawn. What a revelation! *Christendom* has failed, but not *Christianity*. At once I wrote Alston that I was enjoying the reading of the *Studies*; our letters crossed in the mail. When I joined him in Stockton, California, we attended regularly the Bible Students' meetings. How the brothers in that little congregation helped me to start my feet to walk in the house-to-house service!

PIONEERING

On December 25, 1917, we both dedicated ourselves to Jehovah, symbolizing it by immersion on the Sunday before Memorial, 1918. The petition work for release of our brothers from Atlanta Penitentiary and a notice in *The Watch Tower* induced me to apply for pioneer service. I began when the *Golden Age* magazine came out, October, 1919. At that time we left sample

copies and called back in a week. My first subscriber, a Presbyterian, was interested in the Bible; I made back-calls; she accepted the truth and is still faithful. At first I found it a little difficult to manage household duties and pioneer, but as I went along it became easier.

In 1922 we attended our first assembly, Cedar Point, then spent a year pioneering in Alabama. Our happy experiences proved again and again that 'the blessing of Jehovah makes rich.' One night we arrived, dead tired, in a little town and found a friendly boardinghouse where we could stay for the night. After supper, as I was helping the proprietor's wife with the dishes, we talked about our work. They were having troubles in the local church—a trial to their faith. Dishes done, she and her husband came to our room and we witnessed to them until nearly midnight. They drank in the truth. They refused to let us pay for the night's lodging and meals, but eagerly accepted a set of books.

In a certain town we knew there was indifference and opposition, but it was in our territory and the witness had to be given. Not even one piece of free literature did we place. Turning home without enough money to buy gasoline for the car and no prospects for supper, we stopped for a back-call on an interested person. He took a Bible, all the literature we had, and subscribed for the two magazines. That territory finished, we returned to San Francisco, and I continued pioneering. It was a joyful day when Alston too could again enter the full-time service to stay.

By Jehovah's undeserved kindness we attended all those epoch-making assemblies in the States after 1923, outstandingly the one in Columbus, Ohio, in 1931, when the name "Jehovah's witnesses" was adopted, and in Washington in 1935, when we were introduced to the "great crowd." The assemblies were always refreshing

seasons, when we were able to recharge our spiritual batteries, so to speak.

The year 1931 was a red-letter one. After receiving the name Jehovah's witnesses and the booklet *The Kingdom, the Hope of the World*, we began the street work with the booklet. It seemed a little strange at first, standing on the busy street corners in downtown San Francisco calling out, "Kingdom, Hope of the World—five cents!" But we soon got used to it and liked it. Then came the special campaign with the *Kingdom* booklet to financiers, politicians and preachers. My assignment was to the financiers. I wondered how I would ever be able to reach some of these men, but the "blessing of Jehovah" made it easy and I had some delightful experiences. One tall gentleman looked down at me as I offered him the booklet. Smiling, he asked: "Five cents! Is that my total obligation?" and handed me two half dollars. Another was out when I called; I left the booklet and my card. He wrote me a note thanking me for the booklet, enclosing five dollars.

Later came the radio work. The brothers in the San Francisco Bay region owned a station, KFWM (later KROW). On Sundays we put on an hour's religious program with a talk, Bible questions and music; during the week programs of general interest were built around a fifteen-minute "chat" on some subject from *The Golden Age*. We pioneers called on the interested ones. I'm glad to have shared in that work.

The division campaigns were surely thrilling. All the publishers of a large area would concentrate on a town where there was persecution from the authorities. Like locusts we would descend on that town, notify the police before starting to work, then call on every home, telling the people the true nature of our work. It seemed like really going into battle, as car after car moved out from the "contact point" and

we went quietly to work, each one in his assigned territory. A wonderful witness to the truth was given by means of these campaigns.

As the years passed quickly by, every day was full of pleasant experiences. When Judge Rutherford spoke in the San Francisco Civic Auditorium, I was given the names of interested persons, among them a gardener in Union Square. When I went to look for him, he was nowhere to be found. So I turned to go away. I had not gone half a block when my conscience began to speak up: "Here is a man interested in the truth and instead of finding him, you are running away just like Jonah, perhaps deserting one of the Lord's sheep." So I retraced my steps and found him in the toolhouse. He ordered a complete set of the Society's publications and subscribed for our two magazines. When I went to deliver them, he was talking to another person who also showed interest and ordered books. The gardener became our brother and the other, Brother Rosselli, was for many years a devoted pioneer, first in San Francisco, where we had many happy experiences together, then, because he was free, he went to foreign fields, Hawaii, the Philippines, Alaska, Spain, Italy, and was thrown out of Portugal. Broken in health, he returned to San Francisco. He taught the truth to his masseur, Peter Carrbello. Peter and his wife went through Gilead, came to Brazil as missionaries and served in the circuit work and Bethel home in Rio de Janeiro. The good Lord did not see fit to give me children of my own flesh, but these theocratic "children" and "grandchildren" are a joyful consolation.

TO BRAZIL

March, 1936, came. We were planning to build a trailer so that we could be still freer for the service anywhere. But then came a letter from the president's office

asking Alston what he would think of going to South America. Well, such a thought had never entered his mind, but he was willing to go anywhere in the Lord's service, and so was I. So, on May 31, we sailed down the Mississippi from New Orleans on the Delta Line's "Del Valle," across the Gulf and to Rio de Janeiro, then by train to São Paulo, where the Brazil branch office was.

There were about sixty publishers in Brazil when we came. Although at first I could only smile at them, I felt quite at home with our Brazilian brothers. I set about learning the language with a teacher, daughter of a sister in the truth; but also the neighborhood children would come every night to sit on our doorstep, asking me a thousand questions and answering mine. How they would laugh at my Portuguese! But they taught me much.

About a month after our arrival we held an assembly in São Paulo, the first in Brazil. We were thrilled with the attendance of one hundred and ten at the public lecture, advertised by sound car and radio. The spirit too was just the same as had always pervaded the larger assemblies.

We were able to bring phonographs with us to Brazil, for which I was very thankful in those early days when I was learning the language. Sound equipment for our car came soon after we did and was used effectively during the time that we were in São Paulo. Large crowds gathered as the lectures were played, and after the program we placed a great deal of literature.

PERSECUTION

During the dark days of the second world war we had our share of persecution. Brazil, you will recall, claims to be 90 percent Catholic and its political spokesmen call it "the largest Catholic country in the world." So an undertow of Hierarchy opposition was manifest in the seizure of the

pioneers' literature in the small towns, false accusations, and attempts to enforce against the Society ordinances that did not apply, object of special attack being the sound car.

In one small town, as we were giving the last program at noon, the priest sent the people down from the church to mob the car, but the mayor and police came too. The mayor said that we had a perfect right to give our message. Asked if he and the police officials would remain through the program, he said they would and that there would be no trouble. One of the women sent down by the priest said: "That is the truth." The program finished, the mayor was thanked and given a *Riches* book, and we were on our way to the next town.

Interference became strong. Every few weeks some department sent someone to "investigate" the Society. Censorship was on and communication with Brooklyn was difficult. Alston was told that if he went to the States his passport would be taken away and he would not be given another. The Society was threatened with dissolution. It was no time for him to leave. So he sent me to the Detroit convention in 1940 with a full explanation of our problems to the president of the Society and also to Mr. Bankhead, then Speaker of the House of Representatives and a long-time college friend. It was thought that some brother from Brooklyn would go to Washington, but Brother Rutherford wrote for me to go. Can you imagine! How would I ever be able to carry out that appointment? "The blessing of Jehovah" opened the way. I delivered my papers, answered a few questions, was off by plane at midnight for New Orleans, down the Mississippi again and *back home* to Brazil. In 1941 Brother Rutherford moved the branch office to Rio de Janeiro, where, it was hoped, there would be less persecution. This proved to be so.

IN RIO DE JANEIRO

For a year we had looked in vain for a house to rent, so the Society, with the help of local brothers, bought a home located in the only section of Rio de Janeiro within walking distance from stations of all suburban trains. Jehovah's blessing has been upon this. The investment is worth many, many times its original cost. Some years later, in 1953, a two-story factory and office building was constructed to the rear of the house, and now the Society is building a beautiful new Bethel home on the front of this same lot. What changes I have seen!

Brother Knorr visited us for the first time in 1945. How we had looked forward to a visit from the Society's president! His visits have always been a blessing and a great stimulus to the work, as have been those of other officers of the Society, Brothers Franz and Henschel. Then the Gilead graduates, with their Gilead training, began to come to help the Brazilian brothers. Some had difficulty in securing permanent residence; most of them have remained with us, and we are glad for their help.

In 1946 Brother Knorr invited all branch servants (and their wives) to spend six never-to-be-forgotten months at Brooklyn Bethel, attend the Gilead graduation of the seventh class and the "Glad Nations" assembly at Cleveland, Ohio. We sailed for New York on the *Santarém*, of the Lloyd Brasileiro, a national line. The ship, heavily loaded with coffee, rode smoothly. I had a Bible study with the doctor and purser every afternoon, and when a Spanish consul from Montevideo, assigned to Cuba, died on board, the doctor asked me to talk with the widow. She spoke in Spanish, I in Portuguese, but we understood each other. I gave her the book "*The Truth Shall Make You Free*" in Spanish, which she seemed to appreciate. One of our missionaries vis-

ited her after her return to Uruguay. It was a booklet campaign month and we placed well above our quota of 100 each, witnessing to all, from the captain down to the crew and to all the passengers.

Never can I forget the Monday-night *Watchtower* studies during the time that we were at Bethel. A number of British brothers were there who had just passed through the war years, and how they knew their Bibles! giving text after text in support of the points in the paragraphs. To me the Monday-night *Watchtower* study is the real center of Bethel family life.

Alston's health was failing so fast that some thought we should ask Brother Knorr's permission to stay in the States. One day I asked him what he would think if Brother Knorr should decide for us to stay in the States. "My assignment is in Brazil," came the quick answer. "Where is yours?" Mine was Brazil too! We returned to Brazil in October. On the Sunday before Memorial, 1948, exactly thirty years after his baptism, Alston finished his earthly course. It had given him great pleasure to send the monthly report for December, 1947, showing that Brazil had passed the 1,000-publisher mark. There was no break in the ranks. Alston's death came on Sunday morning, and before we sat down to breakfast as a family on Monday morning, Dillard Leathco had been appointed and was serving as branch servant.

Happy years, full of activity, have flown by. Milestones for me were the Yankee Stadium assemblies in 1953 and 1958, but most wonderful of them all was the "United Worshipers" assembly this past year. For months I had looked at the calendar

picture of the new building where two of our Brazil Bethel members were training at Gilead and I hoped to see that building, but little did I dream that it would be my home for the week of the assembly. Yes, it was! And that assembly was pure joy.

From New York I went to Houston to attend another assembly. After that I made a short visit to the members of my immediate earthly family, taking them the *New World Translation of the Holy Scriptures*, just released at the assembly; then back home again to Brazil, this time not by boat but by jet plane, to have my share in preparing for our "United Worshipers" assembly in São Paulo the next month.

My Brazilian brothers are dear to my heart, and how rich I am now with 24,000 of them instead of the sixty that were here when I came to Brazil twenty-five years ago! The Brazilian people are most hospitable, warmhearted and approachable. It is a genuine joy to witness to them and to study with them.

At vacation time I like to take with me a younger sister and spend two precious weeks as a pioneer again, in isolated territory. It satisfies that longing, "*mata as saudades*" (kills homesickness), as the Brazilians say. Bethel life is incomparable; I would not exchange it for anything on this earth.

As I think it all over, I can truly say: "It has been glorious all the way," and I am confident that it will continue to be glorious in the future. How rich we are as full-time ministers with the blessing of Jehovah!



AVOID Unprofitable Questions

HAVE you noticed how frequently the apostle Paul alerted Christians to guard against speculation and unprofitable questions? To Timothy he wrote: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth, whereas they will be turned aside to false stories." (2 Tim. 4:3, 4) In his letter to Titus, Paul warned: "Shun foolish questionings and genealogies and strife and fights over the Law, for they are unprofitable and futile." (Titus 3:9) Elsewhere the apostle cautions Christians to avoid "philosophy and empty deception," "idle talk," "empty speeches," "falsely called 'knowledge,'" "false stories," and "strange teachings."—Col. 2:8; 1 Tim. 1:6; 6:20; 2 Tim. 4:4; Heb. 13:9.

These repeated warnings were not amiss. Already in Timothy's day Hymenaeus and Philetus led some away from the true faith by teaching that the resurrection had already occurred. (2 Tim. 2:17, 18) In the second and third centuries Gnostics who professed Christianity boasted that they alone had sounded the depths of knowledge. By a process of speculation they claimed to have discovered "deep things" unknown to the ordinary Christian. Unwilling to limit themselves to divinely revealed truth and asserting that it

was impossible to arrive at the true teachings of Christ, they proceeded to introduce Oriental and Grecian philosophies, under the label of superior knowledge. Crude, man-made doctrines resulted, and many were turned aside to false stories. The apostle John's statement proved correct: "Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God."—2 John 9.

ABUNDANT KNOWLEDGE

Today, in the spiritual paradise enjoyed by Jehovah's witnesses, the divine promise has come true: "Many will rove about, and the true knowledge will become abundant." (Dan. 12:4) The source of this true knowledge is made plain in Isaiah's prophecy, which is also undergoing fulfillment now: "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, and the word of Jehovah out of Jerusalem."—Isa. 2:2, 3.

Yes, from Jehovah God, his Word and organization comes the instruction that enables Christians to walk in His paths, worshiping the Father with spirit and truth. (John 4:24) "Your word is a lamp to my foot, and a light to my roadway," wrote the psalmist. (Ps. 119:105) Under the illumination of increased Bible knowledge "the path of the righteous ones is like

the bright light that is getting lighter and lighter until the day is firmly established." —Prov. 4:18.

The abundance of true knowledge of Jehovah available today, however, does not lessen the need to observe the inspired counsel: "Every saying of God is refined. He is a shield to those taking refuge in him. Add nothing to his words, that he may not reprove you, and that you may not have to be proved a liar." (Prov. 30: 5, 6) In God's Word there is no dross of speculation or theory; all is pure gold. "However," Paul warns, "the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons." (1 Tim. 4:1) Today, when we are on the threshold of God's righteous new world, it is vital to "make sure of all things; hold fast to what is fine." (1 Thess. 5:21) Now, just as in Timothy's day, each one of us must handle the word of the truth aright, shunning empty speeches. —2 Tim. 2:15, 16.

UNPROFITABLE USE OF TIME

Handling God's Word of truth aright requires that we discern between profitable and unprofitable questions. Naturally we have questions about the past, present and future. In the Bible Jehovah has provided authentic answers to the questions that properly concern us at this time. Sometimes secular history can fill us in on details not given in the Bible. But there are other questions to which neither the Bible nor profane history provides an answer. It is not wise or safe for us to speculate about questions of that nature.

For example, in all good faith one might ask, What was Jehovah doing before he created Jesus, by whom he made all other things? If Adam and Eve had repented, would God have forgiven them? What hap-

pened to the bodies of those who perished in the Flood? Did the expensive gifts brought to the babe Jesus make Joseph and Mary rich for the rest of their lives? What did Jesus do between the ages of twelve and thirty besides his carpentering? How would Jehovah have redeemed the race if Jesus had not proved faithful? Exactly how long did Jesus' trip to heaven take? Much time could be spent conjecturing on such matters.

Likewise it is possible to spend valuable time speculating on matters concerning the future. One might ask, In what year will Armageddon begin? Will the faithful angels eventually receive immortality? Will there be factories and machines in use after Armageddon? Will men wear beards again? What will be the medium of exchange in the new world? Will women now past the age of childbearing share in the procreation mandate? If dedicated parents and children happen to die before Armageddon, which parent will raise the resurrected children, since resurrected mates will not remarry? (Luke 20:35) These are typical questions to which Jehovah has not provided answers at this time. Do you think it wise for Christians to take time from more profitable Bible study to speculate on the answers? Consider the dangers involved.

THE DANGERS

Avoiding unprofitable questions involves more than saving time. It may save your life. By listening to the speculations of Hymenaeus and Philetus about the resurrection, some fell away from the faith. By listening to some individual's pet theory about what happened in the past or will happen in the future, you could misunderstand Jehovah's purpose and conclude that you no longer wanted to share in that purpose. One could find himself following man-made philosophy instead of Christ.

(Col. 2:8) And these are not the only dangers associated with unprofitable questions.

A Christian who indulges in speculation from the platform or in group Bible study tends to attract undue attention to himself. Personal theories can cause division of thought and even lead to disputes about trifles. Ones newly associated with Jehovah's congregation might be stumbled by what would appear to be a lack of love and unity. By setting up hypothetical situations and then speculating on the answers to problems posed thereby, are we not in fact adding to Jehovah's words? In matters that involve our everlasting life it is not prudent to judge or conclude from slight indications or merely probable grounds. We cannot worship Jehovah in spirit and in truth if our worship is based on speculation. Truth and theory are not synonymous. Wisely, Paul's inspired counsel is: "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles on the part of men corrupted in mind and despoiled of the truth."—1 Tim. 6:3-5.

GET ACCURATE KNOWLEDGE

Exactly what is "the teaching that accords with godly devotion"? Paul identifies it in his salutation to Titus: "Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the accurate knowledge of the truth which accords with godly devotion upon the basis of a hope of the everlasting life which God, who cannot lie, promised before times long lasting." (Titus 1:1, 2) Yes, it is the getting of accurate knowledge

of Jehovah's Word of truth and the dispensing of it to others that should be our concern in these pre-Armageddon days, in harmony with Paul's letter to the Christians in Philippi, along with overseers and ministerial servants: "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise."—Phil. 1:9-11.

Accurate knowledge and full discernment of the important matters vital to your salvation are constantly brought to your attention by Jehovah's "faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time." (Matt. 24:45) Each issue of the *Watchtower* and *Awake!* magazines contains rich food for your building up in faith and love. Additionally, there are the neighborhood Bible study groups sponsored by local congregations of Jehovah's witnesses, where understanding of God's purpose is gained by use of such study helps as the book "*Let Your Name Be Sanctified*."

A profitable use of time is the daily reading of the Bible itself, with the aim of eventually reading it from cover to cover. As questions arise from such reading or other Bible study, you can check with the *Watch Tower Publications Index* to locate interpretative and background material in the Society's Bible-study aids. To the rear of the *Index* is a section headed "Scripture Index." By checking the sources listed after scriptures cited therein you can get helpful information. The "Subject Index" too is a key to endless hours of profitable Bible study through use of the

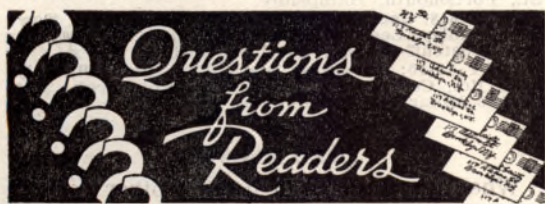
Watch Tower publications at hand or in the library of the local Kingdom Hall.

As you keep up with the advancing light of Bible truth, remember that your purpose in studying is to learn how the Scriptures apply to you and your personal relationship to Jehovah God and his kingdom under Christ. Ask yourself during periods of study: "Have I got all that is in this scripture or paragraph? How does this verse or thought fit into the pattern of healthful teaching I have already learned? Do I understand the principles taught by this text? Have I observed its prophetic content? What Christian doctrine does it teach? Does this instruction affect my dealings with others? How?" Note any interesting background facts provided. Concentrate your attention on "digesting" as much as you can of the "solid food" necessary to your Christian maturity and victory in the fight of faith.—Heb. 5:14.

By making sure of the important things and building your faith on the accurate knowledge of God's Word you will be able

to preach and teach with authority, as Jesus did. (Matt. 7:28, 29) Your words will carry weight and conviction, enabling you to fulfill your Christian duty to build others up with truth and love. (Eph. 4:15) Your avoiding speculation and unprofitable questions will demonstrate your meekness and willingness to await Jehovah's due time to provide further information on any matter, if it be his will. This he can easily do by further enlightening our understanding of the Bible, by bringing to pass events foretold therein, or even by resurrecting the dead with their detailed knowledge of past events. By waiting upon Him and his organization all of Jehovah's servants will speak in agreement, being "fitly united in the same mind and in the same line of thought," to his praise and our eternal welfare.—1 Cor. 1:10.

Let us make the wisest use of our time, then, avoiding unprofitable questions and always remembering Paul's counsel: "Learn the rule: 'Do not go beyond the things that are written.'"—1 Cor. 4:6.



● Why does the *King James Version* at 1 Timothy 3:1, 2, speak of "bishops" and at 1 Timothy 3:8, 10, 12, 13, of "deacons," whereas the *New World Translation* terms the former "overseers" and the latter "ministerial servants"?—R. H., United States.

The religious words or titles "bishop" and "deacon" are simply words that have been more or less closely transliterated into the English language; that is, they are carried over much like the way they appear in the Greek instead of being translated. These two words are *episkopos* and *diákonos*. To illustrate: "Logos" and

"Christ" are transliterated because they are titles. If not used as titles, they would be "word" and "anointed."

In the days of the apostles there were no titles for servants among the Christian congregations and so in the letters of Paul these words should have been translated. However, at an early time the apostate church made titles out of these designations and applied them to men who held positions corresponding to the form of service or office that is described by these Greek words. This falling away was foretold by the apostle Paul at Acts 20:29, 30.

The *King James Version* was translated at the express command of King James of England by men who belonged to the Church of England and in which there were officers known as "bishops" and "deacons." So instead of translating the Greek words *episkopos* and *diákonos* according to what they literally mean,

the *King James Version* translators rendered them as titles.

However, the *New World Translation* as well as certain others, such as *An American Translation*, do not render *episkopos* and *diákonos* as titles but according to the meaning of the words, as "overseers" or "superintendents" and as "assistants" or "ministerial servants." The *American Standard Version* gives in the foot-

note the alternate reading of "overseer" in each instance where "bishop" is used in the text. Avoiding such man-made titles is in harmony with the sentiments expressed by faithful Elihu: "Let me not, please, show partiality to a man; and on an earthling man I shall not bestow a title; for I certainly do not know how I can bestow a title; easily my Maker would carry me away."—Job 32:21, 22.

ANNOUNCEMENTS

COURAGEOUS MINISTERS ASSEMBLIES

In many places on two continents these three-day Christian assemblies are at the door! Are you ready? There is still time to prepare to attend one near you, but act now! It will be one of the most rewarding experiences of your life. Request your rooms at once. Write WATCHTOWER CONVENTION at one of the addresses listed below.

UNITED STATES

JUNE 29-JULY 1: Casper, Wyo., 826 East A, Casper. Mobile, Ala., 2453 Emogene St., Mobile. Shreveport, La., 7033 Brandtway St., Shreveport.

JULY 6-8: Grand Island, Nebr., 825 N. White, Grand Island. Jackson, Tenn., 819 N. Royal St., Jackson. Johnstown, Pa., 605 Franklin St., Johnstown. Ogden, Utah, 660 W. 24th St., Ogden. Worcester, Mass., 44 Randolph Rd., Worcester. Yakima, Wash., 112 W. Lenox Ave., Yakima.

JULY 13-15: Columbus, Ga., 4000 Beallwood Ave., Columbus. Greensboro, N.C., 918 Glenwood Ave., Greensboro. Hammond, Ind., 636 Conkey St., Hammond. La Crosse, Wis., 418 N. 16th St., La Crosse. Oakland, Calif., 1739 Eighth Ave., Oakland. Pomona, Calif., 1546 Garey Ave., Pomona. Pueblo, Colo., 523 E. Pitkin, Pueblo. Saginaw, Mich., 2112 W. Genesee St., Saginaw. Sheboygan, Wis., 1324 Michigan Ave., Sheboygan. Toledo, Ohio, 2409 Wayne St., Toledo. Trenton, N.J., 2044 Greenwood Ave., Trenton. Tucson, Ariz., 207 W. Flores St., Tucson. West Palm Beach, Fla., 532 Iris St., West Palm Beach.

JULY 20-22: Cape Girardeau, Mo., 313 N. Fountain St., Cape Girardeau. Helena, Mont., 1018 Cole St., Helena. Jersey City, N.J., 582 Bramhall Ave., Jersey City. Lexington, Ky., 746 N. Broadway, Lexington. Lima, Ohio, 1401 S. Sugar St., Lima. Northridge, Calif., 7441 Tampa St., Reseda. Springfield, Mo., 534 W. Catalpa, Springfield. Timonium, Md., 1625 Bellona Ave., Lutherville, Md.

JULY 27-29: Bakersfield, Calif., 1631 Lake St., Bakersfield. Canton, Ohio, 416 High Ave. SW., Canton 11. Eureka, Calif., 1324 5th St., Eureka. Fargo, N. Dak., 1014 S. 19th St., Moorhead. Minn. Jackson, Mich., 219 W. Prospect St., Jackson. Orlando, Fla., 1701 Lee St., Orlando. San Angelo, Tex., 1502 N. Magdalen St., San Angelo. Terre Haute, Ind., 303 S. 14th St., Terre Haute. Utica, N.Y., 910 Kellogg Ave., Utica.

AUG. 3-5: Charleston, W. Va., 812 Bigley Ave., Charleston. Longview, Wash., 1206 Douglas, Longview. Macon, Ga., 2230 Menden Ave., Macon. Manchester, N.H., 450 Hanover St., Manchester.

AUG. 10-12: Costa Mesa, Calif., 2277 Canyon Dr., Costa Mesa. Peoria, Ill., 127 W. Duryea Ave., Peoria Heights.

AUG. 17-19: Hutchinson, Kans., 328 East B, Hutchinson.

AUG. 24-26: San Antonio, Tex., (Spanish only), 114 Apperson Ave., San Antonio 7.

CANADA

JULY 6-8: Moose Jaw, Sask., 302 Athabasca St. E., Moose Jaw.

JULY 13-15: Nanaimo, B.C., 305 Prideaux St., Nanaimo.

JULY 20-22: Kamloops, B.C., 260 Leigh Rd., North Kamloops. Prince Albert, Sask., 1204 3d Ave. W., Prince Albert.

JULY 27-29: Edmonton, Alta., 12425 125th St., Edmonton. Quebec, Que., (French only), 215 rue Anna, Quebec 8.

AUG. 3-5: Hamilton, Ont., 64½ Wentworth St. N., Hamilton. Lethbridge, Alta., 125 13th St. N., Lethbridge.

AUG. 10-12: Brandon, Man., 834 10th St., Brandon.

AUG. 17-19: Sault Ste. Marie, Ont., 54 Wellington St. W., Sault Ste. Marie.

AUG. 24-26: Moncton, N.B., 15 Granville Dr., Moncton. Corner Brook, Newf., 34 Country Rd., Corner Brook.

BRITISH ISLES

JUNE 22-24: Belfast, Northern Ireland, Kingdom Hall, Magdala St., Belfast. Plymouth, Dev., Kingdom Hall, Gordon Terrace, Mutley, Plymouth, Dev.

JUNE 29-JULY 1: Liverpool, 57b Breck Rd., Anfield, Liverpool 4. Portsmouth, Hants, Kingdom Hall, Raglan St., Portsmouth, Hampshire.

JULY 6-8: Leeds, Kingdom Hall, Stocks Lane, Town St., Bramley, Leeds. Southend, Kingdom Hall, Fairfax Dr., Westcliff-on-Sea, Southend-on-Sea, Essex.

JULY 13-15: Coventry, War., Kingdom Hall, Holyhead Rd., Coventry, Warwickshire. Edinburgh, Scotland, 5 Millar Place, Edinburgh 10.

FIELD MINISTRY

What joy there is in helping other persons to gain knowledge of the Word of God! That is the work that Jehovah's witnesses will be doing during June as they offer to all persons the *New World Translation of the Holy Scriptures* on the small contribution of \$1 and then make return visits on obtainers to aid them in Bible study.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 22: Foretelling Him to Whom All People's Obedience Belongs, ¶1-30. Page 360.

July 29: Foretelling Him to Whom All People's Obedience Belongs, ¶31-61. Page 367.