The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 1, 1962
Semimonthly

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?

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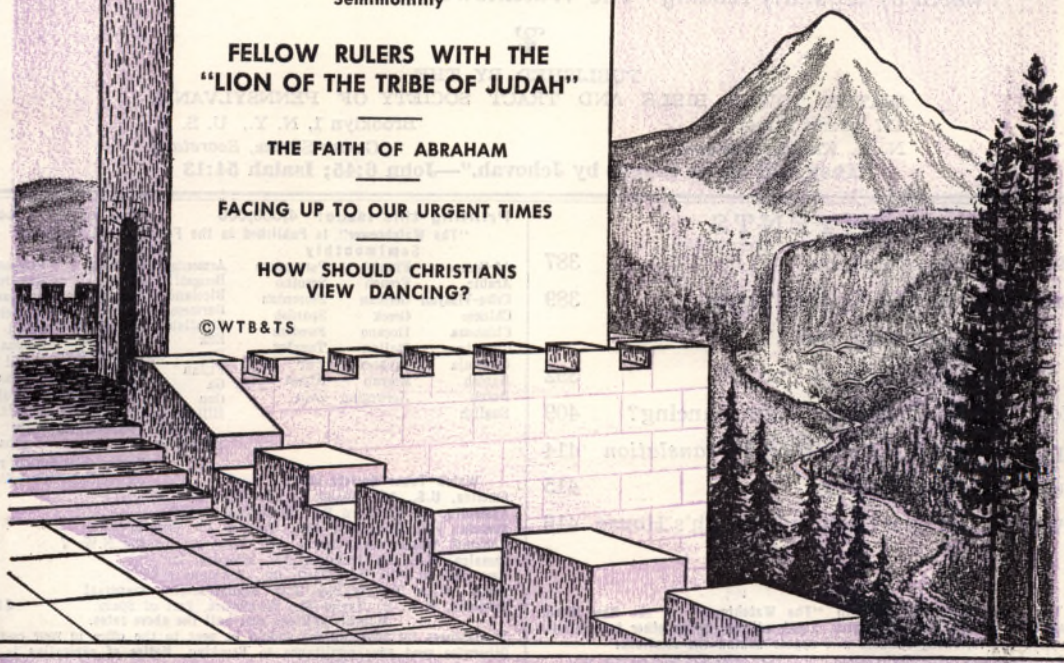

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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the FAITH of Abraham

"HAVE faith in God," Jesus once said. Why should we? Because with faith all things are possible; that is, all things that God requires of a Christian. All things are possible because "God is love" as well as all-wise and almighty. It would therefore be difficult to exaggerate faith's power or its importance.—Mark 11:22.

What is faith? "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." Yes, according to God's Word faith is exercised in things still to come and therefore hoped for, such as the restoration of paradise on earth by means of God's kingdom. And faith is also exercised in regard to realities not beheld, such as the heavenly realm and those residing in it. —Heb. 11:1.

As has well been observed, faith must have an adequate basis or it is mere superstition or credulity. The Word of God supplies an adequate basis for faith. It has the very ring of truth. Its penmen wrote with obvious candor and are in agreement in spite of their number and the differing circumstances under which they wrote. The historical accounts have been verified by archaeological discoveries many times over, and literally hundreds of its prophecies have been fulfilled or are in course of fulfillment.

Today many persons claim to have faith in God, but their religious illiteracy, as well as their daily conduct, belies their claim. As the disciple James well observes: "You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. But do you care to know, O empty man," that just "as the body without breath is dead, so also faith without works is dead"? —Jas. 2:19, 20, 26.

Yes, he who truly has faith will show it by his works. The patriarch Abraham, "Jehovah's friend," had that kind of faith. Not without good reason has he been termed "the father of all those having faith." His entire life, as recorded in the Scriptures, was an expression of faith, even though some events stand out more strikingly than do others.—Jas. 2:23; Rom. 4:11.

Abraham first of all proved his faith by his works when he heeded God's command for him to leave his country, in Mesopotamia, his relatives and the house of his father and go to a strange country. After an initial move to Haran, at the death of his father he went on to Canaan. How much work, breaking of ties and financial loss that step must have involved, especially in view of Abraham's many possessions! Did he hesitate? Not at all, for we read:

"At that Abram went just as Jehovah had spoken to him." And not only did Abraham move out into Canaan when he was well along in years, seventy-five years old, but he continued to wander, in obedience to Jehovah's command, as a stranger and temporary resident in Palestine for a hundred years!—Gen. 12:1-4; 13:2; 25:7.

To have the faith of Abraham today therefore means to put God's will ahead of personal advantage, ahead of material considerations. All who put God first in their lives do have this faith, and in particular do those Christian ministers today who serve as missionaries in faraway lands or who, like Abraham, have left their native territory to serve where the need for Christian ministers is greater.

Abraham's very dealings with his nephew Lot bear testimony to his faith, his faith in God's providences. Generously Abraham let Lot choose whatever land he wanted for his flocks, and Abraham contented himself with what was left. Implicit in that generous gesture was an abiding faith in Jehovah God, that He would provide Abraham with all that was needed. Yes, to the extent one has faith in God he will allow himself the happiness of giving, according to his circumstances.—Gen. 13:5-12; Acts 20:35.

Another incident that was likewise an example of faith relates to the time Jehovah told Abraham of His purpose to destroy Sodom and Gomorrah. What faith in Jehovah's righteousness it took for Abraham to lodge the complaint: "Is the Judge of all the earth not going to do what is right?" In fact, he even kept on arguing with Jehovah. When God said, in effect, 'I'll spare those cities if you can find fifty righteous persons in them,' Abraham summoned up courage to ask, 'But suppose five were lacking? or if there are but forty? or thirty? or twenty? And suppose there are only ten?' It took great faith in Jehovah God's justice for Abraham to talk to him like that!—Gen. 18:23-33.

And what can Christians learn from that example of faith? The same lesson that Jesus taught by his illustration of the importunate widow, namely, that we should have faith in God's justice and mercy and not be easily discouraged but persevere in our prayers to him.—Luke 18:1-8.

Without doubt Abraham gave his most striking example of faith when he obeyed God's command, "Take, please, your son, your only son whom you so love, Isaac, and . . . offer him up as a burnt offering." With what a heavy heart Abraham must have taken his son Isaac, for whom he had yearned and waited so many years, and started out on that trip! With what trembling hands he must have bound Isaac and put him on the altar! Were his eyes filled with tears as he took the knife to slaughter his son as a sacrifice to Jehovah? No doubt about it! And yet he proceeded, not at all expecting that God would prevent the sacrifice but having faith that 'God was able to raise up Isaac from the dead.'—Gen. 22:1-14; Heb. 11:17-19.

Today God does not require his servants literally to sacrifice their sons upon altars of stone. But time and again it may be his will for them to surrender something to his cause that may be as dear to them as an only son, in fact, it may be just that, an only son. The Bible shows that God rewarded Abraham richly for this expression of faith. And so he will reward *richly* all who follow the example of Abraham, in keeping with the principle Jesus enunciated: "Truly I say to you men, No one has left" all "for my sake and for the sake of the good news who will not get a hundredfold now . . . and in the coming system of things everlasting life." So be wise, have the faith of Abraham. Put faith in God and his Word and prove it by your works!—Mark 10:29, 30.

Facing up to our Urgent Times

IT WAS Sunday morning in Brooklyn, late in March, and a steady drizzle of rain was falling. In the Fort Greene Housing Project, not far from the main post office, a witness of Jehovah entered an apartment house. Upon knocking at the door of an apartment he was greeted by a housewife who became indignant as soon as she saw who it was. "No! Not you people again! Why, you were here just two weeks ago! Why do you have to come around so often?"

"Do you really want to know?" the Witness countered, with a warm friendly smile. "Your question is one I frequently meet. If you will but give me a few minutes of your time I shall be glad to answer your question." The friendly smile did it, for the housewife replied, "O.K." What follows here is the gist of his remarks.

END OF OLD WORLD AT HAND

The witnesses of Jehovah are Christian *ministers*. They love Jehovah God and have dedicated themselves to do God's will and to follow in the footsteps of Jesus Christ. To love God means to keep his commandments, among which are: "Preach the word, be at it urgently in favorable season, in troublesome season." Note, there is an urgency about the Christian ministry; there ever was, but especially is there an urgency today.—2 Tim. 4:2.

Bible prophecy shows that we are living at the end of this old system of things. In particular does the fulfillment of Jesus' great prophecy, recorded at Matthew chapter 24, pinpoint this. It shows that the generation that witnessed the events that have occurred since 1914—world wars, famines, pestilences, earthquakes, increase of lawlessness and the preaching of this good news of God's kingdom—will also see the end of all wickedness. Armageddon, the battle of the great day of God the Almighty, is at the door. It will be the greatest catastrophe that has ever struck this earth, greater than even the flood of Noah's day. This worldly generation, therefore, has not much longer to live, and the less time it has the more urgent it is that the Witnesses sound the warning and point men to the way of escape.—Rev. 16:14, 16.

Jesus also likened these days to those of Lot: "They were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all." Lot was urgent in warning his sons-in-law, and the angels of God were urgent in hurrying out Lot and his family. They had no time to lose; delay would have cost them their lives. These days are every bit as urgent. —Luke 17:28, 29; Gen. 19:12-22.

This old world or system of things, not the earth itself, is doomed because of its wickedness. No question about the present being the time meant by the prophetic words of the apostle Paul: "Know this, that in the last days critical times hard to

deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, . . . without self-control, fierce, without love of goodness," and so forth. Because these are critical "last days" the Witnesses call repeatedly at the homes of the people, sounding the warning: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."—2 Tim. 3:1-5; Rev. 18:4.

Jesus indicated a similar urgency in his great prophecy when he said: "When you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, . . . then let those in Judea begin fleeing to the mountains. Let the man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment." What is that disgusting thing? Jesus gave us the clue when he said: "What is lofty among men is a disgusting thing in God's sight." The United Nations is such a lofty thing among men today; and in that it is held out to be man's only hope when in fact God's kingdom is the only hope, it may be said to be standing where it ought not to stand, in the holy place, and so appears disgusting to God. So the urgent words of Jesus above apply to our day.—Matt. 24:15-18; Luke 16:15; Mark 13:14.

Yes, just as human governments today send out urgent storm warnings, so the government of God, his kingdom, by means of its earthly representatives, the Christian witnesses of Jehovah, is sending out urgent warnings regarding the great storm of Armageddon that is rapidly approaching. By calling on people time and time again the Witnesses are facing up to our urgent times.

DOING SO FULLY

This warning work not only requires urgency because of the time in which we are living but it also requires thoroughness because of its importance; lives are involved. (2 Tim. 4:5) That means making repeated calls. For one thing, circumstances keep changing. Today a man may not be at home, next time he may be. Today he may be too busy to listen, but the next time he may not be. Today one member of the family answers the door, the next time another member does; and the Witnesses are concerned with reaching not only every home in their assignments but also, if possible, each mature person in each home. Often families are divided as to religion, so it is not always possible for one member to speak for the entire family. Besides, people keep moving and so the Witnesses never can be certain as to just whom they will meet at a certain door.

Not only do the circumstances change, but the people themselves change. This also must be taken into consideration if the Witnesses are to face up to our urgent times and fully accomplish their ministry. For just some trifle a man may have been out of sorts and not at all willing to discuss religion or anything else no matter who came to his door, but it does not at all follow that he will be of that mental attitude at another time. Or, just because a man was not at all interested in discussing religion last month does not mean he might not be this month. Since the last time a Witness called this man may have had a soul-harrowing experience or in some other way learned something that made him humble instead of proud, hungry and conscious of his spiritual need instead of self-satisfied. Now may be just the time for him to hear the Kingdom message. —Eccl. 3:1; Matt. 5:3.

Then too, each time a Witness calls he endeavors to leave a few grains of truth,

a few drops of spiritual water, as it were. Time and again these have a cumulative effect, eventually bearing fruit. Besides, the message the Witnesses bring sounds strange to many persons and they fail to grasp its urgency. Only by hearing it again and again do they gradually get the point.

Nor is that all. So as to awaken all latent interest and achieve the most effectiveness, the Witnesses vary their doorstep sermons as well as their literature offers. To some persons one Biblical theme will appeal and arouse interest, to others, another; some are interested in books, others in magazines. And the literature continually carries new information as well as new approaches to information previously published, all of which furnishes added reasons for the Witnesses' calling so frequently. This is in keeping with the principle enunciated by one of the foremost Christian ministers, the apostle Paul: "I have become all things to people of all sorts, that I might by all means save some." —1 Cor. 9:19-23.

ARTICLES IN THE NEXT ISSUE

- "Give Us More Faith."
- The Deceptive Power of Wealth.
- Have the Endurance of Job Today.
- The Prevailing Will of God.
- Consideration for Older Persons and Afflicted Ones.

Surely all this variety in circumstances, in people themselves, and in the message being presented is sound reason for the Witnesses to face up to our urgent times by repeatedly calling upon the people at their homes.

WHAT IS ACCOMPLISHED

Reinforcing the validity of all the foregoing reasons for the Witnesses to call so often at the homes of the people are the four basic things they accomplish. First of all they make known, honor and exalt the name of Jehovah, in keeping with the prophetic command: "Give thanks to Jehovah, you people! Call upon his name. Make known among the peoples his dealings. Make mention that his name is to be put on high."—Isa. 12:4.

Secondly, by the Witnesses' frequent calls the wicked receive ample warning. Jehovah God always warns the wicked before executing his judgments upon them. As in ancient times God kept sending his messengers to his people Israel, warning them, so today he is having his Witnesses sound the warning. When Armageddon strikes, all the wicked will know why they are being destroyed.—2 Chron. 36:15; Ezek. 35:9.

A third basic result from this repeated calling upon the people at their homes is that a great crowd, close to a million thus far, of persons of goodwill from all nations have taken their stand for Jehovah and may look forward to being hidden in the day of God's anger. Having sown bountifully, the Witnesses are reaping bountifully.—Zeph. 2:3; 2 Cor. 9:6; Rev. 7:9.

And fourthly, by faithfully and repeatedly calling upon the people the Witnesses assure their own salvation, for "with the mouth one makes public declaration for salvation." Yes, thereby they save both themselves and their hearers.—Rom. 10:10; 1 Tim. 4:16.

So who is there that can say otherwise than that the Christian witnesses of Jehovah have compelling reasons for calling so often at the homes of the people?

FELLOW RULERS with the "Lion of the Tribe of Judah"

"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."
—Gen. 49:10.

WHEN the Italian Joachim Pecci was elected pope by the college of cardinals of the Roman Catholic Church and ascended the papal throne on March 3, 1878, he took the title Leo XIII. The Latin word *leo* means "lion." Shortly after his crowning as pope he subscribed himself in Latin "Leo de tribus Juda," that is to say, "The Lion of the tribe of Judah." Did the obedience of the people, even in a religious way, come to Pope Leo XIII? History answers No! This was only to be expected, for the pope was no Jew, no member of the tribe of Judah. Hence such obedience of all the people living on earth did not belong to him. The last book of the Holy Bible, written by the apostle John, gives that title to one who really was born a Jew in the tribe of Judah and in the royal family of King David, namely, Jesus Christ glorified.

[2] The apostle John tells of how in his inspired vision he wept because no one in heaven or on earth was at the moment worthy to take the prophetic scroll out of God's right hand and open it to read it and make its contents come true. Then John says: "And one of the ancients said to me: Weep not: behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." John was comforted when he saw the Lamb of God, the Lord Jesus Christ, whom John had known sixty years previously on earth, put in an appearance and take the prophetic scroll and make its contents come true.—Apoc. 5:1-10, *Dy*.

[3] Consequently no man on earth today, regardless of his religious or political position, has the right to take to himself the title "The Lion of the Tribe of Judah." It will not do him any good to assume it, for the obedience of all the people will not belong to him or ever come to him. It is now due to come only to the glorified and enthroned Jesus Christ in heaven.

[4] In his deathbed prophecy the ancient patriarch Jacob said: "A lion cub Judah is." It was therefore very proper that Jesus who was born in the tribe of Judah and in the royal line of David should be called "The Lion of the Tribe of Judah." He conquered this wicked world of Satan the Devil, although it cost him his earthly life. (John 16:33) It is also proper that, among the 144,000 Christians in the twelve tribes of spiritual Israel, one tribe is called "the tribe of Judah." Since Judah, although being the fourth son of the patriarch Jacob, was given the leadership by Jacob's deathbed prophecy, the tribe of Judah is ranked first in the twelve tribes of spiritual Israel.—Rev. 7:4, 5.

1. Why, despite the title that he assumed, did the people's obedience not come to Pope Leo XIII, and to whom does the Bible give that title?
2. Under what circumstances was this title mentioned and the one worthy of it disclosed?
3. Why will it not do any man any good to assume that title on earth?
4. (a) Why was Jesus Christ properly called by this title? (b) Why, then, is a tribe of Judah properly found in spiritual Israel and given its ranking position?

[5] This does not mean that the spiritual tribe of Judah is appointed to rule over the eleven other spiritual tribes; neither does it mean that only the 12,000 in the spiritual tribe of Judah are appointed to reign with the "Lion of the Tribe of Judah" in the heavenly kingdom. No; all the 144,000 of all twelve tribes of spiritual Israel are joint heirs with Jesus Christ. Concerning all 144,000 Revelation 20:4, 6 says: "And they came to life and ruled as kings with the Christ for a thousand years. Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years." So a tribe named for Judah is included in spiritual Israel, because if this were not the case, then the likeness of spiritual Israel to ancient natural Israel would be missing something very important.

[6] Take note now how the dying patriarch Jacob in the year 1712 B.C.E. pointed forward to the coming of this symbolic "Lion of the Tribe of Judah." After likening his son Judah to a lion cub, Jacob said: "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?" (Gen. 49:9) In taking part in fighting the battles of Jehovah the tribe of Judah did capture prey like a lion, defeating Jehovah's enemies and taking the spoil from them. Since Jerusalem was finally conquered by King David, and since much of the territory of Judah was up in the mountains, the tribe could well be said to go up from the prey when they returned to their homes.

[7] Warfare would not be the only occupation and experience of this tribe of Judah, but there would be times of peace and relaxation, like that of an *aryéh* (the African name for "lion"). So, when the tribe of Judah was enjoying peace and the products of its work, who dared rouse the tribe up to war, since the tribe was like a *lebí* (Asiatic name for "lion") for fierceness?

[8] The lion's stretching himself out peacefully, with satisfaction, was well illustrated in the peaceful reign of wise King Solomon for forty years after his father David died. The One greater than King Solomon, namely, "The Lion of the Tribe of Judah," will bring in a peaceful reign of a thousand years. Since the beginning of his heavenly reign A.D. 1914 the nations of Satan's wicked world dare to rouse him up by defying his right to rule all the peoples of earth, despite Jacob's warning of long ago.

5. What does the bearing of that name not mean for this tribe, but why is it important to have a tribe by that name in spiritual Israel?
6. How was Judah like a lion going up from the prey?
7, 8. (a) How was Judah like a lion stretched out and not to be roused up, and how was this well illustrated? (b) What should we therefore not imitate the nations in doing since A.D. 1914?

At the battle of Armageddon now so near at hand the "Lion of the Tribe of Judah" will tear the nations to pieces and come up from the prey victorious. So let each one of us never rouse him up!

[9] To give inspired reason for why the eleven other tribes of Israel should be loyal and submissive to the tribe of Judah, Jacob enlarged his prophecy over Judah, saying: "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." (Gen. 49:10) The tribe of Judah, in particular, may have wondered when a man of the tribe of Benjamin, namely, Saul the son of Kish, was chosen by God to be the first human king of Israel. Still, the tribe of Judah loyally fought on the side of Benjaminite King Saul, for they knew that in God's due time the scepter and the commander's staff would come into the possession of the tribe of Judah and that, once it became theirs, it would not leave them until the permanent Ruler should come from their tribe, and then it would always be his. So the Judeans had patience.

SHILOH

[10] Why is this permanent Ruler called Shiloh? Because this name plays up his right, as the name means "He Whose It Is," or, "He to Whom It Belongs." Hence the *Catholic Confraternity Version* renders the verse: "Until he comes to whom it belongs." Certainly to no other one would the obedience of the people rightfully belong.

[11] The name of the one who proved to be this promised Shiloh was really Jesus, the Son of God. He came from heaven and was born as a Jew in King David's line of descent. By his mother Mary he had a natural right to David's royalty; by his foster-father Joseph he had a legal right to David's scepter and commander's staff. But when God anointed Jesus with holy spirit from heaven, this both confirmed the right of Jesus and also appointed him to a kingdom greater than David's, the kingdom of the heavens.

[12] The tribe of Judah began wielding the scepter in David, and for almost five hundred years the commander's staff rested between the knees of him and his sons as they sat on the throne. In 607 B.C.E. the family of David was interrupted in holding the scepter and the commander's staff. This happened when the world power, Babylon, overthrew the kingdom, destroyed its capital city Jerusalem and demolished the temple built by King Solomon for Jehovah's worship and Israel lost its national sovereignty. This did not mean that the scepter and commander's staff had turned aside from Judah. The right to these still stayed in Judah, in David's royal family. Jehovah God indicated this when he inspired his prophet Ezekiel to say to Zedekiah, the last reigning king in Jerusalem:

> "Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him."
>
> —Ezek. 21:26, 27.

[13] When the angel Gabriel announced to the virgin Jewess Mary the coming birth of Jesus, Gabriel declared that God *would* give Jesus the throne of his forefather David. (Luke 1:31-33) At the age of thirty years Jesus was baptized in water and anointed with God's spirit, and so he could say even to his Jewish enemies: "The

9. What inspired reason did Jacob give for the other tribes to be loyal and submissive to Judah, but why at first did Judah have to have patience?
10. Why is this permanent Ruler prophetically called Shiloh?
11. What was the real name of the promised Shiloh, and how was his right acquired and confirmed?
12. When did it appear that the scepter and commander's staff had turned aside from Judah, but what does Ezekiel 21:26, 27 show?
13, 14. (a) To whom did the angel Gabriel say that God would give David's kingdom? (b) After his baptism, what could Jesus say about the kingdom, but when did he come into it, to fulfill Daniel 7:13, 14?

kingdom of God is in your midst." (Luke 17:21) After he was resurrected from a martyr's death and exalted to heaven, he sat down on God's right hand to wait for God's time to crown him heavenly king and to authorize him to use the scepter and commander's staff.

14 In the year 1914, according to Bible timing, he came into his heavenly kingdom and began ruling, against the wishes of his enemies in heaven and earth. (Heb. 10: 12, 13; Ps. 110:1, 2) The prophecy of Daniel 7:13, 14 foretold this coming, in these words:

> "See there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."

15 In view of his enthronement in heaven in 1914, he is the One whom we should recognize as the Ruler to whom our obedience belongs. Those few thousands out of the 144,000 members of spiritual Israel who still remain on earth loyally give him their obedience. They obey his commandment, that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matt. 24: 14) Hundreds of thousands of sheeplike persons who hear the Kingdom good news recognize this Shiloh as the One to whom their obedience belongs. So they obediently *join* in preaching the good news of God's established kingdom. All persons who do not now render him their obedience will be destroyed when the end comes upon this wicked old world in an Armageddon disaster. This Shiloh, "The Lion of the Tribe of Judah," must rule till all enemies are put beneath his feet.—1 Cor. 15:25.

16 As foretold by the dying patriarch Jacob, an ass and a vine did figure prominently in the earthly life of Jesus Christ. Just a few days before he was killed for preaching God's kingdom, Jesus rode into Jerusalem on an ass's colt, while multitudes of Jews hailed him as king. In ancient times prominent Israelites, judges and prophets had ridden on asses. (Judg. 5:10; 10:3, 4; Num. 22:22-33) King-elect Solomon, the son of David, rode to his anointing to office on his father's she-mule. (1 Ki. 1:33-40) Likewise Jesus fulfilled the prophecy of Zechariah 9:9 by riding, not a horse, but the colt of an ass, into Jerusalem. But the politically-minded Jewish high priest refused to anoint him as the promised Shiloh at the temple. Later he cried out for Jesus' death.

17 Jesus did not tie his ass to a literal vine. He did bind his kingly claims to a symbolic vine, a spiritual vine, namely, God's kingdom. He likened himself to a spiritual vine and his anointed followers to branches in that royal vine. (John 15: 1-8) He told the Jews that rejected him a parable or illustration about a vineyard. Then he applied the lesson of it, saying to them: "The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:33-43) However, the faithful heirs of this heavenly kingdom will be like a most fruitful vine, furnishing much grape juice for the making of wine. He will preserve this symbolic vine that abounds with Kingdom fruitage, but he will destroy the false religious vine that produces sour grapes. The blood of the grapes of this false vine will be so great when he crushes the false vine and its abundance of bad grapes that he will, as it were, "wash his clothing in wine and his

15. (a) To whom, therefore, does our obedience belong, and who on earth today render it to that one? (b) What will happen to those not rendering it, and why?

16. How did Jacob's prophetic reference to an ass come true in Jesus' earthly life, and with what significance?
17. (a) How did Jesus tie his ass to a *choice vine?* (b) How will he "wash his clothing in wine and his garment in the blood of grapes"?

garment in the blood of grapes." The stain on his clothing will denote victory.—Rev. 14:19, 20; Isa. 63:1-6.

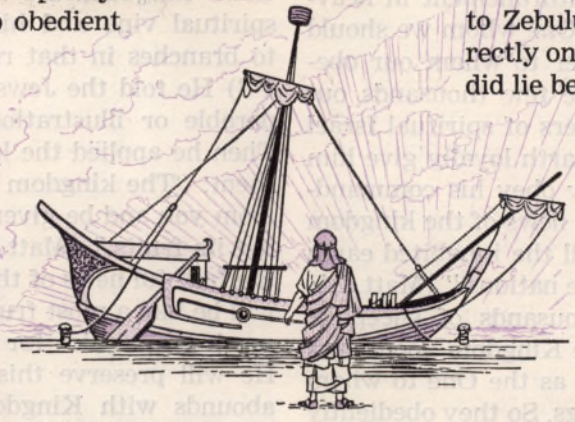
[18] According to the renderings of Genesis 49:12 in the Greek *Septuagint,* the Latin *Vulgate* and the Syriac Bible versions, Judah's eyes were to be darker red than sparkling wine, and his teeth whiter than milk. However, Isaiah 55:1-4 associates wine and milk with the Kingdom covenant that Jehovah God made with King David. So Jacob's prophecy appears to refer to the spiritual abundance and joy of Christians who are taken into this Kingdom covenant to rule with the "Lion of the Tribe of Judah." Hence no drunkenness is meant by the prophecy about eyes dark red from wine, or immaturity or infantileness by the prophecy about teeth white from milk. Since wine denoted gladness and milk richness and fatness, the kingdom of the "Lion of the Tribe of Judah" must be one of godly joy and spiritual prosperity. Such things come to obedient ones.

ZEBULUN

[19] In the order of birth of all of Jacob's sons by his two wives and two concubines, Issachar was his ninth son and Zebulun his tenth. Among the tribes of spiritual Israel or the Kingdom class the tribe of Zebulun is ranked tenth. (Rev. 7:8) When giving his final prophecy the patriarch Jacob put Zebulun ahead of Issachar, though Issachar was Jacob's fifth son by his first wife Leah, whereas Zebulun was his sixth son by her. In Ezekiel's vision of the division of the land under God's government of the new world, Issachar is properly put ahead of his younger brother Zebulun. Likewise in the gates of the symbolic city Jehovah-shammah (meaning "Jehovah Himself Is There"). (Ezek. 48:25, 26, 33) The name Zebulun means "Habitation; Dwelling." In his deathbed prophecy Jacob foretold Zebulun's location in the Promised Land, saying:

> "Zebulun will reside by the seashore,
> and he will be by the shore where the ships lie anchored;
> and his remote side will be toward Sidon."—Gen. 49:13.

[20] Here Jacob tells where Zebulun's tribe will dwell in the "land flowing with milk and honey." When the land was partly conquered after six years of fighting, Judge Joshua drew the third lot for Zebulun, but the cities and towns assigned to Zebulun did not border directly on the sea. His territory did lie between the Sea of Galilee on the east and the Mediterranean on the west. To the shores of these seas he had easy access. (Josh. 19:10-16) Since the Phoenician seaport of Sidon was to the north of Israel and since Zebulun's remote side was to be toward Sidon, the location of Zebulun's territory was to be a northern one. Though his territory was cut off from the seas by the territories of other tribes, Zebulun's land was traversed by the old international highway known as "the way by the sea." So it was located in the district called "Gal-



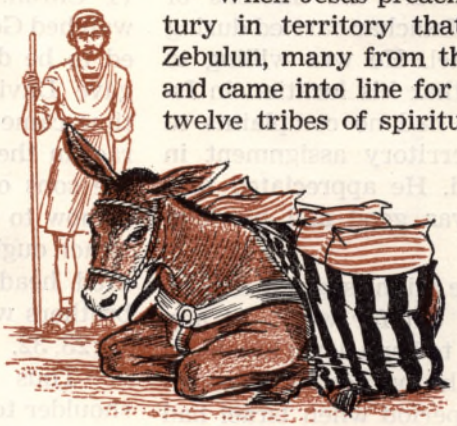
18. What is the significance of his eyes being dark red from wine, and his teeth white from milk?

19. (a) Where in the order of the birth of Jacob's sons did Zebulun come in? (b) Why was what Jacob prophesied about Zebulun in harmony with the meaning of his name?

20. How was Jacob's prophecy realized in Zebulun's location in the land of Israel?

ilee of the nations."—Isa. 9:1; 1 Ki. 9:11; Josh. 20:7.

[21] When the prophet Isaiah was foretelling the birth of the promised Shiloh upon whose shoulder the princely rule would rest, he specifically named Zebulun as a territory where great enlightenment would come, to scatter a deep shadow like that of death. This enlightenment that was to lead to deliverance from sin and death did come when the promised Shiloh, Jesus Christ, preached in Galilee of the nations, saying: "Repent, for the kingdom of the heavens has drawn near." (Isa. 9:1, 2, 6, 7; Matt. 4:12-23) Jesus went even north of Zebulun and got "into the parts of Tyre and Sidon," where he performed a miracle for a Phoenician woman. (Matt. 15:21-29) Thus Zebulun dwelt in a very favorable location in the land of Israel.



[22] In Bible history Zebulun received a number of favorable mentions. When Jehovah fought for his oppressed people at the "waters of Megiddo," in the days of Judge Barak and the prophetess Deborah, the men of Zebulun volunteered for the army of liberation. Hence Barak and Deborah sang with appreciation of them, saying: "Out of Machir the commanders went down, and out of Zebulun those handling the equipment of a scribe [for numbering and enrolling the troops]. Zebulun was a people that scorned their souls to the point of death." (Judg. 5:14, 18, 19; 4:16) Years afterward God raised up Judge Gideon for Israel's deliverance. Gideon "sent out messengers through Asher and Zebulun and Naphtali, and they came on up to meet him." It is likely that some of the three hundred select troops, with which Gideon put to flight the Midianite invaders, were from the tribe of Zebulun.—Judg. 6:34, 35; 7:1-7.

[23] When the time came for all the tribes to turn the kingship of all Israel over to David, the tribe of Zebulun furnished him a sizable body of troops, concerning whom 1 Chronicles 12:33 says: "For flocking together to David they were not of a double heart."

[24] When Jesus preached in our first century in territory that had belonged to Zebulun, many from there flocked to him and came into line for membership in the twelve tribes of spiritual Israel.

ISSACHAR

[25] In the land of Israel the territory of Issachar bordered partly on the eastern boundary of Zebulun and extended to the Jordan River. It lay in the fertile plain that is called Esdraelon, and the international highway *Via Maris* or "the way of the sea" passed through it before reaching Zebulun. When the lots for territory were drawn in the days of Judge Joshua, the fourth lot fell to Issachar, ten cities being named in his territory. (Josh. 19:17-23) The dying patriarch Jacob prophetically pointed forward to this fine assignment of land when he said, in Genesis 49:14, 15:

"Issachar is a strong-boned ass,
lying down between the two saddlebags.
And he will see that the resting place is good
and that the land is pleasant;
and he will bend down his shoulder to bear burdens
and he will become subject to slavish forced labor."

21. According to Isaiah 9:1, 2, what was to come to the land of Zebulun, and how did it really come?
22, 23. In Bible history what favorable mentions did Zebulun receive (a) in Barak's day, (b) in Gideon's day, and (c) in King David's day?
24. Zebulunites came into line for what, and how?
25. Why was it appropriate that Jacob *should point* forward to the assignment of land that Issachar would have?

[26] The name Issachar means "He Is Wages," or, "He Brings Wages." It refers to how his mother Leah got the privilege of bearing him to Jacob. (Gen. 30:14-18) He was Jacob's ninth son, and in the naming of the twelve tribes of spiritual Israel Issachar is ranked as ninth. His father Jacob likened him to a powerful, hard-working beast of burden, one that sticks to his burden, one that can take rest without getting rid of his double load. The two saddlebags may picture the burdens of peace and war that Issachar carried during the history of Israel. He was willing to work, for he saw that his location in Israel was good. He had no complaints to make about his territory assignment in the Promised Land. He appreciated that his resting-place was good and his land pleasant.

[27] Issachar's name might suggest that he would hire himself out for work. At any rate, he was willing to bend down his shoulder to undertake the burden of responsibility. During the period when Israel had judges as her God-given visible rulers, the tribe of Issachar furnished a judge named Tola. For twenty-three years he served as judge of Israel. (Judg. 10:1, 2) Years before this, Judge Barak and the prophetess Deborah had words of praise for the men of Issachar, saying in their victory song: "Jehovah's people came down to me against the mighty ones. And the princes in Issachar were with Deborah, and as Issachar, so was Barak." (Judg. 5:13, 15) The princes took the lead for the tribe of Issachar when the call to duty came for the liberation of Jehovah's people. All the men of Issachar presented a fine example of courage and zeal, so that Judge Barak became like them in the war.

26. So about what did Issachar have no complaints to make, and to what did his father liken him?
27. (a) What does the meaning of Issachar's name suggest? (b) How did Judge Barak become like the men of Issachar?

[28] Their valor manifested itself again in the days of David. Hence concerning the above-mentioned Judge Tola it is written: "Of Tola there were valiant, mighty men, by their descendants. Their number in the days of David was twenty-two thousand six hundred. . . . there were troops of the army for war, . . . And their brothers of all the families of Issachar were valiant, mighty men, eighty-seven thousand by the genealogical enrollment of them all." (1 Chron. 7:1-5) The men of Issachar watched God's indications of what he wanted to be done at a certain time. So they gave David a military escort when the time came to put the kingship over all Israel in the hands of David. We read: "Of the sons of Issachar having a knowledge of how to discern the times to know what Israel ought to do, there were two hundred head ones of theirs, and all their brothers were at their orders."—1 Chron. 12:23, 32.

[29] Thus when Issachar bent down his shoulder to bear burdens, it was an expression of his loyalty to God's chosen nation and to the leaders whom God raised up, such as David. Running parallel with this was Issachar's willingness to subject himself to the tasks that *all* the members of the national organization had to perform in common. It was just as the dying patriarch Jacob foretold it: "And he will become subject to slavish forced labor."

[30] This did not refer to Issachar's going into any captivity and becoming a slave to foreign political organizations. It referred to occasions in the life of God's nation when special services needed to be rendered by all, when there had to be a draft of workers for a special work that

28. (a) What kind of troops did Issachar furnish for warfare? (b) How did the men of Issachar show they were sharp as to discerning the times?
29. Of what was Issachar's bending down his shoulder to bear burdens an expression, and in what way did he show willingness?
30. To what, then, does his becoming subject to slavish forced labor refer?

needed to be done at a certain time, within a fixed period of time, to meet an emergency or to take care of a special project that could not be postponed or stretched out indefinitely. Labor had to be drafted, and it would be of a slavish forced kind. But Issachar would be reasonable; he would see the need of it. He would not be rebellious as if more than what was fair was being required of him or forced out of him. He would not shirk doing his part. He would make his due contribution, for he would see the immediate needs of the time and would be glad to join in taking care of these for the good of all his brothers.

31 Issachar knew he slaved for Jehovah and would get the due reward from him. Issachar knew he must love his brothers. God's organization was not oppressing him. It was merely that special circumstances forced extraordinary labor on Issachar and on all.

32 Thus among the twelve tribes of spiritual Israel it was good to have people like Issachar, a "tribe of Issachar." (Rev. 7:7) For the tents of Issachar rejoicing was foretold, and we can appreciate why rejoicing would fill his dwellings.—Deut. 33:18.

DAN

33 When prophesying concerning his fifth son, Dan, the patriarch Jacob made a play on his name. "Dan" means "Judge"; and Jacob said, in Hebrew: *Dan yadín,* meaning "Dan will judge," or, "Judge will judge." Dan was the first son to be born to Jacob by his concubine Bilhah, the handmaid of Jacob's beloved wife Rachel. By lot, the seventh lot to be drawn in Palestine, Dan's tribe was assigned a small piece of land in Israel. Its western border was on the Mediterranean Sea, but on its other sides it was bordered by three tribes. (Josh. 19:40-49) Later, members of the tribe of Dan took it upon themselves to move far north and establish themselves near the foot of Mount Hermon, near the headwaters of the Jordan River. So in Ezekiel's prophetic vision it is interesting to note that Dan's territory is at the top, the farthest north, territory No. 1. (Ezek. 48: 1, 2) As regards Dan's role in Israel, the patriarch Jacob prophesied, in Genesis 49: 16-18:

> "Dan will judge his people as one of the tribes of Israel.
> Let Dan prove to be a serpent by the roadside,
> a horned snake at the wayside,
> that bites the heels of the horse
> so that its rider falls backward.
> I shall indeed wait for salvation from you, O Jehovah."

34 Who is not familiar with the story of Samson, the strongest man ever on earth, who finally pulled down the temple of the false god Dagon, thereby plunging three thousand or more enemy Philistines into sudden death? This Samson was of the tribe of Dan. For twenty years he judged the nation of Israel. He was the only one of Israel's judges to fall into enemy hands, but in the end he triumphed with his greatest victory. He

31, 32. (a) For whom did Issachar slave, and why? (b) Where was it good to have people like Issachar, and what is foretold for them?

33. (a) In prophesying over Dan, what play did Jacob make on the name "Dan"? (b) What can be said about his location in Israel?

34. What experience did the tribe of Dan have in judging his people?

was the last of Israel's judges specially raised up by Jehovah. The next prominent figure in Israel was the prophet Samuel. —Judges, chapters 13-16; Acts 3:24.

35 Jacob likened Dan to a serpent, a horned snake. But this was not to downgrade Dan, as if he were a vile snake in the grass fit only to be crushed under heel. Rather, in the capacity of a snake, Dan would serve a great national purpose. Though small in comparison with a warhorse, he could unseat the warrior riding the horse. By lying in wait he could bite the horse's heels and cause it to rear up and dump its rider off backward. By unhorsing the rider, Dan could cause him a great fall. So, though small, Dan would be as dangerous as a horned snake to disturbers. As at the heel of things, when the twelve tribes marched through the wilderness to the Promised Land of Canaan, the tribe of Dan brought up the rear. So this tribe provided a heel or "rear guard for all the camps [of Israel] in their armies," which was no slight task indeed.—Num. 10:25.

36 Dan was to judge his people, with appreciable benefits. Yet complete deliverance was not to come by Dan. Full salvation from all enemies had to come from the God of Israel. To rub in that point, Jacob turned his attention away from Dan to God and said: "I shall indeed wait for salvation from you, O Jehovah." According to what Jehovah's angel told the parents of Judge Samson, he was to take the lead in saving the Israelites out of the hands of the pagan Philistines. (Judg. 13:5) But for complete salvation, Israel and all other peoples had to wait for a greater Dan, a greater judge, Jesus Christ, the Son of Jehovah God.—Acts 10:38-42.

35. Did Jacob's likening Dan to a horned snake downgrade Dan, and in what way was the prophetic likeness true?

36. For all the benefits of Dan's judging, from whom did full salvation have to come, as indicated by Jacob?

37 Jesus Christ, "The Lion of the Tribe of Judah," is the head of the twelve tribes of spiritual Israel. Among those twelve tribes as named in Revelation 7:4-8 there is no tribe of Dan included. Instead, we find included the tribe of Manasseh. The original Manasseh was a nephew of Dan and was born in Egypt as the son of Joseph. Hence he was a grandson of Jacob. However, Jacob said that Manasseh was to have a separate territory in the land of Israel the same as Jacob's direct sons. (Gen. 48:13-20) Among the twelve tribes of spiritual Israel a tribe of Joseph is listed. Hence the tribe of Joseph's son Manasseh must have taken the place of Dan's tribe.

38 However, we must not interpret this as being any reflection against the tribe of Dan. It merely harmonizes with an arrangement by God. Jacob's firstborn Reuben lost his rights as a firstborn son, and the privileges of the firstborn became Joseph's. (1 Chron. 5:1, 2) As firstborn, Joseph was entitled to have two parts in Israel; so his father Jacob gave him "one shoulder of land more than to your brothers." (Gen. 48:21, 22) In harmony with this, Joseph is shown, even in spiritual Israel, as having two parts, a firstborn's right. Since Joseph's younger son Ephraim became more prominent in Israel than Manasseh did, Joseph well represented or stood for his more prominent son Ephraim, whereas the older, firstborn son Manasseh stood for Joseph's second portion in spiritual Israel. Dan made way for that fact to be shown in spiritual Israel.

39 Thus, despite the omission of a tribe of Dan, the number of the tribes in spiri-

37. As to Dan, what do we find with respect to the twelve tribes of spiritual Israel, and what substitution must have taken place?

38, 39. (a) Why was this substitution no reflection against the tribe of Dan? (b) Why was Dan's name not omitted from spiritual Israel for his being likened to a snake, and for what are we justified in looking to Dan?

tual Israel agreed with the number of the original tribes of natural Israel, namely, twelve. Dan was not omitted because the patriarch Jacob had likened him to a horned snake, as this was no reproachful comparison for Dan. Jacob could not well liken Dan to a lion, for he had already likened Judah to a lion. So Jacob likened Dan to another dangerous foe to enemies, a serpent that courageously took on an engagement with a large warhorse. But when the prophet Moses gave his farewell blessing to the tribes of Israel before they crossed the Jordan River into the Promised Land, he said: "Dan is a lion cub. He will leap out from Bashan." (Deut. 33:22) Dan was thus foretold to have a noble, courageous part to play in Israel. Hence spiritual Israelites are justified in looking to Dan for qualities or historical deeds worthy of their imitation.

GAD

[40] Jacob's seventh son was named Gad, but was the son of his concubine Zilpah, her first son. His name is understood to mean "Good Fortune." That is what Leah took it to be when her handmaid Zilpah bore this son as another contribution to her husband Jacob from her side of his household, since Leah craved the love of her husband. (Gen. 30:9-11) When dying Jacob said his final words over Gad, he seemingly spoke of the exposed location that the tribe of Gad would occupy in the land of Israel. It was along the eastern shore of the Jordan River and was therefore exposed to invasion by the unfriendly Ammonites to the east. But this was the territory that the tribe of Gad, as livestock raisers, asked for themselves before the Israelites crossed the Jordan River into the Promised Land. (Num. 32:1-5; 34:13-15) Quite appropriately Jacob prophesied:

> "As for Gad, a marauder band will raid him, but he will raid the extreme rear."
> —Gen. 49:19.

[41] Gad was to show himself not a tribe of cowards, afraid to have one side of his boundary open to marauder bands. The tribe did not choose to live on the eastern highlands just to get out of fighting for the land of Canaan. In obedience to God's will they sent along their quota of fighters across the Jordan to help their fellow tribesmen to gain possession of the Promised Land. No sin of failure caught up with them in this respect. (Num. 32:6-36; Josh. 4:12, 13; 13:24-28; 22:1-9) To that end they kept in good fighting form, and fought shoulder to shoulder with their brothers.

[42] Jacob's parting words to Gad were as a command for him to strike back confidently at those marauding him and violating his borders. Doubtless in the days of Judge Jephthah they fought under him against the aggressive Ammonites, who laid claim to the land. They benefited from Judge Jephthah's defeat of those border enemies. They, in turn, raided the raiders, making these turn about in flight and pursuing their extreme rear. (Judg. 11:1-33) When the test came to execute a flee-

40. (a) Why was Jacob's seventh son named Gad? (b) In his final words, of what did Jacob seemingly speak concerning Gad?

41, 42. When coming into their possession, how did the tribe of Gad show they were not a tribe of cowards?

ing remnant of men who had rebelled and stirred up strife and fought against their brothers, the warriors of the tribe of Gad were able to pronounce the password "Shibboleth" correctly. So they did not fall in death by the sword of execution. —Judg. 12:1-6.

[43] In Ezekiel's vision of the division of the land, the territory of Gad was again left open, on its south side, for it was the southernmost territory in the assignments to the tribes. Gad was thus twelfth in order. But in the order of the gates of the city Jehovah-shammah, the gate for Gad was tenth. (Ezek. 48:27, 28, 34) The tribe of Gad was also honored with third mention in the list of the twelve tribes of spiritual Israel, for in Gad there were qualities good also for spiritual Israelites to have. —Rev. 7:5.

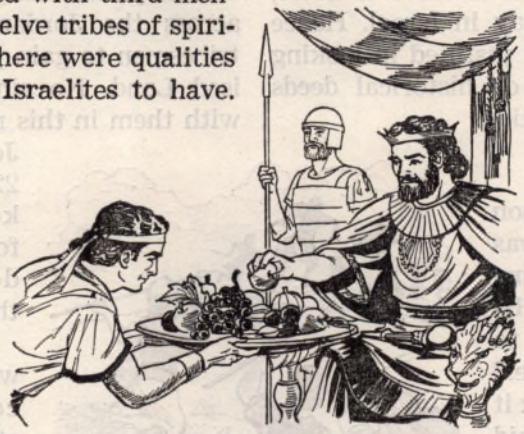
ASHER

[44] The birth of Jacob's eighth son brought happiness, especially to his mother Zilpah and her mistress, Leah. What better name for him than Asher? The name means "Happy; Happiness." (Gen. 30:12, 13) On his deathbed Jacob had a happy word for this son, saying:

> "Out of Asher his bread will be fat,
> and he will give the dainties of a king."
> —Gen. 49:20.

[45] The prophet Moses added to this prediction about the fatness of Asher's portion in the land by saying: "Blessed with sons is Asher. Let him become one approved by his brothers, and one dipping his foot in oil." (Deut. 33:24) Regardless of how great his population would become, Asher's portion would be a fat or abundant one. In the land of Israel the territory of Asher lay along the shore of the Mediterranean Sea, south of the Phoenician seaport of Tyre. Asher had the territories of Zebulun and Naphtali along his eastern border. His land produced food abundantly. —Josh. 19:24-31.

[46] Owing to his location, Asher could enjoy an export trade. He could thus provide dainties suitable for a king. Because of this there was the danger of falling victim to the vice of materialism and becoming self-centered, taking it comfortably and letting his brothers shift for themselves. This enslaving power of materialism displayed itself in the days of Judge Barak and the prophetess Deborah. When the call for volunteers went out to the tribes, Asher did not respond. He therefore missed the great privilege of sharing in Jehovah's victory at the battle of the "waters of Megiddo." It must have shamed Asher when Barak and Deborah sang their victory song and said: "Asher sat idle at the seashore, and by his landing places *he kept* residing." (Judg. 5:17) Asher was idle, not in materialistic pursuits, but in the direct service of Jehovah.



[47] In appreciation for the fatness of "bread" or food that one receives from

43. What place did Gad find in Ezekiel's vision of the division of the land and in John's vision of spiritual Israel?
44. Why was Jacob's eighth son named Asher, and what kind of final word did Jacob have for Asher?
45. How did Asher's bread prove to be fat, as also indicated by Moses?
46. (a) How was Asher able to "give the dainties of a king"? (b) To what did Asher fall victim in the days of Barak and Deborah, and how?
47. (a) To whom should we "give the dainties of a king," and how? (b) In that connection, what will we experience in line with the meaning of Asher's name?

God one should give back in return the "dainties of a king," for Jehovah God is the great "King of eternity." He now rules by his Son Jesus Christ, "The Lion of the Tribe of Judah." In the case of the twelve tribes of spiritual Israel, the listing of a tribe of Asher as fourth in order bespeaks that the spiritual Israelites would have a fat portion spiritually and would be very fruitful. They would bring forth products of specially good taste for their God Jehovah and for his anointed King Jesus Christ, spiritual "dainties," not just always the mere ordinary things. They would experience the Beatitudes or "Happinesses" described by the Lord Jesus Christ in his Sermon on the Mount.—Matt. 5:1-12.

NAPHTALI

[48] In telling his sons what would happen to them in the "final part of the days" the prophet Jacob turned his attention to Naphtali tenth in order. But Naphtali was really Jacob's sixth son, the son of his father's concubine Bilhah, the maidservant of Rachel, Jacob's dear wife. Up to then Rachel herself had borne no children. So when her maidservant bore this second son, Naphtali, this was quite an achievement in Rachel's struggle to give some fruitage of marriage to her husband Jacob. In expression of this she called the boy's name Naphtali, which means "My Wrestlings." (Gen. 30:7, 8) In his case his father spoke a fine likeness, saying:

"Naphtali is a slender hind.
He is giving words of elegance."
—Gen. 49:21.

48. (a) Why was Jacob's sixth son named Naphtali? (b) To what did Jacob liken Naphtali?

[49] Jacob likened him to an animal that is both swift and graceful in movement. As the tribe of Naphtali produced fighters, these were qualities that were good for men of war to have. They were skillful in warfare and swift in pursuit of the enemy. Judge Barak was from this tribe, for the prophetess Deborah called him out of the northern city of Kedesh-naphtali to take up God's service against the enemy. The tribesmen of Naphtali were right with Barak in this fight for the liberation of Jehovah's people and for the honor of Jehovah's name. They were not first of all concerned about their own lives. The victory song of Judge Barak and of Deborah takes note of this admirable disposition, saying: "Zebulun was a people that scorned their souls to the point of death; Naphtali also, on the heights of the field. Kings came, they fought; it was then that the kings of Canaan fought in Taanach by the waters of Megiddo. No gain of silver did they take. From heaven did the stars fight, from their orbits they fought against Sisera." (Judg. 5:18-20) In this battle the tribesmen of Naphtali were no doubt like hinds.

[50] Naphtali was to be elegant, not only in going like a slender hind, but also in "giving words." In God's service "words of elegance" are most desirable; and in Naphtali's territory words were spoken nineteen centuries ago that were specially elegant. Part of Naphtali's territory ran along the western shore of the Sea of Chinneroth, later called the Sea of Galilee. Here, in part, was fulfilled Isaiah's prophecy, chapter nine, verses one and two. The

49. (a) How was the tribe of Naphtali like that? (b) About what were they first of all concerned in the days of Barak?

50, 51. (a) How were "words of elegance" given in the "land of Naphtali" nineteen hundred years ago? (b) What kind of tribesmen is it appropriate to have also in spiritual Israel?

apostle Matthew records its fulfillment, saying:

"After leaving Nazareth, he came and took up residence in Capernaum beside the sea in the districts of Zebulun and Naphtali, that there might be fulfilled what was spoken through Isaiah the prophet, saying: 'O land of Zebulun and land of Naphtali, along the road of the sea, on the other side of the Jordan, Galilee of the nations! the people sitting in darkness saw a great light, and as for those sitting in a region of deathly shadow, light rose upon them.' From that time on Jesus commenced preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.'" —Matt. 4:13-17.

[51] For "giving words of elegance" no man surpassed Jesus Christ as he preached God's kingdom. He became as a native of the territory, for though he was reared in Nazareth he made Capernaum in Naphtali's territory "his own city." (Matt. 9:1) Not friends, but officers sent to arrest him were the ones that said of Jesus' speech: "Never has another man spoken like this." (John 7:46) What enlightenment his elegant words brought to seekers for God, to show them the way out of the darkness of God's disfavor and his condemnation to death! It is very appropriate, then, that the tribes of spiritual Israel include a tribe of Naphtali, the fifth tribe to be named. (Rev. 7:6) This reminds us that all the spiritual Israelites are enlightened with the message of God's kingdom, to preach it with "words of elegance" like those of Naphtali.

JOSEPH

[52] The eleventh son of the patriarch Jacob was Joseph, a son of Jacob's old age, and dearly beloved. But Jacob held back from prophesying over Joseph until the eleventh, thus not giving way to sentimentality. Joseph's name means "Increaser; Adder"; and he was the first son of Jacob's favorite wife Rachel. (Gen. 30:22-24) Joseph's life record was excellent. Both his father and his eleven brothers were indebted to him, as now he was prime minister and food administrator of famine-stricken Egypt. In prophesying about Joseph, the dying Jacob took note of how Joseph overcame hardship, saying:

"Offshoot of a fruit-bearing tree,
Joseph is the offshoot of a
fruit-bearing tree by the fountain,
that propels its branches up over a wall.
But the archers kept harassing him and
shot at him
and kept harboring animosity against him.
And yet his bow was dwelling in a
permanent place,
and the strength of his hands was supple.
From the hands of the powerful one of Jacob,
from there is the shepherd, the stone of
Israel.
He is from the God of your father,
and he will help you;
and he is with the Almighty,
and he will bless you
with the blessings of the heavens above,
with the blessings of the watery deep
lying down below,
with the blessings of the breasts and
womb.
The blessings of your father will indeed
be superior
to the blessings of the eternal mountains,
to the ornament of the indefinitely
lasting hills.

52. (a) How did Joseph rate as a son of Jacob? (b) What kind of life record did Joseph have, and this despite what taken note of in Jacob's final words?

They will continue upon the head of Joseph, even upon the crown of the head of the one singled out from his brothers."
—Gen. 49:22-26.

[53] Jacob, the father of twelve sons and a daughter, is himself the symbolic "fruit-bearing tree" of which Joseph is the offshoot. Well watered by a fountain, this "tree" propelled its branches up over the enclosing wall. Joseph became one of those tall branches of prominence, along with Judah, who got the kingship of the nation of Israel. However, Joseph got the birthright from Jacob because of the serious moral failure of Reuben, Joseph's oldest half brother. Being heir to two parts of his father's inheritance, Joseph got special prominence through his two sons, Manasseh and Ephraim, whom the patriarch Jacob appointed to be two tribes in Israel, the equals of the direct sons of Jacob. On the western side of the Jordan River their territories lay alongside each other, although Manasseh's territory also extended eastward beyond the Jordan River into Gilead.—Josh. 16:1 to 17:11.

[54] In Ezekiel's vision of the division of the land, Joseph is not named, but he is represented by his two sons, Manasseh and Ephraim, who occupy the fourth and fifth allotments. However, in the city Jehovah-shammah a gate is named after Joseph and none after his sons. In Ezekiel's vision of the reunifying of Jehovah's people, Joseph is spoken of as chief of the one part of the nation and Judah as the chief of the other part. (Ezek. 48:4-6, 32; 37:15-26) And in Zechariah's prophecy that looked forward to our day Jehovah God says: "And I will make the house of Judah superior, and the house of Joseph I shall save. And I will give them a dwelling, for I will show them mercy." (Zech. 10:6) Thus in the nation of Israel Joseph always had prominence, like a tall branch.

[55] As a young man Joseph had many who shot at him figuratively, to destroy him because of God's favor to him. This was specially the case with his half brothers. Though they harbored animosity against him, Joseph did not pay them back in kind. He repaid them with mercy and loving-kindness, and these were like arrows that killed their animosity. His arm of strength was powerful to hold the bow to shoot such arrows of mercy, long-suffering, forgiveness, that did not kill people but led to the saving of human lives. Thus the enemy archers not only failed to kill Joseph but did not weaken Joseph in his devotion to righteousness and brotherly kindness. By God's spirit upon him Joseph kept strong for righteousness, and he overcame the bad with the good.—Rom. 12:21.

[56] Jehovah God was the "powerful one" to Joseph's father Jacob. His powerful hands strengthened Joseph. From those hands comes the shepherd of the people. Joseph became a shepherd or overseer for the people of Israel. Jesus Christ the Son of God becomes the Fine Shepherd who lays down his life for all of God's sheep. (John 10:11-16) From the all-powerful Jehovah also came the "stone of Israel." That is what Joseph became, when he did not take vengeance but acted as a caretaker, feeder and protector of the twelve tribes of Israel in Egypt during the famine. From the powerful God of Jacob is also the symbolic Stone of spiritual Israel, namely, Jesus Christ. He is the Foundation Cornerstone upon which rests God's spiritual temple at which all men who seek life must worship God. (Eph. 2:20-22; 1 Pet. 2:4-6) So the

53. (a) Who was this "fruit-bearing tree by the fountain"? (b) How did Joseph become one of its branches propelled up over a wall?

54. As to prominence in Israel, how was this shown in Ezekiel's vision (a) of the land and (b) of the city Jehovah-shammah and (c) of the reunification of Israel, and (d) in Zechariah's prophecy?

55. (a) How did "archers" shoot at Joseph? (b) How was the strength of Joseph's arms made supple to pull his own "bow"?

56. (a) How did the "shepherd" come *from the hands* of Jacob's "powerful one"? (b) How did the "stone of Israel" come from there also?

Shepherd, the Stone of Israel, is a gift from the God of Joseph's father Jacob. This Shepherd is with the Almighty God. He is on the side of the Almighty God and walks with him. We can safely entrust ourselves to this Shepherd.

[57] The patriarch Jacob assured Joseph that in the land of Israel the Almighty God would bless the tribes of his sons, Ephraim and Manasseh, with needed water supplies, from heaven and from underground, for drinking and for agriculture. The Almighty One would also bless them with a large population, making the wombs of their wives very fruitful and making their breasts suckle many babies. The blessings like those that Joseph's father Jacob enjoyed and the blessings that Jacob pronounced upon his beloved son Joseph would be like an ornament to the two tribes that sprang from Joseph. These blessings would be an ornament superior to the blessings of forests and fountains that adorn the eternal mountains and the indefinitely lasting hills. They would be permanent blessings, continuing upon the head of Joseph and of those descended from him just as long as the mountains and hills continued.

[58] According to his conduct Joseph deserved such blessings. It was no case of partiality toward him. He was "singled out from his brothers," not because his father specially loved him as a son of his old age by his favorite wife, but because God chose him to perform a fine prophetic role. Joseph did not separate himself from his brothers, but they were the ones that got rid of him for a time. Not by acting unapproachable, but by showing excellence of spirit and the ability to manage and oversee and organize, Joseph distinguished himself above his brothers. It was only right that special blessings should descend upon the crown of his head.

[59] Certainly out of proper respect for Joseph, a tribe was named after him rather than after Joseph's second son, Ephraim, among the twelve tribes of spiritual Israel. —Rev. 7:8.

BENJAMIN

[60] Joseph's full-brother Benjamin was the twelfth and last son of the patriarch Jacob. Joseph's mother Rachel was also Benjamin's mother. This produced a strong natural love in Joseph for his younger brother Benjamin. His father Jacob gave him this name, which means "Son of My Right Hand." (Gen. 35:16-18) In the lineup of the twelve tribes of Israel these full-brothers Joseph and Benjamin are generally put side by side. (See Deuteronomy 33:12, 13; Ezekiel 48:32; Revelation 7:8.) In the Promised Land the territory of Benjamin was bordered by that of his nephew Ephraim, Joseph's younger son; and right next to Ephraim's territory was that of Manasseh, Joseph's older son.

[61] However, when the great division of the Kingdom of Israel came after King Solomon died, the tribe of Benjamin stuck loyally to the tribe of Judah, rather than to Ephraim and Manasseh who rebelled. Why? Because out of Judah was to come the "Lion of the tribe of Judah," the promised Shiloh. (Gen. 49:9, 10) Hence in Ezekiel's vision of the division of the land under God's kingdom it was only in harmony with Benjamin's loyal course that the tribe of Benjamin should be located right on the southern border of the Holy Contribution with its temple and city of Jehovah-shammah, whereas the tribe of Judah was just opposite, on the northern

57. (a) With what was Joseph to be blessed in the land of Israel? (b) How superior and how continuous were these blessings to be on the head of Joseph?

58, 59. (a) How was Joseph singled out from his brothers, to become worthy of what? (b) How was he favored in spiritual Israel?

60. How did Benjamin stand with Joseph in the matter of affection and in the matter of location in Israel?

61. (a) At the division of the Kingdom of Israel, with whom did Benjamin side, and why? (b) How is Benjamin located in Ezekiel's vision of the land and literally in the land of Israel?

border of the Holy Contribution. (Ezek. 48:8, 22, 23) Similarly in the Promised Land of Palestine the capital city of Jerusalem with its royal palace and temple had lain between the tribes of Judah and Benjamin.—Judg. 1:21; 1 Sam. 17:54; 2 Sam. 5:4-9.

62 The name "Son of My Right Hand" would indicate a favored son. Just so, down to Jacob's deathbed prophecy Benjamin was a much-loved son. Till then there was nothing in the record against Benjamin. Hence it was not to be expected that Jacob would prophesy anything against Benjamin, to lower him in our estimation. Jacob said:

"Benjamin will keep on tearing like a wolf.
In the morning he will eat the animal seized
and at evening he will divide spoil."
—Gen. 49:27.

63 Jacob had likened Judah to a lion and Dan to a serpent or horned snake; and now he likened his loved son Benjamin to a wolf. This was to say that Benjamin or his tribe would be like a wolf, not among the people of Jehovah God, but among the enemies of God's people. This meant that the Benjaminites would be fighters for the worship and government established by Jehovah God. But toward the enemies of God they would be as fierce as evening wolves, tearing them to pieces like a wolf. (Hab. 1:8) Among the fighting abilities of the Benjaminites was the ability to sling stones with either the right hand or the left and yet not miss. (Judg. 20:14-16; 1 Chron. 12:1, 2) Left-handed Judge Ehud was of Benjamin, and he used his left hand to kill Israel's fat oppressor.—Judg. 3:15-21.

64 After the battle for liberation at the "waters of Megiddo" Judge Barak and the prophetess Deborah sang their victory song, including these words about the origin of those who aided them in battle: "Jehovah's people came down to me against the mighty ones. Out of Ephraim [Benjamin's nephew] was their origin in the low plain, with you, O Benjamin, among your peoples."—Judg. 5:13, 14.

65 Like a wolf on the hunt for food, Benjamin was to be a successful hunter. Like a wolf that eats in the morning the animal seized, the tribe of Benjamin provided the first king over Israel, in the morning of the kingdom of Israel. This king was Saul the son of Kish, and he was a fierce fighter against the Philistines. (1 Sam. 9:15-17) Moreover, like a wolf that at evening divides the spoil from its hunt, so in the evening of the nation of Israel the tribe of Benjamin provided Queen Esther and Prime Minister Mordecai for the Persian Empire in the days of King Ahasuerus. These two Benjaminites were used to bring about the destruction of the last of the enemy Amalekites who tried to have all the Israelites destroyed throughout the empire.—Esther 2:5-7.

66 After Jesus Christ, "The Lion of the Tribe of Judah," died and was resurrected, many of the Benjaminites became his followers. Among these was Saul of Tarsus, who became the apostle Paul. (Rom. 11:1; Phil. 3:5) Once a fierce fighter against Christianity, he became one of its ablest fighters. He clad himself in the "complete suit of armor from God" and mightily wielded the "sword of the spirit, that is, God's word." (Eph. 6:11-17) Like a wolf, Benjaminite Paul tore to pieces the false doctrines and human traditions of the enemies of Christianity. The tribe of Benjamin has a deserved place among the tribes of spiritual Israel. (Rev. 7:8) In many re-

62. What must we expect of Jacob's prophecy concerning Benjamin, and why?
63, 64. (a) How was Benjamin to be like a wolf, and among whom? (b) How was Benjamin like such a wolf in the days of the judges of Israel?
65. How could Benjamin be said to be like such a wolf in the morning and in the evening?
66. Who of Benjamin became an outstanding fighter for "The Lion of the Tribe of Judah," and where does the tribe of Benjamin have a deserved place?

spects Benjamin is a good example to Christians.

"THE TWELVE TRIBES OF ISRAEL"

67 Thus Jacob's prophecy that had opened up with a somewhat sordid historical reference ended up with a likeness that foresaw glorious victory for Jehovah's people. After more than three thousand years since Jacob's death, we can appreciate that he was a true prophet, a faithful witness of Jehovah. He ended his days speaking forth the truth, prophetic truth, which has found its fullest realization in spiritual Israel, built upon someone greater than Jacob, namely, Jesus Christ. After Jacob prophesied over his sons he gave them his farewell blessing. So it is that we read: "All these are the twelve tribes of Israel, and this is what their father spoke to them when he was blessing them. He blessed them each one according to his own blessing." He then commanded them to bury him with Abraham and Isaac in the Promised Land. "Thus Jacob finished giving commands to his sons. Then he gathered his feet up onto the couch and expired and was gathered to his people." (Gen. 49:28-33) He still sleeps, awaiting resurrection in God's new world.

68 The twelve tribes of Israel that Jacob left behind became a prophetic type of the spiritual twelve tribes of Israel, made up of 144,000 members under the leadership of their heavenly Leader, Jesus Christ, "The Lion of the Tribe of Judah." Long ago at the mountain of the Ten Commandments God held out to the earthly Israel the opportunity to become to him a "kingdom of priests and a holy nation." (Ex. 19:1-6) But now the twelve tribes of spiritual Israel have proved worthy to become that kingdom of priests under their Chief Priest, Jesus Christ, the Lamb of God. The apostle John, who was one of the twelve apostolic foundations of spiritual Israel, saw the twelve spiritual tribes, of 144,000 members, standing on the heavenly seat of government, Zion, with the Lamb. Thus they are pictured as fellow rulers of the "Lion of the tribe of Judah." Him the 144,000 follow, "no matter where he goes." —Rev. 14:1-4.

69 Today only a remnant of the 144,000 are yet alive on earth and following in his footsteps. They know that the thousand-year kingdom of the "Lion of the tribe of Judah" is very near. They are therefore preaching "this good news of the kingdom" in all the inhabited earth, as Jesus foretold in Matthew 24:14. They are pointing to him as the foretold Shiloh to whom the obedience of the people belongs, for to him the Kingdom right belongs and he has received it from Jehovah God. Whether the nations like it or not, he will reign over all the people living on earth.

70 Be wise, then, all you people. Accept the "good news of the kingdom," and give your full obedience to this One to whom it rightly belongs, "The Lion of the Tribe of Judah." Your doing this means everlasting life, peace and joy for you on this earth when it is transformed into a paradise by the thousand-year reign of "The Lion of the Tribe of Judah" and his fellow rulers.

67. (a) So what can we today appreciate Jacob to have been? (b) Finally, after the above words to his sons, what did Jacob do?

68. (a) What did those "twelve tribes of Israel" become in a typical way? (b) How are they pictured as fellow rulers of the "Lion of the tribe of Judah"?

69. What are the remnant on earth of those fellow rulers of the Lion doing in keeping with Jacob's prophecy?

70. How should earth's people be wise now, and why?

HOW SHOULD CHRISTIANS VIEW Dancing?

"CAFÉ society, having ignored rock 'n' roll for years, has suddenly, by an apparent process of mass hypnosis, embraced the teen-age craze," recently reported the New York *Times*. "The elite of the social set and celebrities of show business have discovered a sensuous dance called the Twist, performed to rock 'n' roll, and are wallowing in it like converts to a new brand of voodoo."[1] A ritualistic "voodoo twist" is even being done in West Berlin, for the dance craze has spread from New York to Britain, France and other countries. Few dance crazes in recent years have provoked so much discussion, so much controversy.

But dances come and dances go. Tomorrow's dance fad may be entirely different from today's. What, then, is to be the Christian's view toward dancing, especially since styles change every so often?

PROPER DANCING NOT CONDEMNED

In the Holy Scriptures there is no outright condemnation of dancing in itself. When divine disapproval came upon dancers, as in the case of the Israelites dancing before a golden calf, it was the idolatry associated with the dancing that was wrong, although there may also have been a factor of abandon in the dancing. Such dancing brought dishonor to Jehovah.—Ex. 32:1-35.

In ancient Israel dancing was usually done by women, especially on occasions of victory over Jehovah's enemies. Such dancing was an expression of thanks to God, an expression of joy over his victory, all to his glory. After Jehovah's victory over Pharaoh and his army at the Red Sea, Moses' sister Miriam led the Israelite women "with tambourines and in dances." After God helped David defeat the pagan Philistines, "the women began coming out from all the cities of Israel with song and dances." After Jehovah gave Jephthah the victory over the Ammonites, his daughter came out to meet him "with tambourine playing and dancing." When the ark of the covenant of Jehovah was brought to the city of David, King David himself expressed his joy by "dancing around before Jehovah with all his power." —Ex. 15:20; 1 Sam. 18:6; Judg. 11:34; 2 Sam. 6:14.

The Scriptures also use the word "dancing" as an emphatic term for joy or gladness, such as at Psalm 30:11: "You have

changed my mourning into dancing for me."

What about the Christian Greek Scriptures? In them we do not find any condemnation of dancing in itself. Jesus Christ, in fact, told a parable that brought in dancing on an occasion of joy. At the homecoming of the prodigal son, his father rejoiced and prepared a celebration. Dancing took place in conjunction with the feast: "Now his older son was in the field; and as he came and got near the house he heard a music concert and dancing." (Luke 15:25) It is evident that the Son of God did not condemn dancing in itself; otherwise he would not have mentioned it as part of a worthy celebration.

Many dances, moreover, display beauty of form and step and, because of their true grace, are beautiful to watch. Rhythmic movement of the feet and body is not in itself wrong. Says one religious cyclopædia: "The Jewish dance was performed by the sexes separately. . . . in distinct and separate companies."

How, then, should a Christian view modern dancing? God, in his written Word, has set down certain commandments and principles that should guide a Christian in all his ways. The Christian, then, has a Guidebook for determining whether a particular dance or the way a dance is performed is proper or improper. When a new dance style comes along, how would a Christian go about determining whether his participation would be proper or improper?

DETERMINING FACTORS

First, find out just what the dance is. What movements are involved? How is the dance described by observers and in newspapers and magazines? If the origin and development of the dance can be learned, this may prove enlightening. Check the facts learned with Bible principles.

To illustrate: Suppose a young adult or a parent has heard about the twist and wants to know whether it would be proper for a Christian. Well, observe how people describe it. You will likely find frequent comments in newspapers, perhaps such as this one: "The Twist, stemming from a dance called the Madison that erupted a number of years ago in Philadelphia, is a rhythmic, shoulder-shaking, hip-swiveling step in which the partners synchronize their movements but do not touch."[1] One popular American magazine devoted many pages to the dance and said: "To the song's insistent beat the partners rock back and forth on the balls of their feet while frantically twisting their hips."[2] If local news media shed little light on the matter, one could find publications in a public library that discuss recent trends. Thus if one opened the 1962 Britannica *Book of the Year,* he would find several comments, including this: "There was also a revival during 1961 of two teen-age dances, the twist and the fish. They were publicly condemned by several U. S. clergymen. In late fall, the twist in particular suddenly took on the characteristics of a major dance craze. . . . It features a minimum of movement of the feet and a maximum of bodily gyrations."

Many of the news reports will likely have a few words about the origin of a new dance, and this is true of the twist. *Time* magazine, for instance, commented:

> "The Twist at first was an innocent enough dance; it has since been largely discarded in favor of such refinements as 'The Roach' and 'The Fly.' But the youngsters at [a certain New York nightclub] have revived The Twist and parodied it into a replica of some ancient tribal puberty rite. The dancers scarcely ever touch each other or move either feet. Everything else, however, moves. The upper body sways forward and backward and the hips and shoulders twirl erotically, while the arms thrust in, out, up and down."[3]

That nightclub and its revised twist, further explained this same news report, "might well have remained just another flesh spa for the midtown beatnik crowd" had it not been popularized with café society by a newspaper society editor.

So what have you learned about this dance? In this example we have found that the dance craze mainly involves bodily gyrations and that the words used to describe them are "frantic," "sensual" and "erotic." You have also learned what kind of persons developed the dance and that it is basically an imitation of some pagan tribe's dance, involving gestures of a sexually suggestive nature.

Now, what are the Bible principles and commandments that will illuminate the facts you have learned? If you do not know, ask a mature Christian. Or use the *Watch Tower Publications Index* to direct you to those principles. You will find many. For instance, does the dance involved conduce to holy conduct? God's Word says: "Become holy yourselves in all your conduct." God's Word speaks out against "cravings for sensual pleasure." It warns against "shameful conduct" and "things which are not becoming." It requires modesty for Christian women. Christians are told to consider and practice whatever things are "chaste."—1 Pet. 1:15; Jas. 4:1; Eph. 5:4; Phil. 4:8; 1 Tim. 2:9.

Now ask yourself: How does the dance you have in mind measure up to those Scriptural requirements? You should be able to make the right decision now.

WHERE IS THE EMPHASIS?

Many dances put emphasis on foot patterns, accompanied by graceful movements of the body. But some dances have little to do with foot patterns and movement; they put the emphasis on body movement, which may or may not be erotic. Some dances of primitive tribes and peoples are designed to stimulate sexual feelings. The Canaanites had fertility dances. Similar ones were performed at the ancient Bacchanalia, which served as an excuse for immorality. In his book *World History of the Dance,* Curt Sachs expresses the belief that "hip and belly dances" of such places as the South Seas have "only the purpose of sexual stimulation. But the original goal was magical: coitus movements, like all other sex motives, promote life and growth." If a modern dance is an imitation of the erotic gestures of some pagan dance, then Scriptural principles would rule it out for Christians. Vigorous movement in itself is not the determining factor; the polka is fast but not necessarily erotic. Nor is the sole determining factor whether partners touch one another. It is not necessary for physical contact to take place for persons to have their passions aroused. Observing the movements of dancers may well excite base thoughts or passionate feelings.

So when any modern dance puts the emphasis on gyrating of the hips and rolling of breasts by females, it is well to realize that this is not modest behavior, that this same sort of thing is done by native people in various parts of the world in their fertility dances. The Christian can be certain that it has the same effect upon people where he lives as it does among primitive people.

Christians may find enjoyment in dancing; but when they find that the dance currently in vogue in the old world is sexually suggestive (highlighting erotic movements of the breasts and hips), then they avoid it, instead of feeling that they ought to follow the crowd. Some may laugh at you because you do not go along with the crowd, but the important thing is that you have a good conscience toward God. —1 Pet. 4:3, 4.

WHAT IS THE DANCE'S REPUTATION?

The apostle Paul told Christians to hold to "whatever things are well spoken of." (Phil. 4:8) So in determining whether any dance is proper or improper for Christians, find out what its reputation is. Worldly society or beatniks may approve a dance, but we cannot be guided by those who throw off restraint and who give first place to so-called "sexual freedom." So what is the community feeling? More particularly, what is the feeling of your religious congregation? How would you be looked upon if you danced it? If one wanted the reputation of the twist as popularized by a New York nightclub, he might read an article similar to one written by Geoffrey Holder, a Trinidad-born dancer, who said:

> "The Twist? I'm sitting this one out. It's dishonest. . . . It's synthetic sex turned into a sick spectator sport. . . . Social dancing was never meant to supply vicarious kicks for spectators. When it does, watch it! . . . When Antony Tudor wanted to establish his hero as a sexpot and phallic symbol in 'Pillar of Fire,' he came out and did the Twist—for a few seconds, to establish character. . . . From the dawn of time, the classic way of showing male potency, sexual vigor, has been the same pelvic movement. In African fertility dances, you always find it naked. Honest."[4]

You do not need special articles, however, to give you an idea of a dance's reputation. Some very short news items say a great deal. For example: "The City of Tampa has opened 1962 by banning the Twist, a new dance step, in its community centers."[5] "Moralists debated the propriety of the dance. In her column, Elsa Maxwell confided that Princess Olga of Yugoslavia had agreed with her at the Polish Ball that the twist shouldn't be danced in public places."[6] "The White House firmly denied today that President Kennedy or anyone else danced 'the Twist' at a party there."[7] "The new dance, the Twist, has been banned at Roseland Dance City [New York]. 'It is not, in our opinion, a ballroom dance,' according to Lou Brecker, who founded the theater district ballroom in 1919. 'It is lacking in true grace.' "[8]

Your local news media may also contain letters to editors that often reveal much as to what people are thinking, such as this example: "Let's hope that the young (and not so young) bodies of our Twisters are lying, that their minds do not behave inside the way their pelvises and pectorals do outside."[9]

So even if a Christian can participate in a dance with a good conscience before God, because of having no wrong motive, that is not enough. He must consider the effect upon the onlooker. The onlooker knows what goes on in his own mind when he sees a sensual dance, and he assumes that such thoughts are going on in the mind of the dancer. One's saying: "My mind and conscience is clear" is not enough, because the Scriptures are emphatic about keeping "from becoming causes for stumbling." —1 Cor. 10:32.

SELF-DENIAL TO AVOID CAUSES FOR STUMBLING

No Christian wants to turn people away from God's truth because of his conduct, even when that conduct may not in itself be wrong. But circumstances may make that conduct wrong. What may be acceptable in one place may cause you to be looked down on in another. Even where a dance is accepted, if people recognize it as evidence of abandon, they consider all the participants to be alike. So every Christian will want to heed Paul's counsel: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with."—2 Cor. 6:3.

So the divine counsel is: "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) What is this advantage Christians should

seek for others? It is their spiritual advantage. Being encouraging and kind is proper, of course, but such may not cost us anything; and Paul is talking about what *costs us something* so that the other person gets the advantage. It is a matter of conscience. Not all persons see things the same way. The Christian with an enlightened conscience may be able to do things with a good conscience but which might stumble others. The Christian must consider the all-vital objective: The salvation of others. We do not want to stumble others because of their conscience. This puts a brake upon our liberty and calls for self-restraint even in things that may be proper in themselves. We should act in such a way that nothing we do will hinder others from accepting God's truth. This makes it a matter, not only of avoiding what is Scripturally wrong, but also of denying ourselves what we may have a right to, so as not to prejudice one against God's truth.

If, then, we are willing to deny ourselves something that may be proper in itself, for the sake of not stumbling others, how much more so would we refrain from doing what is Scripturally improper!

Showing that the matter of stumbling others is not to be taken lightly are Jesus' warning words: "Whoever stumbles one of these little ones who put faith in me, it is more beneficial for him to have hung around his neck a millstone such as is turned by an ass and to be sunk in the wide, open sea."—Matt. 18:6.

We may not necessarily stumble others by a dance itself, but we could by the circumstances surrounding the dancing. For instance, what if the location where the dancing takes place has a bad reputation? A Christian would not frequent a restaurant that had a bad reputation, even if his interest there was merely for good food. He might stumble others. So location is also a determining factor. (1 Cor. 8:9, 10) Association is likewise a vital aspect, since "bad associations spoil useful habits." (1 Cor. 15:33) A dance may in itself be proper but the whole entertainment improper if it is done in wrong association. Our entertainment should be in association with those who love God and have respect for his commandments.

It is well for Christians to remember that not every dance can be classified as either proper or improper. Many dances can be done either properly or improperly, depending upon the persons doing them. One's motive could be wrong in a proper dance, so that it is turned into craving for sensual pleasure. A Christian, moreover, does not need a specific ruling for every new dance fad or style, because in most instances he can learn the facts and apply Bible principles. If the Christian wants to pursue an unmarried life, he may find it well for him not to dance with the opposite sex unrelated to him.

So find out what a dance basically is. What are its movements? What is its origin and development? What are people saying about it? What are the news media saying about it? What is its reputation in the community? If you danced it, what would be the effect upon onlookers? How happy we will be if, when there are reasons for doubt about the propriety of pursuing a certain course, we do the things that upbuild our brothers and do not stumble new ones! "Love builds up."—1 Cor. 8:1.

While one's choice of entertainment is a personal matter, a mature Christian will never insist on his "rights" in this respect when it disturbs the conscience of a fellow Christian or when it may be a cause for stumbling new ones. "Let us not be judging one another any longer, but rather make this your decision, not to put before

a brother a stumbling block or a cause for tripping." Let each one use the spirit of a sound mind. Let each one seek the spiritual advantage of others. Let each one conduct himself as he would in the presence of the Lord Jesus Christ and the holy God, Jehovah. Then "whether you are eating or drinking or doing anything else," you will "do all things for God's glory."—Rom. 14:13; 1 Cor. 10:31.

REFERENCES
1 New York *Times*, October 19, 1961.
2 *Life*, November 24, 1961.
3 *Time*, October 20, 1961.
4 New York *Times Magazine*, December 3, 1961.
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9 New York *Times Magazine*, December 17, 1961.

Appreciation for New World Translation

AT A MOTEL

A pioneer minister in Colorado writes: "I went on a call with a sister where people have a motel. While I was using my *New World Translation of the Holy Scriptures*, the man noticed it and asked why it was plainer than his Bible. So I explained. He said: 'I want one, and, by the way, I want one for every room at the motel. How much are they?' I told him one dollar. He said: 'Bring me a case.'"

WAITING FOR THE BUS

A pioneer sister in Louisiana entered into a discussion with a woman while waiting for a bus. "I told her I visited the homes of the people daily encouraging them to read the Bible more, because the Bible is our Guide. She said she did not read it much because the words were too hard to understand. I told her I had a modern-English translation. We got on the bus and sat together and I discussed the sermon with her. Then I read a few verses where the word charity is used, such as at 1 Corinthians 13:1, in the *King James Version*. I asked her what she understood that word to mean. She spoke of donations. I showed her from the *New World Translation* that the word really meant love. She asked how much the Bible cost. I said $1. She gave her name and address so I could deliver it to her house. To a different person I showed the 'Table of the Books of the Bible,' where one can learn who wrote each book, when and where. He took a copy. So by using the various suggestions of the Society, I placed 17 Bibles."

IN OFTEN-COVERED TERRITORY

A report from a congregation in Texas tells about their ministerial work on December 25, last year: "Eighteen assembled at the Kingdom Hall, some of whom were able to spend a full day in service. Thirty-one Bibles were placed! What kind of territory? Territory that has been covered at least once each month and often once every three weeks! One householder commented: 'Several in my Sunday-school class have a copy of that Bible, and I have been looking in all the stores for one. I'm glad you came.'"

TO THOSE GOING TO CHURCH

A congregation report from east Texas tells how the people were amazed at the low price of $1 for the *New World Translation of the Holy Scriptures*. What about those householders getting ready for church? A short presentation of the Bible was made, which "sent many to church with the *New World Translation*. In one small town four persons went to one church possessing their green Bibles."

AT HIS PLACE OF EMPLOYMENT

From South Carolina comes this experience: "I work for a large automobile company and I usually keep a copy of the *New World Translation* in my desk drawer. One day a salesman, looking in my drawer, saw the Bible and began to thumb through it. It interested him very much, so he came to me and asked if he could get a copy. In turn, he put the Bible in his desk drawer. Another salesman came along and looked in his desk drawer and was greatly interested in the Bible. He came to me and wanted to know if he could get a copy also. This circle continued, and I was able to place seven Bibles in the office. Also, I offered the Bible to my manager. He said that he liked the *King James Version* and that he was afraid to try

something new because he liked the poetic expressions of that version. However, he told me that he would take a copy home and look at it and either bring me the Bible back the next day or a dollar. The next day he came in without the Bible and had $2. He wanted another copy. In the shop I placed a Bible with the service manager. He was extremely interested in this modern-language translation, so he gathered several mechanics and even some customers together and asked me to demonstrate the Bible to them, making comparisons between the *King James Version* and the *New World Translation*. This I did, and among the mechanics and the customers I was able to place twelve additional Bibles, bringing the total for the month to twenty-eight."

● The opinion has been expressed by some that the coming of Armageddon can be hastened by Jehovah's people engaging more zealously in the witness work, since all the "other sheep" are to be gathered before it begins. Is this the correct understanding?—W. S., United States.

With reference to the beginning of Armageddon Jesus said: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. For just as the days of Noah were, so the presence of the Son of man will be." From this we may gather that Jehovah has set a definite time for Armageddon to begin and that it waits upon no human activity.—Matt. 24:36, 37.

Today Jehovah's people are in a similar position to that occupied by Ezekiel. Even as Jehovah warned Ezekiel that he would be held responsible for the destruction of the wicked if he failed to warn them, so Jehovah's people today will not be free from the blood of all men if they neglect to warn the wicked. But if Armageddon were to wait until all had been warned, then failure to assume responsibility by Jehovah's people would merely make it necessary to postpone Armageddon.—Ezek. 3: 16-21.

In times past some have construed the words at 2 Peter 3:12 (*AV, margin*), "Looking for and hasting the coming of the day of God," to mean that the day of God, here referring to Armageddon, could be hastened. But not so. The *New World Translation* gives the correct thought: "Awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt!" There is, however, a sense in which God's people may be said to hasten the day of God and that is by preaching its urgency, getting people to realize that it is nearer than they think!

● Can Satan and his demons read our minds? —M. C., United States.

There is nothing in the Scriptures to indicate that Satan and his demons can read our minds or thoughts. Rather, the implication of the Scriptures is that only God can read the mind of man: "Mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is." Further we are told regarding God: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting."—1 Sam. 16:7; Heb. 4:13.

However, most likely the demons can, because of higher intelligence and better powers of observation, note what is in the mind of man because of his actions and facial expressions. Thus when a man goes contrary to Matthew 5:28 it may be apparent on his face, and so one could tell what is in his mind even though being unable to read it. So they may take advantage of weaknesses that one makes evident and tempt him to sin.

This underscores the importance of right thinking and dependence upon Jehovah. When wrong thoughts enter the mind they should be rejected at once; they should not be entertained, opening the way to sin. (Jas. 1:14, 15) Rather, draw close to God through prayer and meditation on his Word, because in this will be found protection against wrong desires and against the temptations of the Devil and his demons.—Jas. 4:7, 8; Phil. 4:8, 9.

Dwelling All Our Days in Jehovah's House

"ONE thing I have asked from Jehovah —it is what I shall look for, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple." What keen appreciation of Jehovah, of His house and of His worship David had! What a fine example he set for all servants of Jehovah today!—Ps. 27:4.*

In David's day Jehovah's house was the tabernacle originally constructed in the wilderness. However, it was termed a temple here by David and by Samuel, at 1 Samuel 1:9, because it was indeed Jehovah's glorious palace, which is the literal meaning of the Hebrew word *heykhal,* here rendered "temple." Not being of the tribe of Levi, David could not, of course, literally dwell at Jehovah's house or temple. But he could be at that place on every suitable occasion to join with his fellow Israelites in the worship of their God Jehovah.

After the day of Pentecost Jehovah no longer recognized that literal house in Jerusalem. From then on the Greater Solomon, Jesus Christ, began building a spiritual house or temple, and for many centuries worship at that temple was limited to "the congregation of the first-born who have been enrolled in the heavens." Today, however, the prophecy of Isaiah regarding that house in a special way is being fulfilled: "My own house will be called even a house of prayer for all the peoples."—Heb. 12:23; Isa. 56:7.

The prayer of David at Psalm 27:4 should be the prayer of each one of God's servants today. How does one prove that this prayer does indeed express the sentiments of his heart? First of all by dedicating himself to Jehovah to do his will.—Ps. 40:7, 8.

But that step marks only the beginning. One shows that he has asked Jehovah for this grand blessing of dwelling at his house all the days of his life by taking advantage of all opportunities to assemble with Jehovah's congregation. That means he will put forth diligent efforts to attend all congregational meetings, not being easily discouraged because of much and arduous travel, because of bad weather or because it may displease worldly relatives or acquaintances.

Additionally, one proves that David's words are his sentiments by going from house to house inviting men of goodwill likewise to dwell at Jehovah's house.—Isa. 2:3.

In all such ways Jehovah's servants prove that the sentiments of David's prayer are indeed theirs. Thereby they will get to behold, to know and to feel the pleasantness of Jehovah, just what a loving and glorious God he truly is.

* For details see *The Watchtower,* December 15, 1961.

ANNOUNCEMENTS

FIELD MINISTRY

Being privileged to dwell in the house of Jehovah God results in innumerable blessings. Jehovah's witnesses look with appreciation upon that spiritual house, the temple of God, and strive to aid others to appreciate it too. During July this will be done by offering the Bible-study aid *"Let Your Name Be Sanctified"* to all persons on a contribution of 50c.

HOW WILL GOD SANCTIFY HIS NAME?

Did you know that God has a Name that belongs to no one else? Did you know that national consequences have resulted from profaning that Name? that its profanation even brought a world's end? And did you know that God is now taking out of this world a "people for his name"? How you can become one of those who are sanctifying God's Name today is clearly revealed in the 384-page book *"Let Your Name Be Sanctified."* Send for your copy today and receive free the booklet *"Look! I Am Making All Things New."* Send only 50c.

SPANISH-LANGUAGE DISTRICT ASSEMBLIES

The Society is pleased to announce that New York City will have a complete Spanish convention at Hunts Point Palace, 953 Southern Boulevard, July 20-22. (This replaces the intended Spanish program in conjunction with the Jersey City, New Jersey, assembly.) Also, Pomona, California, will now have a full Spanish program.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 5: Fellow Rulers with the "Lion of the Tribe of Judah," ¶1-24. Page 392.

August 12: Fellow Rulers with the "Lion of the Tribe of Judah," ¶25-47. Page 397.

August 19: Fellow Rulers with the "Lion of the Tribe of Judah," ¶48-70. Page 403.