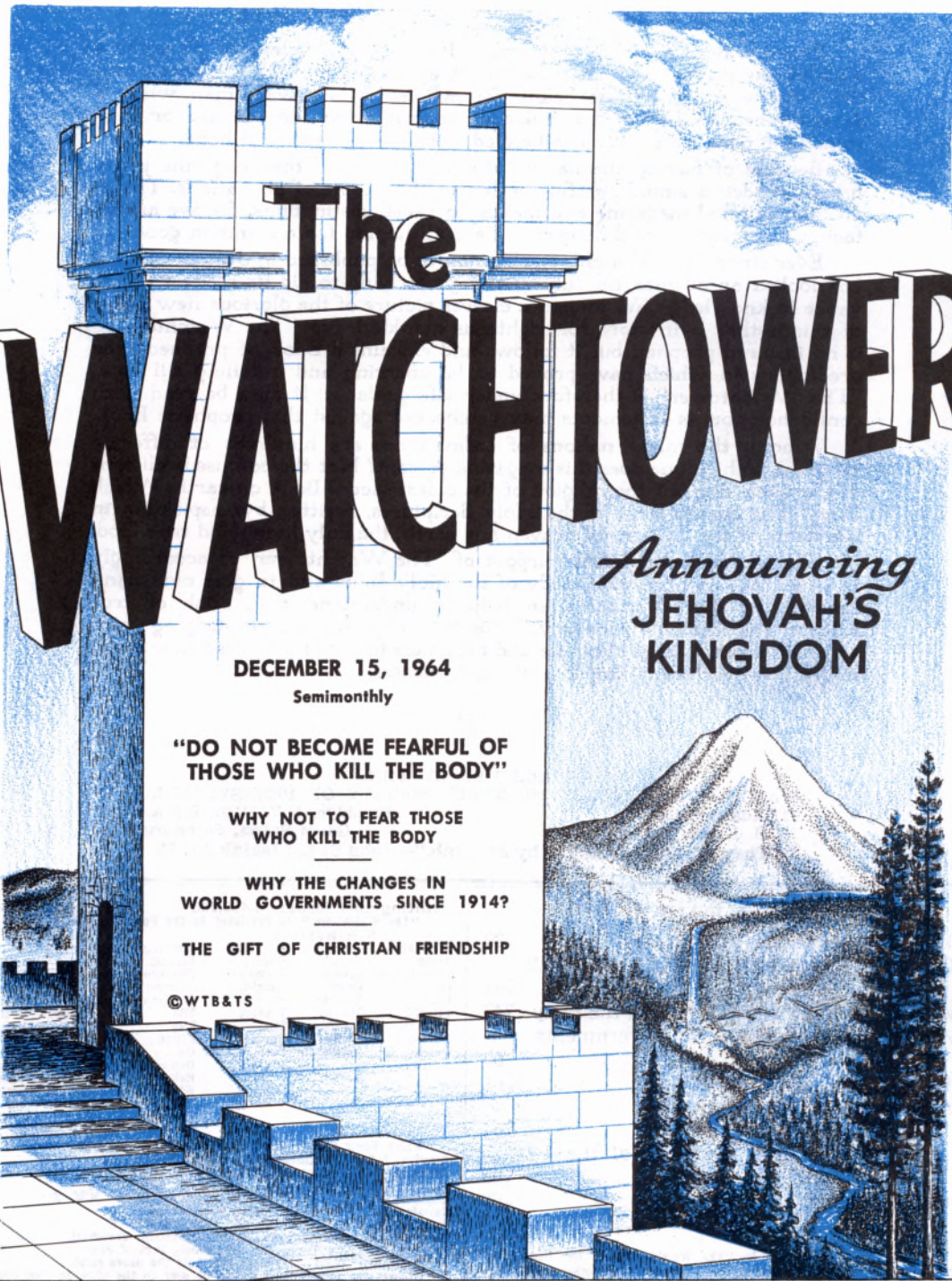




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 15, 1964

Semimonthly

**"DO NOT BECOME FEARFUL OF
THOSE WHO KILL THE BODY"**

**WHY NOT TO FEAR THOSE
WHO KILL THE BODY**

**WHY THE CHANGES IN
WORLD GOVERNMENTS SINCE 1914?**

THE GIFT OF CHRISTIAN FRIENDSHIP

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



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

CONTENTS

The Gift of Christian Friendship	739
"Do Not Become Fearful of Those Who Kill the Body"	741
Why Not to Fear Those Who Kill the Body	747
Why the Changes in World Governments Since 1914?	755
Fitting into God's Purpose	761
"A Monument to Faithful Bible Scholarship"	764
Assemblies Manifest "Fruitage of the Spirit"	765
Questions from Readers	768

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AS - American Standard Version	Le - Isaac Leeser's version
AT - An American Translation	Mo - James Moffatt's version
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TRUE friendship is a wonderful gift from God. It is a gift that each of us is able to give and receive. Unlike material

presents that depreciate with age, the gift of Christian friendship becomes more precious with the passing years. Consider what this means.

A faithful friend is one who adds to your joy and shares your grief. While he may give you a word of praise, he will not hesitate to point out a serious fault. A friend is abundant in pity, but equally willing to prod you when he knows you are not doing your best. The true companion shares his blessings as well as the lessons to be learned from his mistakes. He gives you his time, his loyalty, his understanding and his material support when needed. No wonder the proverb says that "a true companion is loving all the time." (Prov. 17:17) In fact, in the Hebrew Scriptures the word "friend" means a lover. The Greek word for "friend" likewise describes one who is affectionate toward another.

With such a basis one might hastily conclude that friendship entails no problems, but such is not the case. Unlike God, men sometimes enter into friendships, or what pass as friendships, for such inducements as wealth, fame or greater influence.

The Gift

of Christian Friendship

The Bible says: "Wealth is what adds many companions . . . Many are those who soften the face of a noble, and everybody is a companion to the man making gifts."

(Prov. 19:4, 6)

But Christians must recognize

the difference between companionship that is arranged for convenience and true friendship that comes from the heart. A friend must be chosen because of what he is, not because of what he has. If a man lacks love, this lack will not be compensated for simply by mutual secrets shared or benefits gained. Men may strike up friendships on such flimsy foundations, but this is not the Christian way. It is not the way of Jehovah God.

When Jehovah chooses a man to be his friend he looks for evidences of a good heart. Says the psalmist: "Jehovah is righteous; he does love righteous acts. The upright are the ones that will behold his face." (Ps. 11:7) God does not give his friendship to one who is unjust, unkind or haughty. Jehovah makes friends with only those who love the things he loves and reject the things he rejects. By using this divine standard for selecting friends we may expect our friendships to be more successful and enduring.

Before a friendship can endure, it must first be made, or the seeds of friendship sown. It goes without saying that to win

a friend you first must *be* one. Is that not what Jehovah did in the case of Adam's children? God took the initiative and, by making provision for our deliverance from sin and death, offered his friendship. As the apostle John put it: "As for us, we love, because he first loved us." (1 John 4:19) So make friends by taking the initiative in offering proof of love and friendship. In this problem-plagued world there are endless opportunities for you to prove kind and helpful. A word of encouragement or a helping hand may be the tiny seed from which a great friendship will grow.

Sometimes your making the first move will be induced by your admiration for the sterling Christian qualities that you find in someone. These qualities will draw you close to that person, just as Jesus showed special love for the apostle John. (John 19:26) Not that Jesus did not love the other faithful apostles. His words and actions proved that he did, but undoubtedly John's ways and personality made Jesus very fond of him. It is the respect for the qualities of an individual that make you want to be his friend. If he finds similar qualities in you, the attraction will be mutual.

Jehovah was attracted by the fine qualities of faithful men in ancient times. Abraham was worthy to be called "Jehovah's friend." (Jas. 2:23) Then, too, in heaven Jehovah has many faithful angels, all of whom enjoy his favor, but not all are close to his throne. Remember this and it may help you to avoid injured feelings.

If it has been your experience to offer the gift of friendship to one who was not ready to accept it, there is no reason to feel hurt nor should you feel inferior. Of course, you cannot expect to be everyone's intimate friend. Even in a natural family you will find that certain ones are

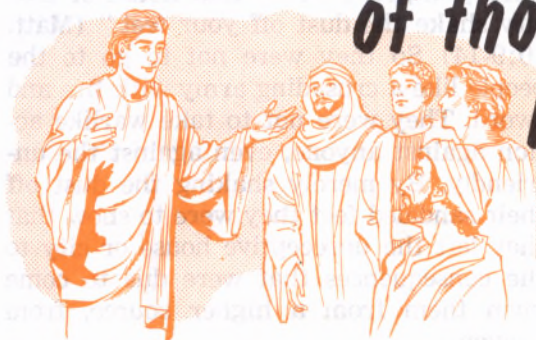
more attracted to each other. Likewise in the Christian family-like congregation, certain personalities will be closer to you than others. Though each one of our Christian brothers has a right to expect us to be friendly at all times, you have the right to choose the ones that will be especially close to you, even as Jesus had the right to feel particularly fond of John. Grant your brothers the same right. Offer your friendship graciously and courteously, but do not be insistent or resentful. Remember that friendship is a gift. Let those accept it who will.

To keep your friendships it helps to know what to expect from a true friend. The Bible says that "the wounds inflicted by a lover are faithful." (Prov. 27:6) A loyal friend is not a flatterer or a backslapper. Do not resent loving counsel from a true friend and force him to repeat the question that Paul asked the Galatians: "Have I become your enemy because I tell you the truth?"—Gal. 4:16.

Another way to keep your friendships is to water this plant of friendship that you have cultivated. When close friends move away, what can you do so as not to let the friendship wither? If the distance is so far as to preclude a telephone call or a personal visit once in a while, you may be able to send a small gift. And you can always send a postcard, or a note or a letter. A letter represents thought and effort and thus may well say more than the amount of words it contains, thereby keeping the friendship alive.

Above all, keep alive your friendship for Jehovah God. By letting your friendship with Jehovah govern your choice of friends you will find Christian companions loyally "sticking closer than a brother." (Prov. 18:24) Prove faithful in your friendship with God and Christ and you will enjoy Christian friendships that never end.

"DO NOT BECOME FEARFUL of those who kill the body"



"AND do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna."*

² There must have been some strong reason for the speaker to say those words. Was he addressing soldiers who were arrayed in battle equipment and who were ready to march out against the enemy armed with weapons capable of killing the human body? Some centuries previous, when the speaker's people were gathered together for battle action, a Levite priest who was appointed to this military duty would address the troops with words to inspire courage. He would follow the orders written down by the prophet Moses, who wrote them in the fifteenth century B.C.E.:

³ "In case you go out to the battle against your enemies and you actually see horses and war chariots, a people more numerous than you, you must not be afraid of them; for Jehovah your God is with you, who brought you up out of the land of Egypt. And it must occur that when you have drawn near to the battle, the priest must also approach and speak to the people. And he must say to them, 'Hear, O Israel, you are drawing near today to the battle against your enemies. Do not let your hearts be timid.

* Quoted from the book of Matthew, chapter ten, verse twenty-eight.

1-3. (a) What question is appropriate about the speaker of the words of Matthew 10:28? (b) What was a Levite priest ordered to do in behalf of Jewish soldiers gathered together for battle action?



Do not be afraid and run in panic or shudder because of them, for Jehovah your God is marching with you to fight for you against your enemies so as to save you.'"—Deut. 20:1-4.

⁴ Jesus Christ was not a Levite priest. When he said the words recorded in Matthew 10:28, he was not addressing Jewish soldiers who might get killed while trying to kill the enemy. No, Jesus Christ came along with a new teaching, for, when his own life was in danger, he said: "All those who take the sword will perish by the sword." (Matt. 26:52) The men whom Jesus Christ told not to fear those who kill the body were twelve peaceful men. They were his twelve special disciples, whom he named apostles, and were in no army. True, their bod-

4. Who spoke the words of Matthew 10:28, to whom, and on what occasion?

ies were in danger of being killed, but not by an enemy army in battle action. They were being sent on a peaceful mission, one that did not deserve their being killed. Nevertheless, a little earlier in his speech to these same twelve apostles Jesus Christ said:

⁵ "I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves. Be on your guard against men; for they will deliver you up to local courts, and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake, for a witness to them and the nations. . . . Further, brother will deliver up brother to death, and a father his child, and children will rise up against parents and will have them put to death. And you will be objects of hatred by all people on account of my name; but he that has endured to the end is the one that will be saved. When they persecute you in one city, flee to another." —Matt. 10:16-23.

⁶ Was the working equipment of the twelve apostles to be military? Were they to invade homes violently and plunder them? No; for Jesus Christ said to them: "Do not procure gold or silver or copper for your girdle purses, or a food pouch for the trip, or two undergarments, or sandals or a staff; for the worker deserves his food. Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave. When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you. Wherever anyone

does not take you in or listen to your words, on going out of that house or that city shake the dust off your feet." (Matt. 10:9-14) So they were not to go to the people like a crusading army with fire and sword. They were not to take warlike action against anyone, even against the unfriendly. By merely shaking the dust off their sandaled feet they were to show that they left the unreceptive house or city to the consequences that were due to come upon them from a higher source, from heaven.

⁷ Jesus gave a hint of such consequences when he added: "Truly I say to you, It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city."—Matt. 10:15.

WHY ENEMIES WANTED TO KILL THE BODY

⁸ When the apostles of Jesus Christ were acting in such a peaceable manner, why should they become the objects of hatred by all the people to the extent that men would even want to kill the bodies of the apostles? The reason for this must have been the message that Jesus Christ sent his apostles to preach. What that message was Matthew 10:5-8 informs us: "These twelve Jesus sent forth, giving them these orders: 'Do not go off into the road of the nations, and do not enter into a Samaritan city; but, instead, go continually to the lost sheep of the house of Israel. As you go, preach, saying, "The kingdom of the heavens has drawn near." Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free.' " Their message was to be that the kingdom of the heavens, the kingdom of God, had drawn near.

⁹ The "sheep of the house of Israel" had

5. In keeping with his words in Matthew 10:28, what had Jesus said a little earlier in his speech to his apostles?

6, 7. (a) How did Jesus' instructions to the apostles show that they were not to engage in violent invasion and plunder? (b) To what consequences were they to leave the unfriendly, and how did Jesus give a hint of this in Matthew 10:15?

8. What must have been the reason for their becoming objects of hatred by all the people so that men would want to kill them?

9. How was the nearness of the Kingdom to be demonstrated by the apostles, and on what basis, and so for what must the Kingdom message have been responsible?

been praying and looking for this kingdom. The fact that it had drawn near was to be proved by wonderful miracles performed by these Kingdom preachers, curing sick people, raising dead persons to life, making persons clean from their leprosy and delivering persons who were obsessed by demons. All this was to be done free of charge, no collection plate or bucket being passed around. Consequently, the message of God's kingdom must have been the thing that stirred up the hatred and opposition of people even to the point of using violence.

¹⁰ The apostles were not to be afraid to preach what Jesus told them to preach, even though they could be certain that men would oppose their message. They were to give the message the widest publicity possible. Jesus said to them: "Therefore do not fear them; for there is nothing covered over that will not become uncovered, and secret that will not become known. What I tell you in the darkness, say in the light; and what you hear whispered, preach from the housetops. And do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:26-28) So it was going to require fearlessness of men for the apostles to keep on preaching the message of God's kingdom.

¹¹ The apostles then showed the necessary fearlessness. Luke 9:6 says: "Then starting out they went through the territory from village to village, declaring the good news and performing cures everywhere." There is no record that on this particular preaching campaign anybody tried to kill them. Luke 9:10 reports: "And when the apostles returned they recounted

to him what things they had done. With that he took them along and withdrew to privacy into a city called Bethsaida." Thus they all got back safely.

¹² However, less than two years later, or in 33 C.E., the preaching of God's kingdom did cost Jesus Christ his own human life. The men who had his body killed were the religious leaders of the city of Jerusalem, the capital city of Israel. When they turned Jesus over to the Roman governor in Jerusalem, they accused Jesus as a teacher, saying: "He stirs up the people by teaching throughout all Judea, even starting out from Galilee to here." They put pressure upon the Roman governor to nail Jesus' body to a stake outside Jerusalem to die. But the Roman governor had an inscription posted above Jesus' head, which read: "This is the king of the Jews." (Luke 23:1-6, 38) The Roman governor did not know that the God of the heavens had anointed Jesus Christ to be king over all mankind, not merely over Jews.

¹³ If Jesus suffered that way for preaching God's kingdom, what were his disciples to expect? Just before he told them not to fear those who kill the body, he said to them: "A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple to become as his teacher, and the slave as his master. If people have called the householder Beelzebub [a name for Satan the Devil], how much more will they call those of his household so?" (Matt. 10:24, 25) Thus he gave his apostles to understand that they must expect to receive the same kind of treatment that he himself received for preaching God's kingdom. Such treatment they did receive, not only from their own nation, the Jews, but also from the non-Jews or Gentiles. The

10. What were the apostles to give the message, and what was it going to require of them to keep on doing so?

11. How did the apostles show the necessary fearlessness, and with what result?

12. Over a year later, how much did the preaching of the Kingdom cost Jesus, at whose hands, and on what charge?

13. What kind of treatment did Jesus indicate that his disciples would receive, and did his apostles get such kind of treatment, according to the Bible record?

apostle James, the brother of the apostle John, was put to death by the executorial sword of King Herod Agrippa I of Jerusalem. The king also planned to kill the apostle Peter in the same way, but his plans were foiled by God's angel.—Acts 12:1-11.

¹⁴ Not only the apostles were thus persecuted, but also the rest of the disciples of Jesus Christ, and particularly the congregation in Jerusalem. Most notable among these martyrs was the disciple Stephen, who was stoned to death by the Jews. One of those who assumed responsibility for Stephen's death was Saul of Tarsus, a Jewish Pharisee. Years afterward, when appearing before King Herod Agrippa II, he said with reference to his persecution:

¹⁵ "I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Nazarene; which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote against them. And by punishing them many times in all the synagogues I tried to force them to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities." —Acts 26:1-11.

¹⁶ This Jewish Pharisee was himself miraculously converted to become a member of the congregation of Jesus Christ. He became the one known as the apostle Paul. (Acts 9:1-25) Then he himself began to suffer persecution for preaching God's kingdom, in Asiatic and European cities. He did a lot of this preaching from house to house; just as he said on one occasion to citizens of the city of Ephesus, Asia Minor:

"I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house. But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. . . . And now, look! I know that all of you among whom I went preaching the kingdom will see my face no more."—Acts 20:17-25.

¹⁷ Not long afterward the apostle Paul was imprisoned; but imprisonment did not make him fearful of preaching God's kingdom. During his first imprisonment in Rome "he would kindly receive all those who came in to him, preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance." (Acts 28:30, 31) The apostle Paul's last letter was written evidently during his second imprisonment in Rome, when he was about to be executed by killers of the body.—2 Tim. 4:16-18.

¹⁸ Those faithful followers of Jesus Christ of nineteen hundred years ago did not mix in worldly politics. Unquestionably they preached God's kingdom as the one and only hope of mankind. In the face of violent death they were helped to keep fearless by remembering Jesus' words. His words have not ceased to be of value today. He meant for them to be remembered by Kingdom preachers of today, for he foresaw our day as the time for the setting up of God's kingdom in the heavens with power. Jesus Christ was the greatest of all God's prophets on earth, for no other prophet made such accurate prophecies of our own remarkable day as Jesus Christ did. Among other things, he foresaw and

14, 15. (a) What congregation was particularly persecuted in this way, and what member of it proved to be a notable martyr? (b) What did a Jew who assumed responsibility for that one's death later say about his persecution of Christians?

16. For doing what work did this converted Jewish Pharisee himself suffer persecution, and in what manner did he do much of this work?

17. When in prison what did Paul do about preaching the Kingdom, and from where was his last letter written?

18, 19. (a) What unquestionably helped those early disciples to be fearless in the face of violent death, and who else were meant to be helped in the same way? (b) By foreseeing and foretelling what for our day did Jesus see the need for such help now?

foretold for our day the greatest campaign ever to be accomplished by his faithful followers, that of preaching God's established kingdom.

¹⁹ Foretelling it in his prophecy concerning the conclusion of this worldly system of things, Jesus said: "You will be objects of hatred by all the nations on account of my name. . . . But he that has endured to the end is the one that will be saved. And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:9-14) Has not this prophecy come true? Yes.

²⁰ Today there is a message of God's kingdom that is being preached among all the nations, just as the apostle Paul himself preached it, "publicly and from house to house." According to historical records, the message began to be preached in 1919, the year immediately following the end of World War I. The message was not preached by the churches of Christendom, for the nations of Christendom were the main fighters in that world war for earth's domination and were still interested in dominating the earth. The message was not one advocating the League of Nations, which was then proposed and which many religious clergymen of the United States of America in the year 1919 called "the political expression of the Kingdom of God on earth." That League of Nations has been succeeded by today's United Nations organization, but this new arrangement for international peace and security has not proved to be "the political expression of the Kingdom of God on earth" anymore than the now dead League of Nations.

²¹ The message that has gone forth from God since 1919 has exposed both the League of Nations and the United Nations

as being simply man-made substitutes for God's kingdom, hence as frauds!

²² The true Kingdom message, the one foretold by Jesus Christ in Matthew 24:14, is different. It has notified all the nations that God's kingdom for the government of the whole earth was set up in the heavens at the close of the "times of the Gentiles" in the year 1914 C.E. (Luke 21:24, 4V) In 1914 the end was reached of the 2,520 years that Jehovah God had allowed for the Gentile (non-Jewish) nations to trample on His right to rule the earth by means of a kingdom in the hands of the Messianic Descendant of King David of Jerusalem. The 2,520 years of the nonexistence of a Davidic kingdom on the earth began in the year 607 B.C.E., when the Babylonians destroyed the earthly Jerusalem and overturned the royal throne of King David's line, never to be set up again on earth at Jerusalem. Therefore, in the year 1914 C.E. came the time for God's kingdom to be reestablished, not on earth, but in the heavens, in the hands of the promised Descendant of King David, namely, Jesus Christ.—Ezek. 21:24-27.

²³ Jesus Christ himself had foretold the visible proofs as evidence to us today by which to know that the Davidic kingdom of God had been set up in the invisible heavens. These have come to view since 1914, in which year World War I broke out and ushered in an era of earth-wide violence that continues to this day and gets worse. God's kingdom message since then has warned all nations and governments of earth that for them to continue ignoring God's established kingdom and refusing to turn over their national sovereignties to it would result in their total destruction in

20, 21. (a) When did that message begin to be preached, but what organizations were not the ones to preach it? (b) What did that message not advocate, but, rather, what exposure has it made?

22. How was the message foretold by Jesus different from that advocating man-made substitutes, and how was the year 1914 C.E. emphasized?

23. (a) What can be said about the visible proofs of the Kingdom's establishment that Jesus foretold, and what warning has the message given to the nations? (b) What has been the effect of this respecting the Kingdom preachers?

the "war of the great day of God the Almighty," at a place called in Hebrew Har-Magedon (or Armageddon). (Matt. 24:7-14) Not strange, then, that the preachers of this particular Kingdom message have become what Jesus Christ foretold in Matthew 24:9, "objects of hatred by all the nations." Modern history has recorded much persecution of these Kingdom preachers internationally.

"FEAR THEM NOT"

²⁴ If the Kingdom preachers had yielded to the fear of men who can kill the body, "this good news of the kingdom" would not have continued to be preached under heavy persecution. Thirty-one years ago, or in the year 1933, this magazine *The Watchtower* published in its issue of November 1, the leading article entitled "Fear Them Not." This took up a special discussion of Matthew 10:26-28, just like this present magazine article that you are reading. It was written for those who were coming into special danger at that time, namely, for "the remnant," "the temple class," which is evidenced by the fact that the remnant is repeatedly mentioned in the article, from the second paragraph clear through to its forty-second and last paragraph. (Rev. 12:17) No mention is made therein of the "other sheep," whom the Fine Shepherd Jesus Christ gathers to his fold in hope of eternal life on earth amid Paradise conditions. (John 10:16) That article on fearlessness was well timed for the "remnant" yet on earth, that is, the faithful followers who will be made associate kings with Jesus Christ in his heavenly kingdom.—Rom. 8:16, 17.

²⁵ The year 1933 was a critical year. True, the pope of Vatican City, Rome, had

declared the year to be a Holy Year in commemoration of the killing of the body of Jesus Christ exactly nineteen centuries previous. So the Roman Catholic Hierarchy expressed the hope that 'a tide of religion would arise and sweep the nations into peace and prosperity.' However, in Germany, Adolf Hitler, the Nazi leader, became Chancellor and was voted into dictatorship by the German Reichstag on March 23. In Italy, Benito Mussolini had already become dictator, fastening upon that nation a Fascist rule, and he had entered into a concordat with the pope of Rome by which the pope became the sovereign of Vatican City.

²⁶ Japan was then in the tight grip of war lords who had imperialistic ambitions, and it was working toward becoming an Axis partner with Nazi Germany and Fascist Italy. On March 27 the emperor of Japan declared Japan's withdrawal from the League of Nations because of taking offense at it. So the world situation was shaping itself, not for international "peace and prosperity," but for the outbreak of World War II and the deathblow to the League of Nations. Along with all such political developments, Catholic Action was, even in "democratic" lands, cooperating with the Roman Catholic dictators of Europe.

²⁷ The *Watchtower* article "Fear Them Not" strengthened the faith and courage of the Kingdom preachers, particularly Jehovah's witnesses in Nazi Germany and in lands that came under the sway of the Third German Reich (Empire). They were the first ones against whom the Nazi dictatorship proceeded. They were thrown into prisons and the horrible concentration camps for refusing to renounce God's kingdom and to worship the Nazi State. Still, throughout all the earth, not excluding

24. Why has the good news of the Kingdom continued to be preached despite persecution, and what special message was published in 1933, and for whom particularly?

25, 26. (a) What action did the Roman Catholic Hierarchy take toward the year of that publication? (b) Why, nevertheless, was that year a critical one?

27. Whose faith and courage were strengthened by that article "Fear Them Not," and what was their experience afterward?

"democratic lands," Jehovah's witnesses began feeling increased persecution and opposition because of fearlessly continuing to preach God's kingdom.

²⁸ By the end of World War II in 1945 and the overthrow of the Nazi and Fascist dictatorships and the imperialistic war lords of Japan, the preachers of God's kingdom who had met death at the hands of "those who kill the body" ran into the thousands. In Nazi Germany, out of ten thousand witnesses of Jehovah who had been put in prisons and concentration camps only eight thousand came out alive. They had not yielded to the fear of mere men.

²⁹ Today, thirty-one years after the much-needed message "Fear Them Not" was published in the columns of the *Watchtower* magazine, we face a worse situation. The operation of the United Nations has failed to put on an unshakable foundation the desired peace and security of the world. Dread of a third world war with hydrogen bombs and other fiendish means haunts all the nations. The Nazi, Fascist dictatorships are gone, but other dictatorships, including those of political Communism, flourish; and the contagious fever of selfish nationalism spreads like a plague. The

28. By the end of World War II in 1945 how many Kingdom preachers had met death, and to what had they not yielded?

29. Today what situation do the Kingdom preachers face, so that they need to be reminded of Matthew 10:28?

worship of national sovereignties and of the political State expands and takes on new expressions. The march of the nations to Armageddon in opposition to the sovereignty of God's heavenly kingdom is speeded up to double-quick time. As never before, the upholders and preachers of God's kingdom need to be reminded of Jesus' words to his apostles in Matthew 10:28.

³⁰ Our day, with its attempts to force all mankind into worshiping the symbolic "wild beast" of world politics and into worshiping its image, the United Nations organization, is the time for the words of Revelation 13:10 to apply: "Here is where it means the endurance and faith of the holy ones." Also, the words of Revelation 14:12: "Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus." Moreover, today not only the "remnant" of these "holy ones" are concerned. They have been joined by an increasing "great crowd" of "other sheep," who have volunteered to share in the Kingdom preaching. For this great crowd of "other sheep" the shaping up of things on the international scene calls for faith and endurance to hold fast to Christian integrity. The "other sheep" cannot do so and at the same time fear men who kill.

30. So what texts of Revelation that call for faith and endurance apply today, and who else besides those referred to in these texts are concerned?

Why

NOT TO FEAR THOSE WHO KILL THE BODY

WHO are those persons whom Jesus Christ tells his followers not to fear, in Matthew 10:28? They are all mortal men, just the same as we ourselves are. Politically or militarily or materially or re-

ligiously they may be strong, and may be worshiped as gods by the people under

1, 2. (a) Who are those whom Jesus tells his followers not to fear, and in what condition are they? (b) With what words did God by his prophet Isaiah call attention to this when encouraging his people?

their control or command, but all the same they are mere men in a dying condition. They are unable to escape from the death that spread from the first human sinner Adam to all his offspring, including all of us on earth today. The one living and true God called attention to this very fact when he foretold that his ancient people would be liberated from the Babylonian World Power that was hemming them in and blocking their way of escape. To them Jehovah God said:

² "I—I myself am the One that is comforting you people. Who are you that you should be afraid of a mortal man that will die, and of a son of mankind that will be rendered as mere green grass? And that you should forget Jehovah your Maker, the One stretching out the heavens and laying the foundation of the earth, so that you were in dread constantly the whole day long on account of the rage of the one hemming you in, as though he was all set to bring you to ruin? And where is the rage of the one hemming you in?"

³ Those words of Isaiah 51:12, 13 could well be said to the nation of Jacob after the Babylonian World Power fell in the year 539 B.C.E. and after the conqueror, Cyrus the Great, issued his decree in 537 B.C.E. for the once-hemmed-in Jewish captives to return from Babylon to their beloved homeland in Palestine. But what about the modern-day witnesses of Jehovah? They themselves had a deliverance from Babylon the Great in the year 1919 C.E. So in principle the words of Isaiah 51:12, 13 can be directed to them in relation to all the political dictators who have arisen since that year and who have tried to stop the earth-wide Kingdom preaching that Jehovah's witnesses have undertaken in obedience to Jesus' words in Matthew 24:14. Where are those dictators who have

been responsible for killing the bodies of many thousands of Jehovah's witnesses?

⁴ Where is Benito Mussolini, Fascist dictator from 1922 to 1943? He was executed and his corpse was abused by Italians in 1945. Where is Adolf Hitler, Nazi dictator from 1933 to 1945? He shot himself rather than be captured alive. Where is *il Tedesco* (*The German*), Pope Pius XII, the Concordat partner of the Catholic dictators Mussolini and Hitler and the vigorous pusher of Catholic Action? His coffin rests in a burial vault in Vatican City since October of 1958. Where is Joseph Stalin, Russian Communist dictator for twenty-nine years, under whom Jehovah's witnesses languished in prisons and labor camps in European Russia and Asiatic Siberia? A brain hemorrhage killed him March 5, 1953. Where is Generalissimo Rafael Leonidas Trujillo, dictator of the Dominican Republic since 1930? He was assassinated by officers of his own army on May 30, 1961, ending a notorious era for the Republic.

⁵ Each of these oppressors of humankind proved to be just what Jehovah God said, "a mortal man that will die," being "rendered as mere green grass" by the sickle of death. Why, then, should Jehovah's witnesses as preachers of God's heavenly kingdom be afraid of the dictatorial oppressors that yet remain?

PREACHING THOUGH THEY ARE YET IN SUBJECTION

⁶ The Kingdom preachers of today make no effort to hasten the death of totalitarian rulers in political power. They do not lift a hand against these, but they conscientiously carry out the apostolic command in

3. (a) At what time could those words be fittingly said to the nation of Jacob? (b) To whom could those same words be fittingly said today, and why?

4, 5. (a) Where are those dictators and oppressors of modern days who had to do with Jehovah's witnesses? (b) What did such oppressors prove to be, and what should be our attitude toward remaining ones?
6. How do Jehovah's witnesses fulfill Romans 13:1 toward political totalitarian rulers, and when do they take the stand of the apostles set forth in Acts 5:29?

Romans 13:1: "Let every soul be in subjection to the superior authorities." When these totalitarian rulers try to destroy the adherence of Jehovah's witnesses to God's kingdom and stop their preaching of that kingdom, they follow the example of the apostles of Jesus Christ in saying: "We must obey God as ruler rather than men." (Acts 5:29) Yet this all-transcending obedience to God does not authorize Jehovah's witnesses to take action politically or bodily against persecutors and oppressors.

⁷ When under persecution by political authorities, Jehovah's witnesses take the attitude of David of Bethlehem. He was wrongly outlawed and persecuted by the jealous King Saul of the nation of Jacob or Israel; yet never did the hounded David lift a hand to harm King Saul or to fight against the people over whom King Saul reigned. David always kept in mind that King Saul was "the anointed of Jehovah," and that it was therefore Jehovah's responsibility to remove King Saul from governmental office if He chose. Accordingly, on an occasion where he had the life of King Saul in his hand and his nephew Abishai asked permission to kill King Saul, David said: "As Jehovah is living, Jehovah himself will deal him a blow; or his day will come and he will have to die, or down into battle he will go, and he will certainly be swept away."—1 Sam. 26:10.

⁸ Not long afterward King Saul did go down into battle, against the Philistines. Mortally wounded by a Philistine arrow, King Saul fell on his own sword to hasten his death before the enemy got his body. Thus David, who was a Hebrew witness of Jehovah, had no hand in the death of his persecutor for the sake of clearing the way for his own self to become Israel's king.

⁹ Hence David could give to his God Jehovah the credit for the deliverance of him from his persecutor King Saul. In the superscription of Psalm 18, written by David, we read these words: "Of Jehovah's servant, of David, who spoke to Jehovah the words of this song in the day that Jehovah had delivered him out of the palm of all his enemies and out of the hand of Saul. And he proceeded to say." Say what? "I shall have affection for you, O Jehovah my strength. Jehovah is my crag and my stronghold and the Provider of escape for me. My God is my rock. I shall take refuge in him, my shield and my horn of salvation, my secure height." (Ps. 18:1, 2; 2 Sam. 22:1-3) Like David, Jehovah's Christian witnesses of today wait on him for deliverance from their enemies and persecutors.

¹⁰ As in David's case, this may require years of waiting. In East Germany Jehovah's witnesses first had to wait for the end of Hitler's Nazi rule; and now they have to wait for the end of the new totalitarian rule that took Nazism's place, the Communist rule that depends on Soviet Russia now under Brezhnev. How much longer they will have to wait for relief we do not know, but they are determined to wait till Jehovah brings it.

¹¹ A dictator may die from natural causes or otherwise, and yet a totalitarian form of rule go on after his death, as in Soviet Russia. Or, even if there is a change in political style of government, yet it might continue to outlaw Jehovah's witnesses and prohibit them from preaching God's kingdom and from helping others to 'get out of Babylon the Great' and to 'come to the water of life.' (Rev. 18:2-4; 22:17) The

7. What attitude of the persecuted David toward King Saul do the persecuted witnesses of Jehovah take toward political authorities?

8. How did it work out that David had no selfish hand in the death of the persecutor King Saul?

9. To whom did David give the credit for deliverance from the persecutor, and with what words?

10. How long a time may such waiting require, as illustrated in the case of Jehovah's witnesses in what is East Germany now?

11. (a) How long may Jehovah's witnesses be yet obliged to suffer unjust punishment? (b) When is such persecution certain to end?

dictators or oppressive form of government may not pass away in the remaining months or years of this "time of the end," and witnesses of Jehovah in various lands may be obliged to worship and preach underground at great risk and peril of unjust punishment, down to the very close of this period. But one thing we do know. Dictators, totalitarian governments and all other forms of human political government will be certain to end inside this generation, at the battle of Armageddon, "the war of the great day of God the Almighty."

¹² The end of them all will be a violent one, at the hand of the Almighty God himself by means of his heavenly executorial armies, his holy angels under command of the Lord Jesus Christ. Then the folly of rulers in not permitting the free preaching of God's kingdom and taking no heed to it will be demonstrated. The wisdom of the Kingdom preachers will also be demonstrated, for they will survive and be liberated forever.—Rev. 19:11-21; 16:14, 15.

UNABLE TO "KILL THE SOUL"

¹³ Why did Jesus Christ tell his followers not to fear those who kill the body? The reason given was not primarily that the body killers are themselves mortal. The reason that Jesus mentioned was that such body killers "cannot kill the soul." (Matt. 10:28) These words of Jesus the Roman Catholic priesthood and Protestant clergy of Christendom have used to argue that the human soul is unkillable and that it is, as the ancient Babylonians and the pagan Greeks claimed, an "immortal soul." The Holy Bible, in both its Hebrew Scriptures and its Greek Scriptures, teaches that the human soul is mortal, not immortal, destructible, not indestructible. Eighty-eight or more Bible texts can be quoted to

show that the human soul dies; no texts show that it is immortal.

¹⁴ For example, Ezekiel 18:4, 20 says: "The soul that is sinning—it itself will die." Jesus himself said: "My soul is deeply grieved, even to death." (Matt. 26:38) Revelation 16:3 says: "Every living soul died, yes, the things in the sea." The human soul is the human person himself, made up of the fleshly body and the active force of life maintained by breathing. (Gen. 2:7) So when the human body is killed, the soul dies; the intelligent person dies.

¹⁵ What, then, did Jesus Christ mean when he said: "Do not become fearful of those who kill the body but cannot kill the soul"? He meant that such opposers and suppressors of the preaching of God's kingdom cannot keep the faithful Kingdom preachers from having a resurrection of their souls from Ha'des, the common grave of dead mankind.

¹⁶ For example, Jesus Christ was the greatest preacher of God's kingdom. Jehovah God his heavenly Father let the enemies kill the body of Jesus. After Jesus was buried in a memorial tomb and thus went to Ha'des, the enemies tried to prevent his having a resurrection from the dead. So the Jewish chief priests and the Pharisees had the Roman governor authorize them to seal the stone door of the tomb officially shut and to post a soldier guard there to prevent any theft of Jesus' corpse. But the third day Almighty God resurrected his faithful Son Jesus Christ from the dead. (Matt. 27:57 to 28:7) In this way the words of Psalm 16:10 were fulfilled toward Jesus: "You will not leave my soul in Sheol. You will not allow your loyal one to see the pit."

12. Whose folly will then be demonstrated, and whose wisdom?

13. What was the reason that Jesus gave for the Kingdom preachers not to fear killers of the body?

14. What Bible texts proving death of the human soul may be quoted, and how is it possible for the human soul to die?

15. In what way could men who kill the body not kill the soul?

16. How was their inability to kill the soul illustrated in Jesus' case, in fulfillment of what prophecy?

¹⁷ On the fiftieth day after Jesus' resurrection from the dead the apostle Peter was inspired by God's outpoured spirit and he applied Psalm 16:10 to Jesus, saying: "David says respecting him, ' . . . you will not leave my soul in Ha'des, neither will you allow your loyal one to see corruption. . . . ' . . . he saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Ha'des nor did his flesh see corruption. This Jesus God resurrected, of which fact we are all witnesses." (Acts 2:25-32) Thus Jesus' earthly enemies were able by God's permission to kill his body, but they could not kill his soul; they could not kill his right and title to a future life by a resurrection from the dead. When his enemies killed the body of Jesus, the prophecy of Isaiah 53:12 was fulfilled: "He poured out his soul to the very death, and it was with the transgressors that he was counted in." But on the third day God Almighty raised Jesus Christ to life again as a soul by resurrecting him from the dead, thus not leaving his soul in Ha'des or Sheol.

¹⁸ Jesus' words to his apostles for them not to fear the body killers who "cannot kill the soul" were therefore a strong appeal to his apostles to believe in the resurrection. Back there, what quality was required for followers of Jesus Christ to persist in preaching God's kingdom even though the enemies of the Kingdom message killed them for it? What quality does it require for his followers today? Back there it required and today it requires great faith, yes, strong hope in the resurrection of the dead by the power of Almighty God. The apostles to whom Jesus said the words of Matthew 10:28 had a

strong basis for believing in God's power and his purpose to raise the human dead.

¹⁹ From the Bible the apostles knew that, centuries before Jesus Christ, Jehovah's prophets Elijah and Elisha had raised dead persons to life. They were also eyewitnesses of the fact that Jesus raised to life the daughter of the Jewish ruler named Jairus. (1 Ki. 17:17-24; 2 Ki. 4:32-37; Matt. 9:18-26; Luke 8:40-56) And in the same speech, before he told them not to fear those who can kill only the body, Jesus said to the twelve apostles: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons."—Matt. 10:7, 8.

²⁰ Whether any of the apostles raised a dead person to life on that first preaching campaign of theirs the Bible does not say; but later on the apostle Peter did raise the dead disciple Tabitha or Dorcas to life. (Acts 9:36-41) So, when Jesus told the apostles not to silence the Kingdom message because of fearing murderous men, they well understood that they were not to be afraid of losing their human lives in God's active service, because there would be a resurrection from the dead, at which time they would get their reward. What an encouragement this is for Kingdom preachers to be faithful even at the cost of their human life!

WHOM TO FEAR

²¹ The dedicated and baptized followers of Jesus Christ are now commissioned and sent forth to preach "this good news of the kingdom." Like the twelve apostles, they are under command not to fear men with the power to kill; otherwise, they would not carry out their commission to preach

17. (a) To whom did the apostle Peter apply Psalm 16:10, when and how? (b) Why can it be said that God did not leave Jesus' soul to Ha'des or Sheol?

18. (a) Jesus' words of Matthew 10:28 were a strong appeal to his apostles to believe in what? (b) What quality has been and is required of Christ's followers to persist in Kingdom preaching?

19. What strong basis did Christ's apostles have for believing in God's power to raise the dead?

20. Why were the apostles not to be afraid of losing their lives in God's active service, this fact also encouraging all Kingdom preachers to do what?

21. What good news are Christ's followers now commissioned to preach, and why without fear of body killers?

God's kingdom as the only hope of mankind.

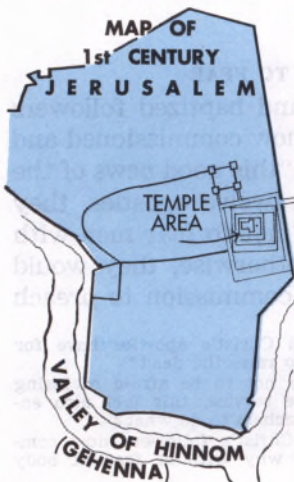
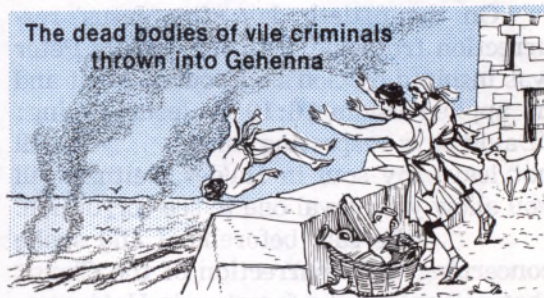
²² But, as an *encouragement* to their doing the preaching work regardless of murderous men, the followers of Jesus Christ are to fear someone else. Jesus identified this one by what this one was able to do, when he said: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:28) On another occasion, in a similar statement, Jesus said to his disciples: "I say to you, my friends, Do not fear those who kill the body and after this are not able to do anything more. But I will indicate to you whom to fear: Fear him who after killing has authority to throw into Gehenna. Yes, I tell you, fear this One." (Luke 12:4, 5) This one is not Satan the Devil, even though the Devil is the "one having the means to cause death" at present. (Heb. 2:14) No, but the One to fear is Almighty God, Jehovah.

²³ The Roman Catholic priests and the Protestant clergy of Christendom say that we humans have an immortal soul that is indestructible. If that were so, then God could not kill the soul any more than men who kill the body can do so. Then, too,

why should we fear God any more than we should fear mortal men? Why should we do so if God cannot blot us out of exist-

22. But what fear is to be an encouragement to them to do the preaching work?

23. If, as Christendom's clergy claim, the human soul is indestructible, what logical questions should we then ask?



tence if we prove unfaithful in carrying out our preaching commission from God?

²⁴ However, Jesus Christ said that God does have the power to destroy both body and soul in Gehenna. In Jesus' day there was a literal Gehenna outside the western and southern walls of Jerusalem. The word Gehenna is Greek and means "Valley of Hinnom." This Hinnom Valley was converted into a public incinerator for burning the refuse of Jerusalem, including at times the dead bodies of vile criminals. No living things were tormented with fire in that Hinnom Valley or Gehenna. Things were destroyed in it by the most powerful means known, fire. So Jesus used Hinnom Valley or Gehenna as a symbol of complete destruction, a destroying of someone out of all existence. Does that idea make you shudder?

²⁵ Accordingly, Gehenna is not a name for a place of everlasting torment of conscious human souls by means of fire and brimstone and under the supervision of devils. The human soul is not immortal and for that reason could not be tormented everlastingly. Gehenna is the state of being destroyed absolutely forever.

²⁶ How, then, does God destroy the human soul in Gehenna? He does so by not granting the mortal human soul a resurrection from the dead under God's kingdom. When the body dies, the soul or the

24. What literal Gehenna was there in Jesus' day, and of what did he use it as a symbol?

25. For what kind of place was Gehenna not used as a symbol, and why not?

26. How does God destroy the human soul in Gehenna?

conscious intelligent person also dies. The body decays and disappears, returning to the dust of the ground. (Gen. 3:19) As for the soul, Jehovah God does not apply to the unworthy dead soul the benefits of the ransom sacrifice that Jesus Christ offered to God nineteen centuries ago. Hence God leaves that undeserving dead soul out of existence, never resurrecting it from the dead.

²⁷ Mortal man cannot wipe a person out of all future existence by just killing the body of such person. Men cannot prevent a resurrection of any dead persons to whom Jehovah God will apply the life-saving benefits of the perfect human sacrifice of his Son Jesus Christ. The ungodly political Communists and other atheists cannot prevent the carrying out of the Bible prophecy: "There is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) The materialistic Communists of Soviet Russia and of its satellite countries cannot prevent God from resurrecting the faithful witnesses of Jehovah whom they have killed because these refused to give up the Bible truth and the preaching of God's kingdom as the only government of salvation.

²⁸ However, Almighty God can judicially issue a decree against the resurrection of anyone upon whom he executes his adverse judgment. Consequently, let men who try to kill the bodies of witnesses of Jehovah for refusing to stop their preaching of God's kingdom beware! If the "war of the great day of God the Almighty" comes upon these persecutors suddenly and God the Almighty executes his final judgment against them, it means the destruction of the souls of these persecutors in Gehenna and not merely the destruction of their human bodies.—Rev. 16:14, 16; 19:15-21.

27. What can men not wipe out by just killing the body, and whose resurrection can they not prevent?

28. Why should those who kill the body of Kingdom preachers now beware?

²⁹ Let the Christian witnesses of Jehovah who preach his kingdom also beware. Why? Because Almighty God can also make a judicial decree against the resurrection of any dedicated, baptized Christian if this one fails to carry out his dedication to God fully and if he yields to the fear of murderous men and quits the preaching of God's kingdom that is prophetically commanded in Matthew 24:14. Thus Jehovah God is able to destroy both soul and body in Gehenna, in everlasting destruction. Is that not a reason for dedicated, baptized Christians to fear God rather than men and therefore to continue obeying God's orders to preach this good news of His kingdom? Is it not a compelling reason for them, in fear of God, to obey God as ruler rather than mortal man?

³⁰ If obedience to God as ruler leads to death at men's hands, God's promise stands fast of a resurrection from the dead for the faithful one. Why, then, fear men? Why not rather fear God and prove faithful and hold onto the resurrection hope? God can do worse than the worst that men can do to us. The worst that men can do is to cause us to go to Ha'des by unjustly killing our bodies. The worst that men can do to us can be undone by God in resurrecting us from the dead to life in his everlasting new order of righteousness. Ah! But God can destroy the wicked completely in Gehenna as unworthy of his mercy through Christ; and nobody can undo that. Let us be wise, then, and avoid deserving that.

³¹ Nineteen centuries ago the resurrected Jesus Christ in heaven assured his follow-

29. (a) Why should Jehovah's Christian witnesses as Kingdom preachers also beware? (b) Whom, therefore, should they fear, and what should they do?

30. (a) Why should the worst that man can do to us not frighten us off from faithfulness to God? (b) What about the worst that God can do to us?

31. How would it be that the resurrected Jesus Christ would reward followers who were faithful to death with the "crown of life"?

ers that they would have a resurrection if they proved themselves faithful despite suffering an undeserved death at men's hands. He said: "Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days [all days]. Prove yourself faithful even to death, and I will give you the crown of life. . . . He that conquers will by no means be harmed by the second death." (Rev. 2:10, 11) The enemies would inflict death, but the resurrected Jesus, who is in possession of the "keys of death and of Ha'des," would reward his faithful followers with the prize of life. How? By resurrecting them from death in Ha'des. Thus the Christian souls would not be destroyed in Gehenna, that is to say, in the "second death."—Rev. 1:17, 18; 21:8.

³² The apostle Paul was also a magnificent example of faith in the resurrection. For that reason he never became fearful of men who kill the body. He never tried to please men, but slaved for Christ. He feared God rather than men, and kept preaching. (Gal. 1:10) For this he was thrown into prison by the Devil repeatedly.

³³ Writing from prison shortly before he was executed by those who kill the body, Paul urged Timothy to persist in preaching God's Word and he called attention to the final reward in connection with his own faithful example, saying: "I solemnly charge you before God and Christ Jesus, who is destined to judge the living and the dead, and by his manifestation and his kingdom, preach the word, be at it urgently in favorable season, in troublesome season, . . . fully accomplish your ministry. I have fought the fine fight, I have run the course to the finish, I have observed

the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation."—2 Tim. 4:1, 2, 5, 7, 8.

³⁴ The prize for his having done what was righteous he would receive through resurrection from the dead after the manifestation of the Lord Jesus Christ, "the righteous judge," in his kingdom.

³⁵ Now, since the year 1914 C.E., a preaching work has been assigned to us as Jehovah's dedicated, baptized Christian witnesses. (Matt. 24:14; 25:31-34) We alone have been graciously given this most distinguished work of preaching God's established kingdom, to preach it in all lands. No other religious organization on earth is doing this preaching work. The "talents" and "minas" of Kingdom service have been taken away from the fearful, the slothful and the unfaithful ones. (Matt. 25:24-30; Luke 19:20-26) By the revelation of God's Word the Kingdom message has been given to us. The spiritual things that have been kept covered to others have been uncovered to us. The things kept secret in God's Word have become known to us. What, then, shall we do?

³⁶ This! The things that the reigning King Jesus Christ has said to us "in the darkness" so that worldly men could not observe firsthand—these things we must not keep to ourselves but must "say in the light." The things that our reigning King has, by means of the Holy Scriptures, "whispered" to us as his faithful confidential disciples, we must make most widely

32, 33. (a) Why did Paul not fear body killers, with what effect on his preaching? (b) What did the imprisoned Paul urge Timothy to do, referring to what personal example in this regard?

34. How would Paul receive this "crown of righteousness"?

35. Since 1914 C.E. what work has been given to Jehovah's witnesses alone, and this because of having what things uncovered and made known to them?

36. What, then, shall we do, according to Matthew 10:26, 27?

heard; these things we must, as it were, "preach from the housetops."

³⁷ But what if men call us by evil names and misrepresent our work? "Do not fear them," is our King's command. What if they oppose our message and threaten to punish us with death? Do not become fearful of them, but, rather, fear Almighty

37. What shall we do if men misrepresent us and threaten us with death, and why?

God who can punish the wicked ones in Gehenna and can raise the faithful God-fearing ones to life in the realm of his glorious kingdom. (Matt. 10:26-28) Yes, fear Him and imitate his greatest Preacher, Jesus Christ, and keep preaching to the full demonstration of your faithfulness to God for his unfading glory. His kingdom with resurrection power will gain the everlasting victory.

WHY THE *CHANGES* IN WORLD GOVERNMENTS SINCE 1914?



TODAY is a time when the most firmly established institutions are falling or changing their principles and structures radically to avoid complete fall. Witness the decay of the colonial system of government and the unrest and instability created by rising tides of socialism and communism. Keen observers of history and world conditions note that the turning point in the affairs of men, especially as to government, was marked by the year 1914. Expressions* such as "the turning point in our time," "a dividing line in history," "from the 'golden age' into a volcanic epoch," "The last completely normal year in history was 1913," "Ever since 1914 the world has been reeling drunkenly toward

disaster," are all quotations from such men concerning the year 1914.

There would be little comfort in these words were it not for the fact that Jehovah, the God of all comfort, has given us a complete answer to the questions that arise as to the cause of these changes, whether there is a purpose behind them or not, and the outcome. It is not for mere history that he preserved the record of the kingdom of Judah with its sad ending. It is so that we may get a correct answer to these very questions and have a sure, reliable guide in a time when nothing else is certain.

God was dealing with Judah to represent things that would take place on a far grander scale. He established the throne of David in Jerusalem and it was called "Je-

* For sources see *The Watchtower*, December 1, 1954, p. 711.

hovah's throne." But it was merely typical, for no earthly throne could really be that of the sovereign Ruler of the universe, God himself. It indicated that there would be One far greater than David who would permanently occupy the throne of world domination. This is corroborated by David himself, in speaking prophetically of the Kingdom to come.—Ps. 110:1, 2; Luke 20:41-44; Acts 2:32-36.

Jehovah God held world sovereignty or world domination in his hands. As long as the kings of Judah were faithful, no government in the world could overthrow them, but the time came when Jehovah decreed Judah's overturn because it became wicked like the pagan nations and no longer reflected the righteous qualities of His sovereignty. This, of course, brought reproach upon God's name and gave the nations a seeming reason to defame him. (Ezek. 36:20) Those who really desired to live under God's righteous sovereign government were heartbroken by reason of the captivity that God permitted Babylon to exercise over Judah and the consequent reproach. This sad condition was feelingly summed up by their psalmist:

"By the rivers of Babylon—there we sat down. We also wept when we remembered Zion. Upon the poplar trees in the midst of her we hung our harps. For there those holding us captive asked us for the words of a song, and those mocking us—for rejoicing: 'Sing for us one of the songs of Zion.' How can we sing the song of Jehovah upon foreign ground? If I should forget you, O Jerusalem, let my right hand be forgetful. Let my tongue stick to my palate, if I were not to remember you, if I were not to make Jerusalem ascend above my chief cause for rejoicing. . . . O daughter of Babylon, who are to be despoiled, happy will he be that rewards you with your own treatment with which you treated us. Happy will he be that grabs ahold and does dash to pieces your children against the crag."—Ps. 137:1-9.

THE MARCH OF WORLD POWERS

These Jews knew from Isaiah's and Jeremiah's prophecies that Babylon would be overthrown. (Isa. 47:1-3; Jer. 51:1-4) Daniel's prophecies would give further details. Daniel was one of the young Jewish captives taken into exile with King Jehoiachin in 617 B.C.E. Daniel and three of his companions, after three years' special training, were found eminently qualified when they were brought before King Nebuchadnezzar to serve as counselors. (Dan. 1:1-21) This was in the twelfth year of Nebuchadnezzar's kingship, or in 614 B.C.E. In the second year after Nebuchadnezzar's destruction of Jerusalem in 607 B.C.E., which would be the twentieth year of his kingship over Babylon but the second year of his exercise of world domination, he had a dream that was a prophecy from God. (Dan. 2:1) In the dream he saw a huge image with a golden head, breast and arms of silver, belly and thighs of copper and legs of iron, with feet of iron and clay. Daniel, interpreting the dream, explained that this golden head represented Nebuchadnezzar (which would include his dynasty) in the position of world domination, but he also said, "After you there will rise another kingdom inferior to you." (Dan. 2:37-39) It was plain that Babylon would fall, but not by the kingdom of God, which was foretold to strike the image at its feet and to smash the image. Babylon's fall would come at the hands of a world power represented by the breast and arms of the image, to succeed Babylon as world power. All these world powers, to the number of four after Babylon, would not be permanent, but would be followed by one that would be permanent, the kingdom established by the God of heaven.* Daniel said:

"And in the days of those kings the God of heaven will set up a kingdom that will

* See "Your Will Be Done on Earth," published by Watchtower Bible and Tract Society, 1958, which contains a detailed discussion of Daniel, chapters 2 and 4.

never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite; forasmuch as you beheld that out of the mountain a stone was cut not by hands, and that it crushed the iron, the copper, the molded clay, the silver and the gold. The grand God himself has made known to the king what is to occur after this. And the dream is reliable, and the interpretation of it is trustworthy."—Dan. 2: 44, 45.

Is there any information given us by the sovereign God who governs these times and events so that we can tell the set time for all this world-shaking change to occur? Yes, thanks to the God of comfort, we do have a clear and definite revelation that brings to Bible students the greatest comfort. The same prophet Daniel records another dream of Nebuchadnezzar in which he saw an immense tree that an angel from heaven commanded to be chopped down. Its stump was then banded with iron and copper and had to stay that way among the grass of the field until "seven times" passed over it. "Let its heart be changed from that of mankind, and let the heart of a beast be given to it, and let seven times pass over it." To what intent? "To the intent that people living may know that the Most High is Ruler in the kingdom of mankind and that to the one whom he wants to, he gives it."—Dan. 4:1-18.

JEHOVAH CONTROLS WORLD SOVEREIGNTY

Whom did the tree symbolize? Nebuchadnezzar! As Daniel said: "It is you, O king, because you have grown great and become strong, and your grandeur has grown great and reached to the heavens, and your rulership to the extremity of the earth." At the time of the dream, Nebuchadnezzar held world domination and had served as Jehovah's instrument or "cup" of judgment. Hence the tree as represented in this king of the Third World

Power pictured world sovereignty or domination. In support of this explanation, Daniel 4:26 says: "Because they said to leave the *rootstock of the tree*, your kingdom will be sure to you." He was to be driven from his throne into the field to eat grass like bulls. But, like that tree stump, his kingdom was to be held for him until he had spent "seven times" out in the grassy field like a bull. Then he would come to his senses again and be obliged to confess that the Most High God rules supreme and gives the kingdom of mankind to whom he wants to give it.

This prediction actually befell King Nebuchadnezzar one year later. At a time when Nebuchadnezzar was boasting of his accomplishments in Babylon a voice from heaven announced that the tree dream would now be fulfilled upon him. He was seized with madness such as marks the disease of lycanthropy. Instead of wanting to sit on his throne, he went out into the field to eat grass. His throne was not taken by a usurper, but was held for him by God's power until his return after "seven times" or seven literal years. When restored to his throne, he acknowledged God as Universal Sovereign and said: "His rulership is a rulership to time indefinite and his kingdom is for generation after generation. And all the inhabitants of the earth are being considered as merely nothing, and he is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, 'What have you been doing?'" He further stated: "Those who are walking in pride he is able to humiliate."—Dan. 4:19-37.

This return to kingship was not the establishment of the kingdom of God, for Nebuchadnezzar had never been a worshiper of the true God, but worshiped the Babylonian idol gods, as was shown by his

attempt to force Daniel's three faithful companions Shadrach, Meshach and Abednego to worship a great golden idol that he set up on the plain of Dura. For their upholding Jehovah's sovereignty and refusing to bow to the idol, he threw them into a superheated furnace, but he found out then that Jehovah was superior, for He protected these three uncompromising worshipers of the true God. (Daniel, chapter 3) Nebuchadnezzar never built a temple to Jehovah God even after his restoration from the seven years of madness, but he did build fifty-four temples at Babylon to all the false gods, which gods symbolized merely the attributes of Bel and his son Marduk, or Merodach. He also built great public works. He made Babylon the wonder city of the ancient world and, to satisfy the homesick longings of his Median queen, he built the famous Hanging Gardens of Babylon that were rated as one of the seven wonders of the ancient world.

KINGDOM NEVER RESTORED TO JUDAH

Ever since the kingdom covenant had been made with David and his line of descent, one ruling by Jehovah's right sat upon the throne in Jerusalem, and the Gentile world powers, therefore, had the kingdom of Judah in their way as a roadblock to complete world domination. But when Judah was cut down and went into exile in 607 B.C.E., then world domination as typically symbolized in the kingdom of Judah passed into the hands of Gentile rulers, beginning with Nebuchadnezzar. In the case of Judah, however, the kingdom was not restored at the end of seven years, neither was it restored at the time of their release and return from Babylon years later, in 537 B.C.E., because even this was done under the authority of another Gentile power, Persia, successor to Babylon as world power and represented in the dream image of Nebuchadnezzar, in

Daniel, chapter 2, by the breast and arms of the image, coming after the head of gold. The Jews themselves admitted this later on, 152 years after the Babylonians had destroyed Jerusalem, namely, in 455 B.C.E. The Levites said, in public prayer to Jehovah God before the people gathered at the rebuilt temple:

"Finally you gave them into the hand of the peoples of the lands. And in your abundant mercy you did not make an extermination of them or leave them; for you are a God gracious and merciful. . . . Look! We are today slaves; and as for the land that you gave to our forefathers to eat its fruitage and its good things, look! we are slaves upon it, and its produce is abounding for the kings that you have put over us because of our sins, and over our bodies they are ruling and over our domestic animals, according to their liking, and we are in great distress."—Neh. 9:4, 5, 30-37.

The long period of Gentile world domination is called the "appointed times of the nations" in the Scriptures. Jesus said, more than five hundred years after the Jews' release from Babylon and restoration to Jerusalem: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24) Even though Jerusalem at that time was still standing, yet the kingship in the hands of a king of the line of David was not restored. The Jews were under the oppressive hand of the Sixth World Power, the Roman Empire, their nation to be destroyed later, in 70 C.E., by this world power. So certainly the kingdom right, represented by Jerusalem, was being trodden upon and the nation was in the hands of the Gentile rulers.

Nebuchadnezzar, a pagan, and never a worshiper of Jehovah God, was not himself important, and while his kingdom was restored to him after seven years of madness, it was not for his benefit that this drama was enacted. Also, Judah was only a typical kingdom and its kingship was

never restored. So, then, there is a great major fulfillment. This would mean that the "seven times" would have a larger, extended meaning, at the end of which "times" the kingdom of God in the hands of Shiloh would be established. What is the length of a symbolic "time" and of the "seven times"?

LENGTH OF THE APPOINTED TIMES OF THE NATIONS

The year of the Jewish and Babylonian calendars varied in length from as low as 354 days to as high as 385 days. But in the Bible's symbolic or prophetic "time," or year, the number of days is fixed at 360. Seven of such years would be $7 \times 360 = 2,520$ days. This is corroborated by the statement in Revelation 12:6, 14, where it speaks of "a time and times and half a time" or three and one-half times, as 1,260 days. If we divide 1,260 by three and one-half (3.5), it gives us three hundred and sixty (360) days to a "time," or year.

As to the greater length of time that these 2,520 days pictured, we find the rule of "a day for a year" in a prophecy of Ezekiel, who prophesied contemporaneously with Daniel and who also had the matter of "bands" connected with his prophecy. Another prophecy by Daniel with respect to the first coming of the Messiah, namely, the prophecy of the "seventy weeks," is understood by Bible scholars to apply the same rule.—Ezek. 4:6; Dan. 9: 24, 25. See also Numbers 14:34, which deals with a period of punishment or disfavor.

Therefore, the 2,520 days of the "seven times" would be 2,520 years in fulfillment. These years, in their fulfillment, would not be merely 360 days each, but full calendar years as we count them. For we must remember that the variation of the Jewish calendar was to adjust the lunar year to harmonize with the solar year. It could be

termed a "soli-lunar" or "bound lunar" year. Days, or months, were inserted at intervals to make up the difference of approximately eleven days between the lunar and the solar year. By this means the seasons always fell in their proper place in the calendar.* So their calendar would be almost exactly in line with the currently used Gregorian calendar. So the 2,520 years are to be counted as solar years.

These 2,520 years began to count in 607 B.C.E., when God let go the world domination as represented by his typical kingdom on earth. That was when Jehovah used Nebuchadnezzar to destroy Jerusalem and its temple, chase King Zedekiah off "Jehovah's throne" and take him into exile, after which the fear of the Chaldeans caused the lowly people left behind to flee down into Egypt, leaving the territory of Judah desolate, with no governor there, leaving no possibility of interference from Judah. Nebuchadnezzar thereby "chopped down" the "tree" representing *world domination*, which was now transferred to Babylon. Thus desolation was accomplished in the seventh lunar month of the year 607 B.C.E. First *then*, Jerusalem, as representative of God's kingdom, began to be trodden down, and thus the Gentile Times, "the appointed times of the nations," began. Now Gentile domination, without interference from God's kingdom, held sway over the earth. Moreover, the Gentile world powers acted beastly, like Nebuchadnezzar during his "seven times" of madness.

Counting from the seventh lunar month (Tishri) of 607 B.C.E., 2,520 years would end in the middle of the month Tishri (or near October 1), 1914 C.E. That is an unforgettable year, for in 1914 World War I broke out and the Gentile system of things has never been the same since then.

* See *The Jewish Encyclopedia*, under "Calendar."

In the dream of the tree, the stump had been left in the earth, showing that Jehovah had not abandoned his kingdom covenant with the line of David and had not forever let go of his universal domination. Strong bands of copper and iron were put around the stump, representing Jehovah's restraining force, his self-restraint in not taking hold of universal domination and putting his king on the throne during the "seven times" in which he would permit the Gentile nations to rule. In 1914 it was time for these bands to be removed and time for the symbolic tree stump to sprout again by Jehovah's exercise of his sovereignty in taking up universal domination and setting up his theocratic kingdom.—Rev. 11:15-18; Luke 21:24.

ENTHRONEMENT OF SHILOH SHAKES THE NATIONS

At the time of Nebuchadnezzar's return to his throne God did not take up universal domination again but merely got a confession from Nebuchadnezzar that Jehovah was the Most High and exercised the right in the kingdom of mankind. But in 1914 the government set up was no temporary, pictorial or typical thing, but was the real Kingdom in the hands of Shiloh, to whom it belongs. He is David's royal descendant who has the legal right to kingship, according to Jehovah's covenant with King David for an everlasting kingdom. Since 1914, Shiloh, like Nebuchadnezzar, has publicly acknowledged Jehovah to be the "King of the heavens." However, on earth the Gentile powers have continued on their beastly course, at a pace more destructive than ever.—Gen. 49:10; Ezek. 21:27.

Jehovah had invited this Shiloh, Jesus Christ, when resurrected 1900 years ago, to sit at his right hand in heaven till his time to make all Shiloh's enemies a stool for his feet. Having been enthroned in 1914, taking up world domination, he now rules in the midst of his enemies. (Ps. 110: 1, 2) The enemies, intent on maintaining their own political rulership and trying to hold on to world domination illegally, will not give up without a fight. But they are terribly shaken. Christ is having the message declared worldwide that Jehovah God has again taken hold of his sov-

ereign domination and that the kingdom is established. He calls on all to acknowledge this kingdom, for it has already been cut out of the mountain, "not by hands," and is moving toward the great image of world governments to destroy and desolate them at the war of Armageddon. This will completely do away with any possibility of interference from Gentile rule. The exercise of God's sovereignty by his kingdom will remove all the beastliness of oppressive world governments and will mean for mankind unending sanity in government and the blessings of everlasting life and peace. It is a comfort to lovers of righteousness to have such a clear revelation of the meaning of world developments and to see that the present unsettled world conditions mean that God is exercising his sovereignty through the established kingdom under Christ and that political domination by imperfect men is on the way out. As to prophecies that give us further assurance of God's complete control of world domination in his own decreed times, please see the next several issues of this magazine.

COMING IN THE NEXT ISSUE

- Does Your Worship to God Come First?
- Your Final Decision Being Forced Today.
- Worship the God of Resurrection.
- The Rejoicing of the Wicked Is Short-lived.
- You Need the Bible.



Fitting into

GOD'S PURPOSE

As told by Juan Muñiz

HOW apparent it is that the Master Designer of this marvelous universe is a God of purpose! When I look back over my long life, I rejoice that I was privileged to come to a knowledge of his purposes, and was moved to harmonize my life with them. Permit me to share with you some of the experiences that have convinced me that we must individually fit our lives in with God's purposes.

My life began on October 29, 1885, as a member of a modest family in Asturias, Spain. After attending a common country school, I went to a school directed by monks, where I received theological instruction. But it was difficult for me to harmonize what they taught with what they practiced, so I decided to leave my studies and do something in the world—perhaps some good for humanity. In the factory where I worked, I entered the Socialist party. I was then nineteen years old.

But it was not long before I recognized that it was a lost cause. I was amazed at the ignorance of the workers, their constant fights among themselves and their vile language. Not only did I perceive contradictions in their meetings, but I

saw hypocrisy in their leaders. So in 1909 I decided to leave the party. I determined to go to the United States to live in order to get away from politics and religion.

FINDING THE TRUTH

With my brother, I settled in Philadelphia, Pennsylvania, in 1910. After working two years in the building trade, we decided to put up a little store together. It was there that the opportunity opened up for me to learn the truth.

One fine day a man came preaching the Bible. I do not recall what he said, but it renewed my desire to read the Bible. As a storekeeper I had time to read when there were no customers.

I started to read, and when I got to the book of Job I was deeply moved. Despite a hard exterior, I am a man of great sentiment. Tears would fall from my eyes as I read about the suffering of that righteous man.

But reading is not enough, and needed help came when one of Jehovah's people visited my store. I bought the book *The Divine Plan of the Ages* from him. When he came back, I obtained the other volumes in the "Studies in the Scriptures" series.

In 1916 I began attending meetings in the only congregation in Philadelphia, which at that time had around three hundred members. I observed that no one smoked. I was a champion smoker. Why, in my store there were thirty-seven brands of cigars alone! But each time I lit one up I felt uncomfortable, especially in the presence of others. Then I reasoned to myself: "This is the truth, is it not? If I want to stay with this organization, someday I will have to tell others what is right. Then why don't I start telling myself now! Muñiz, you must quit smoking!" So I quit.

I continued attending meetings and studying, and by 1917 I began to preach in

company with the brothers. I was baptized in North Philadelphia in 1917.

DIFFICULT YEARS

During the difficult years through which we all passed, till 1919, I always kept busy. I had learned early that good things had to be fought for.

One time we had to get signatures for a petition in protest of the unjust imprisonment of the Watch Tower Society's directors. The petition used strong language to expose the perversion of justice committed by the judges. Even though I realized that this was powerful language for a minority group to use, I was never fearful. I got 150 signatures.

Later a group of us were arrested for distributing copies of the famous lecture "Millions Now Living Will Never Die." Despite my broken English and the fact that there were seven of us present, I defended the group before the magistrate. During the whole episode, the brother that brought me the truth was entirely silent. I could see fear overcoming him. After we were released he disappeared, never to be heard from again.

When these difficulties arose toward the end of World War I, some thought that all the preaching work was done, and that there was nothing to do but wait and be carried away to heaven. I believed that the end was near—and still do—but I never dedicated my life to a date or dates; rather, to Jehovah God. I have always had the firm conviction that there was a lot of work to be done. Forty-seven years have passed since that time, and I still feel the same way—only stronger!

JEHOVAH PROVIDES

Now that I was spending more time in the preaching work my business became a burden to me. So in 1920 I sold my business and devoted myself fully to the ministry.

The question of how to care for my physical needs was soon solved. The solution came about as a result of a back-call that I had on a man of German descent, a jeweler. One day he asked me what I was going to do since I had sold my business. How would I provide for myself? He asked me to work for him, but I told him that I knew nothing about watch repairing. He replied: "I don't care about that; you're just the man I want. I have to have a man I can trust with valuable things." So I worked for him, and he taught me watch repairing. Of course, I had no idea that I would be using that training later in Spain.

BACK TO SPAIN

Brother Rutherford, then president of the Watchtower Society, requested that I go back to Spain to preach the good news there. So I paid for my own trip and went. From the very start I preached under adverse conditions. It was a great advantage to be able to live with my fleshly sister, but I still had to depend on watch repairing, sewing machine repairs and money received from literature placements for support. Progress was slow, but there were truth-loving people who listened to the message.

I shall never forget an experience I had in a mining town. After preaching during the day, I came to the inn where I was to sleep. I started to speak to the men who were present at the bar, explaining to them that they were spending their money foolishly, wasting their time and neglecting their families. So how could they call themselves Christians? I talked about an hour and a half to them in this way. They asked me, half mockingly, what I did for a living. I was able to open my tool case and show them my tools, proving in this way that I was not like their priests who lived off the people. It impressed them greatly. Like the apostle Paul, I could say:

"These hands have attended to the needs of me and of those with me."—Acts 20:34.

The innkeeper was favorably impressed with my testimony. I thought he would want to throw me out for preaching against the men's idleness. But, instead, he let me stay there free.

In April of 1924 Brother Rutherford wrote asking about the possibility of arranging for him to give a talk in Madrid. When the permit was denied, Brother Rutherford instructed me to travel to Paris, where I met him at the Saint James Hotel in May of 1924. After considering my circumstances in Spain, he decided to give me a new assignment. So not long after returning to Spain I received a letter asking me to move to Argentina.

ON TO SOUTH AMERICA

I arrived in Buenos Aires, Argentina, on September 12, 1924. I had been informed that a Brother Young was in Buenos Aires planting the first seeds of truth, but I did not find him. Therefore, I rented a room and started to work. I had brought along a trunk full of Bible literature, so I had material with which to sow the seeds of truth. Once again watch repairing came to the rescue as regards expenses. When giving testimony, I would look around for a stopped clock on the wall and, when I saw one, would offer to repair it. After a while I met Brother Young, who later was sent to replace me in Spain.

Since there were so many Germans in Argentina, I thought it would be good to have some German-speaking brothers here, so I asked the Society to send two or three full-time ministers from Germany. In July of 1925 the brothers arrived. They concentrated on German-speaking interested persons, but studied Spanish diligently so as to be useful in all territory.

In October 1925 we rented our first hall for meetings. I will always remember the

first group of eight persons who participated in the preaching work. Some of them are still alive and active in the ministry today, nearly forty years later.

EXPANSION

The work soon began to reach out to other cities in Argentina, and elsewhere. Not long after arriving in South America I was favored with the privilege of introducing the Kingdom message into Uruguay and also Paraguay. Later I sent some of the brothers that were with me to water the seeds planted on my first trips. One went to Uruguay, one to Paraguay and the other to Chile.

A faith-strengthening experience in connection with the work in Chile confirmed my conviction that Jehovah was directing things. The brother sent there wrote asking that I come as soon as possible to organize the congregation and handle expenses. Well, I prepared my documents and everything else, but I did not have the money for the trip. However, just then a sister who had received a sum of money came to the office and contributed 400 pesos—twice as much as I needed to make the trip!

As the organization grew, the place we had rented in Buenos Aires proved inadequate, and eventually we were able to rent another place close to the present property of the Society. Here the first congregation of Jehovah's witnesses in Buenos Aires was formed. However, in a few years even this place was too small for the blessings with which Jehovah was crowning our efforts. So, in 1940, we purchased the ample property that the Society now owns.

In 1945 Brothers Knorr and Franz visited us, and soon afterward graduates of the recently opened Bible School of Gilead began arriving. They taught us much in the way of organization and better methods in preaching. This gave impetus to the work, resulting in even faster expansion.

VISIT TO THE UNITED STATES

A treasured event in my life was the invitation to attend the international assembly of Jehovah's witnesses in Cleveland, Ohio, in 1946. But first let me tell you of an incident that happened en route to Cleveland.

After disembarking in Mobile, Alabama, I stayed four days with a friend. During my stay I took part in street work with the *Watchtower* magazine, but when some troublemakers reported me to the police, I was picked up and taken to the police station. The immigration officer was called in to question me about working on the street. He said that my passport indicated that I was on a pleasure trip to the United States and that I could not work. I replied: "This is the greatest pleasure I know, to preach God's Word by the written page." He let me go free.

I was thrilled at what I heard and saw at the Cleveland assembly. Afterward I had the additional privilege of working in the Watchtower Society's Brooklyn Bethel for five months. There I observed the excellent organization and the oneness of purpose with which all worked. Then I returned to Argentina.

HOME IN ARGENTINA

Although I realized that tremendous years of expansion lay ahead, I also real-

ized that the growing work required a younger, more vigorous man, who could keep up with it. So in 1949, the year that Brother Knorr made his second visit to Argentina, I presented the matter to him and a change was made in the branch organization. For a time I retained the privilege of handling financial matters for the Society, but now I work in the reception room in our new Bethel home, which was completed just two years ago.

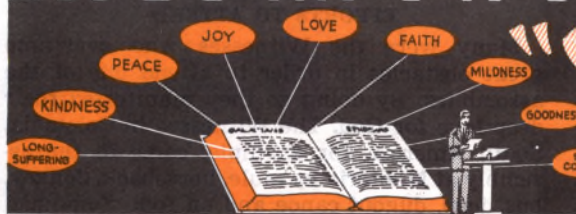
I am very grateful to Jehovah for his having used me and for continuing to use me at seventy-nine years of age. With the blessing of Jehovah, I have lived to see the building of our beautiful, three-story Bethel home. Never did I imagine that we would have anything like it in Argentina, nor that we would have over 10,000 Kingdom preachers here! Now I see flourishing branches in Chile, Uruguay and Paraguay also. What greater blessing could I ask for than to witness the hand of Jehovah in his work, in which we must just find our place!

When I review my life and the steps taken under the direction of Jehovah and his organization, I cannot but agree with Jeremiah, that we must look to Jehovah to direct our steps. (Jer. 10:23) What a privilege I have had in following His direction and fitting my life into His purposes!

"A Monument to Faithful Bible Scholarship"

✓ Having recently obtained a copy of the book *"All Scripture Is Inspired of God and Beneficial,"* a man in the United States wrote to the publishers, the Watchtower Society, saying: "I recently received my copy of *'All Scripture Is Inspired of God and Beneficial.'* In my opinion, this book is a monument to faithful Bible scholarship. The man-hours and research that must have gone into the volume are impressive. It is the most extensive one-volume treatment of the Scriptures I have read. Having read *The Interpreter's Bible*, Hasting's *Dictionary of the Bible* (revised edition), and the *Beacon Bible Commentary*, the latter two being in my personal library, I am immediately struck by a major difference between your work and that of other competent scholars: Yours magnifies the Bible as the inspired Word of God. Rather than explain away areas of conflict between the Scriptures, science and secular history, your book proves the correctness of the Biblical accounts."

ASSEMBLIES MANIFEST



"Fruitage OF THE Spirit"

"IT'S AMAZING! I've never seen anything like it, and they are all so happy, and look at the number of young people!" So said the editor of the daily newspaper in Alberni, British Columbia, Canada, after observing the conduct and attitude of delegates to the "Fruitage of the Spirit" Assembly there. That assembly was just one of 231 assemblies in a series held by Jehovah's witnesses during 1964 in 49 countries up to the time that this report was written. The reaction of this newspaper editor was typical, because the people attending these assemblies reflected the Christian qualities that make up the fruitage of God's spirit.

Taking their theme from the Bible at Galatians 5:22, 23, the assemblies highlighted the nine Christian qualities mentioned there: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." Each of these nine fruits of the spirit was the subject of an assembly talk in which specific information was given as to how to manifest it.

That they were more than just theory to the many delegates was evident by their conduct. During the assembly at Rønne, Denmark, a family that never before had been in contact with Jehovah's witnesses walked through the assembly grounds and were so impressed by the kindness of the delegates that they attended all four days of the assembly and consented to a home Bible study. It was the practical application of the spirit's fruitage that particularly impressed them.

Brotherly love contributed to the delegates' striking orderliness, cooperation and warm interest in others, regardless of race. This deeply impressed many strangers. A nurse that visited the assembly in Surinam remarked: "My, even Bush Negroes are warmly welcomed and taken to their seats." The astounded officials of Alessandria, Italy, on seeing how love in action contributes to a smooth-working organization commented enthusiastically: "This is wonderful! Your organization is very, very good! We never

believed that you were so well organized. We appreciate you very much. If you desire to have other assemblies in our city in the future, please inform us, and we will be very happy to help you again." The manager of the Convention and Visitor's Bureau of Syracuse, New York, U.S.A., wrote regarding the assembly held there: "Frankly, it was the best organized and smoothest run convention of its size I have ever known. . . . From the State Fairground's management to the hotels and motels we have heard nothing but the highest of praise." Without real Christian love such smooth organization, cooperation and considerateness of other people's property by such crowds of people would not have been possible.

It was with enthusiasm that Jehovah's witnesses gathered in communities that, in many instances, never before had experienced a district assembly of Jehovah's people. The impact that the assemblies made on such communities because the delegates manifested the fruits of the spirit proved to be a great witness that has helped to change local attitudes toward them. After one of the assemblies in Puerto Rico, the local congregation of twenty experienced an increase of 25 percent in home Bible studies, and attendance at the Kingdom Hall jumped nearly 200 percent. The townspeople of Old Harbour, Jamaica, expected only 800 delegates and were encouraged by the clergy to treat the Witnesses coldly. But when they saw 3,000 orderly delegates and observed their joy, they began changing their opinion of them. Since the assembly, Jehovah's witnesses have been more respected and are now able to give their brief doorstep sermons more often than before the assembly.

UPBUILDING TALKS

New things were brought out in talks on the

resurrection, conduct of God's people and secular work that evoked a great amount of thoughtful discussion. At the assembly in Bandung, Indonesia, twenty Witnesses who were accommodated in the same lodging house became so absorbed in their discussions about such new information that, on one occasion, they talked until two o'clock in the morning. Their keen interest in what was said at the sessions reflected their faith in God's Word of truth.

Many were the expressions of appreciation about the morally upbuilding talk on "Keeping the Organization of Public Servants Pure, Chaste" because of the frankness with which it stressed moral goodness and self-control. This was particularly so in Pakistan, where, because of social custom, such frank counsel on morals is rarely heard. At the Surinam assembly some of the Witnesses were heard to remark: "You can really see that Jehovah's organization watches over us like a mother." Even strangers were favorably impressed by this talk.

In Finland a stranger said: "Never before have I heard such good advice to young people. I have never been to your meetings before, but now I want to start attending." A villager who listened to the talk at the Antigua assembly in the Leeward Islands commented: "No other organization could talk to its members like Jehovah's witnesses do. It is too bad other religions do not show as much interest in people as your organization does." Thus a good impression was made by the emphasis this talk placed upon the spirit's fruits of goodness and self-control.

The session in which Bible questions were answered caused a searching of consciences when the matter of doing secular work for Babylon the Great, the world empire of false religion, was brought up. A delegate to one of the small assemblies in Lebanon exclaimed to a speaker there: "You don't know how happy we are to know how to act in connection with such religious organizations." On the other side of the globe, in New Zealand, a Witness who had a good-paying job teaching German in a Church of England school resigned the day after the assembly. Her conscience had been bothering her about it, and now she was pleased to have been shown the proper course to take. Others who were affected, immediately began to take steps to change their secular employment, thus reflecting the spirit's fruitage of faith by trusting the guidance of God's Word and his organization.

EFFORTS TO ATTEND

Many were the Witnesses who overcame great obstacles in order to attend one of the assemblies. By doing so they manifested their deep love for God. The Witnesses in Colombia, South America, for example, came to the assembly at Monteria by mule, horseback, donkey, bus, jeep, dugout canoe and on foot. Some had to walk four days to reach a place where they could get a bus. One delegate sent his wife and children by boat and then by bus while he, to cut expenses, traveled for two days on a mule.

For a few, secular employment presented a barrier to attending, but they did not permit that to stop them. A family man in Southern Rhodesia was confronted with such a barrier. He had just obtained a new job and was not eligible for a leave of absence. What made matters worse was that the assembly at Umtali was scheduled for the very time when his employer needed all the employees for the annual inventory. Taking the matter to Jehovah in prayer, he decided that in all fairness to his employer the best thing for him to do was to hand in his resignation, because he intended to be at the "Fruitage of the Spirit" Assembly at Umtali. His decision was motivated by strong love for God and a desire to do His will. He had faith that Jehovah would help him get another job when he returned home. His employer was concerned over his resignation, and, after a discussion with the Witness, he consented to letting him have the time off.

ACCOMMODATIONS

Places were found for the conventioners to stay even in places where the prospect at first seemed hopeless. At Sparta Amfi, Norway, a furniture exhibition was canceled just three weeks before the "Fruitage of the Spirit" Assembly because 400 accommodations could not be found for the people who intended to attend the exhibition. The Witnesses needed 1,000 accommodations. Would it be possible to find them? They succeeded in getting more than enough, but this required a great amount of work visiting the people. Lovingly, the local Witnesses put forth the needed effort on behalf of their visiting brothers.

To overcome a shortage of accommodations in the cities of Korea where assemblies were held, dormitories were set up in Kingdom Halls, school classrooms and judo halls. Patiently the Witnesses put up with the inconvenience of having families split up so men and women could be in separate dormitories. In so doing

they reflected the spirit's fruitage of mildness. At Masan, Korea, Witnesses went from house to house asking householders, not for rooms, because few are to be had in private Korean homes, but for floor space. Many local families moved over and made room for convention delegates. Hundreds of Witnesses were taken care of in this manner at a small fee. This resulted in a number of Bible studies being started with hospitable householders. Having Jehovah's witnesses in their homes during the assembly proved to be a spiritually stimulating experience for them.

By manifesting the fruits of the spirit, the delegates instilled complete trust in the people with whom they stayed. A motel owner in San Bernardino, California, U.S.A., felt so secure with no one but Jehovah's witnesses in his motel that he turned the master key over to them and went on a vacation. In Switzerland, a number of families did the same thing. They left the keys to their homes with the Witnesses and went away on a vacation trip.

OBTAINING ASSEMBLY SITES

Problems in obtaining places for the assemblies were many. In some cases long-standing religious opposition and misrepresentation had to be overcome, requiring the Witnesses to manifest the spirit's fruitage of long-suffering. This was the case in France, where in a region called Lorraine Jehovah's witnesses had always been refused permission to hold assemblies. After much effort, permission was finally obtained for an assembly at Metz, but with certain provisions, one of which was that only persons with programs could attend the assembly. No outsiders could come. This was consented to so that Witnesses in the area could have an assembly for their edification.

During one of the sessions at Metz the chief of police arrived to check on the assembly. He was so impressed by the order and quietness of the assembly that he said that he could see no reason why future assemblies of the Witnesses could not be held in that region.

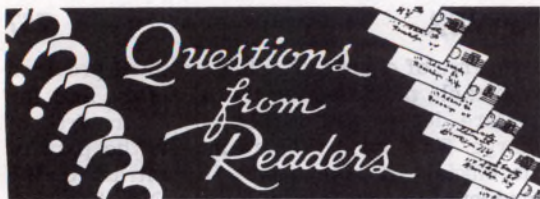
In Tanganyika, Africa, Jehovah's witnesses rejoiced to learn that they would be permitted to hold an assembly in Mbeya for the first time. This is where more than half of the 855 Witnesses in the country live. By reflecting the spirit's fruitage of peace, the Witnesses were able to get the cooperation of the officials, who went so far as to cancel the football matches for the Saturday and Sunday of the assembly and to let the assembly have the football sta-

dium free of charge. The town council provided a portable platform for the assembly, and the welfare department loaned 400 chairs free of charge. This good cooperation on the part of the officials of Mbeya was in contrast to the conduct of the officials in Rotorua, New Zealand.

Although Rotorua is advertised as ideal for conventions, the officials proved to be inhospitable. When request was made for 1,000 chairs to supplement the 400 in the auditorium, they refused to rent them. Newspapers stated that the officials refused to let the Witnesses have the chairs on the grounds that "things were being made easy" for a subversive group of people. It seems strange that a people who strive to produce the fruitage of God's spirit, love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control, should be regarded as subversive. But this did not dampen the enthusiasm of the convention delegates. Reflecting long-suffering, they put up with the inconvenience caused by this opposition. They traveled for miles around Rotorua gathering up chairs from the Kingdom Halls until they had enough to provide seats for the 1,647 persons who attended the public talk.

It was a thrilling sight to see at these assemblies the many new persons who symbolized their dedication to Jehovah by water baptism. For the 231 assemblies there was a total of 10,672 that showed by baptism their decision to serve and obey the Almighty God. Seeing their baptism helped the delegates to appreciate the new point brought out in the public talk about persons of goodwill. Instead of being those who have goodwill toward God, it was explained that they are persons toward whom God has goodwill because of their obeying and serving him. Thus by baptism these more than 10,000 people came to be numbered among God's men of goodwill.

The fine, spiritual instruction contained in the public talk "Peace Among Men of Good Will or Armageddon—Which?" was heard at the assemblies by a total of 681,550 persons. A few hours after this talk concluded, Jehovah's people began heading for their homes with uplifted hearts. They had been spiritually refreshed by the assemblies and encouraged by the way those in attendance manifested the fruitage of God's spirit. They were anxious to continue this manifestation of the fruits of God's spirit in their local territories as they zealously engage in the proclamation of the good news of God's kingdom.



● In view of what is said in the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* are we to understand that the "great tribulation" spoken of at Matthew 24:21, 22 refers only to what happens at Armageddon?

On pages 629 and 630 of the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* it states: "As the seven-headed, ten-horned wild beast and the false prophet are symbols, they are dealt with separately from the 'kings of the earth and their armies.' When those symbolic things are burned up, all world unity in political organization and all political alliances will break down before the victorious Rider on the white horse. There will be wild confusion and disorganization, as other prophecies foretell. Jesus Christ when on earth foretold it, saying: 'There will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones [the remnant of the 144,000 yet on earth] those days will be cut short.'"

ANNOUNCEMENTS

FIELD MINISTRY

Keeping filled with the spirit of God requires that we continually avail ourselves of the means that God has provided by which we can receive his spirit. Throughout December Jehovah's witnesses will seek to aid persons everywhere to do this by offering them the modern-language *New World Translation of the Holy Scriptures* along with the book *"All Scripture Is Inspired of God and Beneficial,"* on a contribution of \$2.

In these paragraphs the book is discussing only the final part of the "great tribulation." This is not intended to imply that the "great tribulation" occurs only at Armageddon. No, for in the next paragraph on page 630 it states: "At Har-Magedon, where the height of that 'great tribulation' is reached, the kings and their armies and those having the mark of the 'wild beast' will all be 'killed off' in execution of the death sentence that proceeds out of the mouth of the victorious King of kings like a 'long sword.'"

Note that expression, "the height of that 'great tribulation,'" in reference to Armageddon. So the paragraphs show that, while they are dealing with the last part of the "great tribulation," they do not exclude the fact that there was another part before Armageddon.

Therefore, this is not a new thought on Matthew 24:21, 22, confining its application only to Armageddon. It has a twofold application, first to the tribulation Jehovah brought upon Satan and his organization when Jehovah's Son Christ Jesus warred against Satan and his demons in heaven beginning in 1914. That tribulation against Satan and his organization was halted in 1918 to allow the gathering out of Jehovah's anointed remnant. The second application, the one the book referred to, is the resuming of the "great tribulation" against Satan and his organization at Armageddon.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 17: "Do Not Become Fearful of Those Who Kill the Body." Page 741.

January 24: Why Not to Fear Those Who Kill the Body. Page 747.