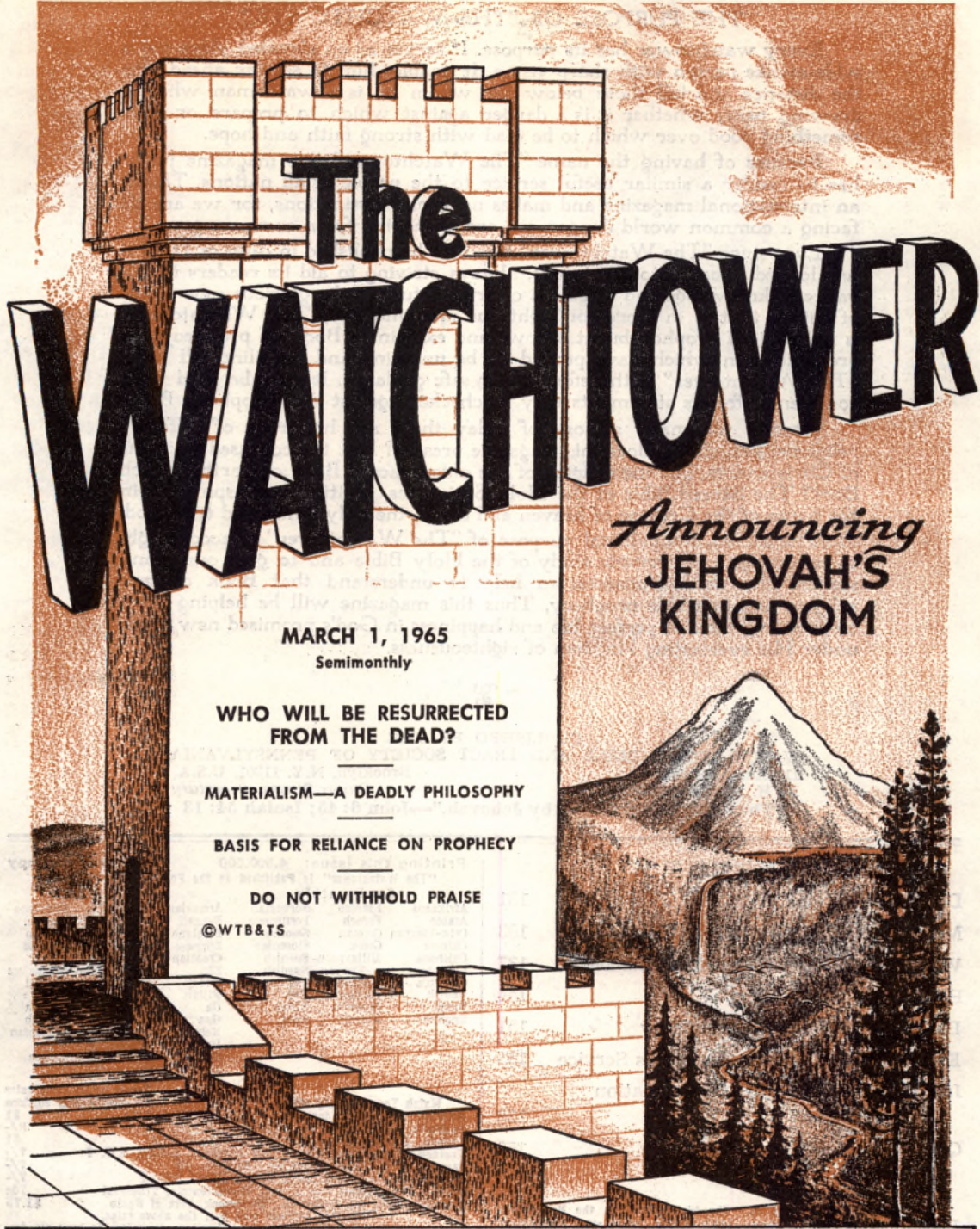




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MARCH 1, 1965

Semimonthly

**WHO WILL BE RESURRECTED
FROM THE DEAD?**

MATERIALISM—A DEADLY PHILOSOPHY

BASIS FOR RELIANCE ON PROPHECY

DO NOT WITHHOLD PRAISE

© 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 many 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

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DO NOT WITHHOLD

HOW a word of praise can brighten your day! It makes all your efforts seem worth while, and encourages you to continue to do what is praiseworthy. Fine benefits are realized when praise is not withheld.

Jesus Christ recognized the value of giving praise, for in an illustration he represented himself as the master who commended his slaves: "Well done, good and faithful slave!" (Matt. 25:21, 23) Jesus did not withhold praise from his followers when they had done well. Neither does Jehovah God withhold praise from his servants who are worthy of it. In due time, the scripture says, "each one will have his praise come to him from God."—1 Cor. 4:5.

Early Christians also praised those who were deserving, as the apostle Paul shows in his letter to the Corinthians: "We are sending along with [Titus] the brother whose praise in connection with the good news has spread through all the congrega-



tions." Certainly these expressions of commendation for the fine work of this unnamed brother were a source of encouragement to him.

The effect, no doubt, was to make him even more zealous in spreading the good news.—2 Cor. 8:18.

It is interesting to note, however, how balanced God's Word is in this matter of giving praise. Although indicating the value of commending humans, it is careful to condemn flattery, which is false, insincere or excessive praise. As the apostle Paul wrote to the Christians at Thessalonica: "At

no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness, God is witness!" (1 Thess. 2:5) Furthermore, the Bible condemns the praising of a person in such a way that he is being given worshipful honors. For that reason, when King Herod accepted the praise of the people who shouted, "A god's voice, and not a man's!" the angel of Jehovah struck him, because he did not give glory to God.—Acts 12:22, 23.

Worshipful praise is fitting only for God. It is something that every one of us ought to give to God. Not only does the Bible itself contain such praise, but it urges

us to join in the chorus, saying: "Praise Jah, you people!"—Ps. 148, 150.

Such praise is wholesome and fitting; on the other hand, excessive praise of humans can be dangerous. This is illustrated by the example of Absalom, the attractive son of David. "Now compared with Absalom there proved to be no man so beautiful in all Israel as to be praised so much," the scripture says. But all this praise had a bad effect, for Absalom became haughty and sought to usurp the throne of his father David. This led to terrible consequences, including Absalom's violent death.—2 Sam. 14:25.

It is evident, therefore, that praise that glorifies and exalts a person can result in harm and is displeasing to God. However, fear of glorifying humans should not cause one to withhold giving praise altogether. It has its place.

Proper praise is encouraging, for it gives one the assurance that what has been done is acceptable, that one's efforts have not been unnoticed or in vain. On the other hand, when praise is withheld, relations between individuals are not as warm and pleasant as they might be.

This was once noted by a dinner guest. After a delicious meal he remarked to his friend that his wife was a good cook. The host smiled. "Sure," he said, "I know it, but I'm not telling *her* about it." Perhaps the man felt that a word of praise would make his wife conceited. Whatever the reason, the host noted that relations in that home were not as pleasant as in homes where appreciative expressions of praise were bestowed upon family members meriting commendation.

A capable wife is deserving of praise, and that she should receive it is indicated by the proverb: "Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and *he praises her*." Knowledge that she is appreciated makes it easier for her to do her work and causes her to try even harder to please.—Prov. 31:28.

Husbands likewise respond to sincere expressions of praise, be it only an exclamation concerning the fine polish he gave the car or his good job of carving the meat. Creatures thrive on praise. It can be like oil that will make the machinery of life run more smoothly. So do not withhold honest praise.

Children will improve in their conduct and work when they receive praise. True, they need discipline, but they also benefit from praise when it is due. One mother, who often had to discipline her child, relates that one day her daughter was especially good. "That night," she explained, "after I tucked her in bed and started downstairs, I heard her sobbing. Turning back, I found her head buried in the pillow. Between sobs she asked, 'Haven't I been a pretty good girl today?'" The mother admitted that the question went through her like a knife. She had always been quick to correct her daughter, but now when her child had tried hard to behave, she put her to bed without one word of appreciation.

Since praise can mean so much, do not withhold it. Be generous with praise. And especially, "Praise Jah, you people, for it is good to make melody to our God; for it is pleasant—*praise is fitting*."—Ps. 147:1.



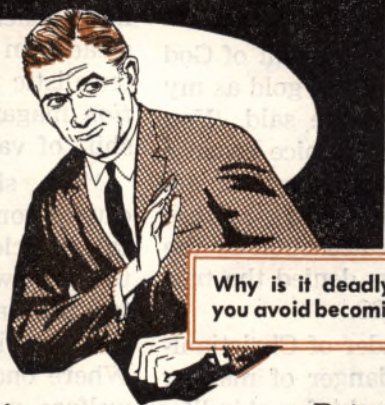
MATERIALISM

—A Deadly Philosophy

"**A**FFLUENT SOCIETY HAS LED TO MATERIALISM," read a bold-faced headline in the Edinburgh (Scotland) *Evening News* of May 18, 1963. "POSSESSIONS NOW 'MORE IMPORTANT THAN PEOPLE,'" the secondary headline continued.

The article that followed observed that today people are concentrating attention on attaining material things, to the neglect of relationships with fellow humans. The community "has become merely a place to earn the money to buy things, and the idea that a man might make friends there and get emotional satisfaction out of relationships with his mates has gone by the board," a prominent Leicester University lecturer noted.

Few observant people will deny that this is often true. The materialistic philosophy embraced by godless communism, namely, that *'the highest values of living lie in material well-being and in the furtherance of material progress,'** is as closely adhered to in Christendom as it is in Communist lands. Observed a news commentator in *U.S. News & World Report* (October 19, 1959): "America stands self-hypnotized hugging the Communist philosophy of life with all the zip and gusto of a parvenu nation. . . . America, in clear violation of her own past traditions and the beliefs of her Founding Fathers, has today accepted this deadly philosophy *in toto*." Not only is this materialistic outlook prevalent in America; it is characteristic of much of the world.



The highest values of living lie in material well-being and in the furtherance of material progress.



Why is it deadly? How can you avoid becoming infected?

WHY DEADLY

But why is materialism called a "deadly philosophy"? 'In what way is it deadly?' you may ask. 'Do not nice homes, fine clothes and good food bring happiness and a sense of well-being? Therefore, is it not realistic to make one's goal the obtaining of these material things? Why, it is only practical to place the highest value on material well-being and the furtherance of material progress!'

This is rapidly becoming the attitude of the majority of Christendom's population. But "this belief, which has been lifted straight from Karl Marx's 'Manifesto,' has obscured America's vision," lamented the above-quoted news commentator. It "has made American theoreticians and statesmen the sappers and miners of world Communism, and has made American propaganda a complement to the Kremlin's campaign of lies."

Yes, Christendom's pursuit of materialism has paved the way for the advance of the godless ideology of communism! Materialism is not based on the teachings of God-fearing men, but, rather, is in line with the teachings of the father of modern-day communism, Karl Marx. By adopting such a materialistic philosophy Christen-

* Webster's Third New International Dictionary.

dom has caused people to forget God and to trust instead in material possessions, resulting in a fertile field for the spread of atheistic communism. Such a philosophy can lead only to God's adverse judgment.

Regarding this, one wise servant of God long ago wrote: "If I have put gold as my confidence, or to gold I have said, 'You are my trust!' if I used to rejoice because my property was much, and because my hand had found a lot of things; . . . that too would be an error for attention by the justices, for I should have denied the true God above."—Job 31:24-28.

Jesus Christ, the Founder of Christianity, also recognized the danger of making material possessions one's chief goal in life. He realized that it would cause one to become proud and selfish and to forget God. So time and again he struck right at the heart of materialism. For example, in his famous Sermon on the Mount he said:

"Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, . . . Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them. Are you not worth more than they are? . . . So never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. *Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you.*" How different Jesus' teachings are from the popular materialistic attitude of today!—Matt. 6:19-33.

AN UNREASONABLE PHILOSOPHY

But despite these words of Jesus, many people, even church members, feel it is

unreasonable to put the worship of God first in their lives. They relegate it to a secondary place. Why is this so? It is because they have not really been instructed in the teachings of God's Word, but have instead been regularly indoctrinated with materialistic philosophy. Note what the *Nation* magazine said relative to the recent shift of values in support of materialism:

"The shift of values inevitably has caused some strain in the American ethical consciousness. Frugality, once a virtue, is now a threat to the economy. Debt for the sake of indulgence, once impossible or sinful, now promotes prosperity. Where once greed was opposed to human welfare, we now hear that greed (both for profits and for consumers' goods) is a public benefit. Traditional faith taught, 'You cannot serve God and mammon'; editorialists today tell us, 'You serve God and society best by serving mammon.'"—Matt. 6:24.

Yes, day in and day out the public is indoctrinated with materialism. Buy this! Buy that! Borrow money here! Practically every medium of communication constantly stresses the importance of money and material possessions. Why, even godliness and Christianity have come to be equated with material success, and this is what many are told in their churches. It is, therefore, no wonder that the public consciousness has been conditioned to think that materialism is the only reasonable philosophy of life. But is it?

Stop and think: Who made the heavens, the earth, the sea, trees, flowers, mountains, streams, birds, animals—all the things that make the earth such a pleasant place to live in? The only logical, reasonable conclusion is that given in the Bible: "Jehovah is in truth God. . . . He is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom, and the One who by his under-

standing stretched out the heavens." "Know that Jehovah is God. It is he that has made us, and not we ourselves."—Jer. 10:10, 12; Ps. 100:3.

Our life came from God. Our greatest happiness comes from using our lives in harmony with his will. Therefore, it is only reasonable that human creatures should seek first to learn about His wonderful provisions for mankind, and should strive to prove worthy of receiving his blessing. How unreasonable it is to put more confidence in material things, such as gold, than in the One who caused this beautiful metal to be formed! A philosophy that places higher value on what is created rather than on the Creator is utter foolishness!

ITS GRIP ON PEOPLE

However, due to constant indoctrination, materialism holds a tight grip on the majority of people world wide, both the rich and the poor. For example, take a look at Hong Kong. In this British colony, where nearly four million Chinese are crowded together into a twenty-five-square-mile area, there are generally two main groups—those who have sufficient materially, and those striving to eke out an existence. It is interesting to observe how materialism affects both groups.

Those in the first group have employment that provides them money enough to furnish their homes comfortably and to take care of the other needs of their families. But they want more. Hong Kong, known the world over as a shopper's paradise, offers many attractive luxuries that can be purchased on the installment plan, with a small deposit and monthly payments. So the husband takes on additional employment and often the wife gets a servant to care for the children so she can go to work too. They become so engrossed in the pursuit of material possessions that

they have no time for anything spiritual—not even to discuss God's Word!

There is no question that these Chinese, and people like them world wide, have succumbed to the deadly philosophy of materialism. They are storing up treasure on earth, instead of heeding Jesus' counsel to store up treasures in heaven. However, the Scriptures make clear that an abundance of material possessions will not win God's favor: "Valuable things will be of no benefit on the day of [Jehovah's] fury, but righteousness itself will deliver from death." Therefore, the Bible command is: "Seek Jehovah, [not silver or gold] . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Prov. 11:4; Zeph. 2:3; 1:18.

But what about the other group? How can it be said that the hundreds of thousands of Chinese struggling to eke out a livelihood are also materialistic? They hardly have enough to eat. The husband and wife and up to five or six children often live in a single room, no larger than ten feet square. The man may earn only two to four dollars a day, from which wage all family expenses must be paid. But despite such poverty, these people are also often materialistic.

Remember, possessing material things is not what makes one a materialist. It is not materialism to provide oneself food and nice clothes and a comfortable home. Materialism is the putting of such material things first, making them the chief goal in life, instead of serving God and seeking to learn and to do his will. So even if a person is very poor, if his entire concern in life is to eke out a material existence, he, too, is infected by the deadly philosophy of materialism.

This is the case with many of the poor people of Hong Kong. Their entire atten-

tion is centered on obtaining rice, clothing and shelter. When they are spoken to about God's kingdom and the importance of serving God, they fail to see their value, because they think only in materialistic terms. As one recently remarked: "Of what use is this? We Chinese are a practical people. We believe in what we can see and use to our benefit." In another instance, two daughters severely criticized their mother for spending her time studying the Bible, for, as they said, "This does not provide rice." Such betrays a failure to appreciate that "man must live, not on bread [or rice] alone."—Matt. 4:4.

Instead of counteracting this materialistic attitude, the religions of Christendom in Hong Kong actually encourage it. They show that they have adopted the world's materialistic philosophy by seeking converts with material enticements. They provide prospective converts with rice and clothing, and promise high-paying jobs to those who graduate from their schools.

In this connection, the comments of Harold DeWolf, professor of theology at Boston University, are interesting. He said that years ago Africans came to associate material prosperity with Christendom's religions. "They thought that conversion to the white man's religion would bring an instant shower of material wealth." Now, after acquaintance for some years with Christendom's way of life, DeWolf lamented, "the missionary movement has to contend with selfishness and materialism born of exposure to a civilized society." What an indictment, that Christendom and her religions are actually apostles of this deadly philosophy!

FLY FROM MATERIALISM FOR YOUR LIFE!

Although relatively few persons may consciously accept the philosophy of materialism, by far the majority of mankind show, by their course of action, that they have made it their way of life. Is this true of you? Do you only profess to believe that God exists, and yet ignore him and spend all your time in the pursuit of material things? Do you acknowledge God as a loving Father, and then refuse to accept the spiritual guidance of His Word the Bible? Really, is the life of a person who does not worship God any more spiritual than the life of a beast that eats, drinks, plays and performs other physical activities and functions?

Humans who do not honor their Maker are misusing the marvelous faculties with which they were endowed. God made man superior to the animals, with the capacity to love and to be loved, to live according to high ideals and, above all, to worship and serve his Creator. Those who refuse to attach importance to such spiritual values lower themselves to the level of beasts, which the Scriptures say are "born naturally to be caught and destroyed." To what depths the deadly philosophy of materialism degrades one!—2 Pet. 2:12.

So be on guard! Do not become senseless like a beast by making material things your chief goal in life. True, it may take most of your time to supply necessary physical needs, but never let these things crowd out the more important spiritual values. Study God's Word, learn about your Creator and his wonderful promises of life in a new system of things. Then put his service first in your life. Flee from materialism to preserve your life!



Who will be resurrected from the dead?

*"That the dead are raised up
even Moses disclosed."—Luke 20:37.*

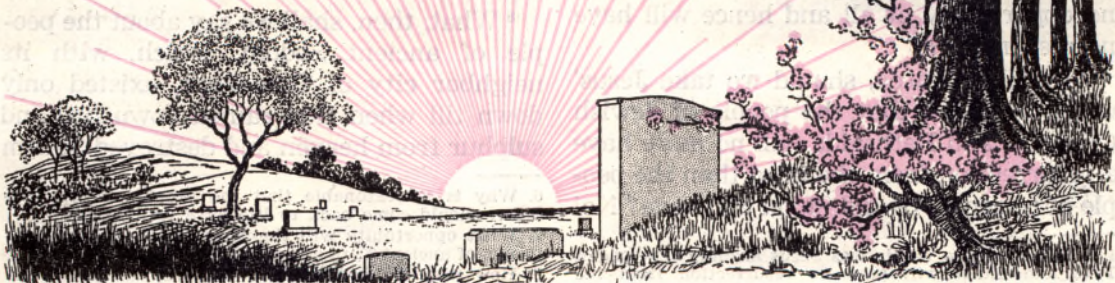
THE prophet Moses of thirty-five centuries ago foreshadowed a still greater prophet who would arise from Moses' own race. That is what the Most High God told Moses himself. (Deut. 18:17-19) Nineteen centuries ago, or in the first century of our Common Era, that promised prophet who would be greater than Moses was identified as being a man who did greater miracles than Moses did, a man who came in the name of the same God as Moses did, a man of Moses' own race who was called Jesus Christ. Numbers of people who heard him talk said: "This is for a certainty The Prophet." (John 7:40) At the

temple in Jerusalem he was proclaimed to be such Prophet, and also before the religious Supreme Court of Jerusalem. (Acts 3:22-26; 7:37, 38, 52) Quite agreeably, then, if Moses disclosed such a wonderful thing as the resurrection or raising up of the dead, Jesus Christ as the Prophet like Moses but greater than Moses would have much to say about the resurrection of the dead. Actually, he did say much about it. In fact, he himself had a resurrection from the dead.

² On one occasion in the year 31 of our Common Era this Prophet greater than Moses named ancient peoples and inhabitants of ancient cities and indicated something regarding

1. (a) Who proved to be the promised Prophet greater than Moses? (b) How do Moses and the Greater Prophet compare as to the subject of resurrection?

2, 3. Why, in Matthew 11:20-24, did Jesus reproach Chorazin, Bethsaida and Capernaum?



their future. He spoke of the cities of Tyre, Sidon and Sodom. About this we read:

³ "Then he started to reproach the cities in which most of his powerful works had taken place, because they did not repent: 'Woe to you, Chorazin! Woe to you, Bethsaida! because if the powerful works had taken place in Tyre and Sidon that took place in you, they would long ago have repented in sackcloth and ashes. Consequently I say to you, It will be more endurable for Tyre and Sidon on Judgment Day than for you. And you, Capernaum, will you perhaps be exalted to heaven? Down to Ha'des you will come; because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you.'"—Matt. 11:20-24; Luke 10:11-15.

⁴ Now comes the question: Will the people of those ancient cities have a resurrection from the dead? Are we to understand that Jesus meant that it will not be endurable at all for the people of pagan Tyre and Sidon on Judgment Day just because they were pagans and so they will have no resurrection at all? But suppose that the people of Tyre and Sidon will be resurrected and it will be more endurable for them on Judgment Day than for Jewish Chorazin and Bethsaida. As the Jewish people of Chorazin and of Bethsaida will have still less of a favorable prospect on Judgment Day, does that mean that they will have no opportunity at all and hence will have no resurrection?

⁵ In other words, should we take Jesus' words to mean that the people of Jewish Chorazin and Bethsaida will no more have a resurrection from the dead than the people of pagan Tyre and Sidon will have? No!

To the contrary of this, Ezekiel 32:21-30 plainly tells us that the pagan people of Sidon are in Sheol or Ha'des, not in Gehenna. Hence they are in line for a resurrection when death and Ha'des give up the dead in them on Judgment Day. (Rev. 20:11-15) The city of Tyre was a colony of Sidon. Her dead citizens too are in Ha'des.

⁶ It is only reasonable that the people of Tyre and Sidon should be in Sheol or Ha'des and should come back to life by a resurrection. Why? Because Jesus clearly shows that they had not reached the religious condition where they were beyond repenting and turning to God's righteousness. They have not yet been given the fullest witness concerning Jehovah God and his kingdom of salvation. If they had been given the opportunity that the cities Chorazin and Bethsaida had received, "they would long ago have repented in sackcloth and ashes." They have not reached the religious condition like that described in Hebrews 6:4-6, where "it is impossible . . . to revive them again to repentance."

⁷ The resurrection of the Sidonians and the Tyrians on Judgment Day will give them the opportunity to receive a thorough witness by God's kingdom under Jesus Christ. Then they will be able to repent sincerely, as it were "in sackcloth and ashes," not with a hope of life in God's heavenly kingdom but with a hope of everlasting life on our earth transformed everywhere into a Paradise.

⁸ What, then, shall we say about the people of ancient Sodom, which, with its neighbor city of Gomorrah, existed only down till when God rained down fire and sulphur from heaven and destroyed Sodom

4, 5. (a) By those words was Jesus arguing that pagan Tyre and Sidon will have no resurrection from the dead? (b) What does Ezekiel 32:21-30 indicate for the people of Tyre and Sidon?

6. Why is it reasonable that the people of Tyre and Sidon should come back to life by a resurrection?

7. What opportunity will the resurrection give to those people of ancient Tyre and Sidon?

8. How long did Sodom exist, and why should we not argue that there will be no more a resurrection for Capernaum than for Sodom?

along with nearby cities? Shall we argue that on Judgment Day it will not be endurable at all for Sodom and hence it will not be endurable for the still more responsible city of Capernaum on Judgment Day, and that hence there will be no resurrection for Capernaum any more than for Sodom? No! Why not? Because Jesus put Sodom on a level or in parallel with Tyre and Sidon.

⁹ As in the case of Tyre and Sidon, Jesus showed that Sodom, bad as it was, had not got to the state of being unable to repent. That is why Jesus said that, if his powerful works that had taken place in Capernaum had taken place in Sodom, "it would have remained" until Jesus' day. And in that connection Jesus said that Capernaum, which had been exalted in a spiritual way to heaven, would be abased down to Ha'des, not to Gehenna. Heaven for height and Ha'des or Sheol for depth; and by using this contrast Jesus meant that Capernaum would undergo the deepest abasement. Though highly favored by Jesus, that city does not exist today any more than Sodom does. But if Sodom had had Capernaum's opportunity Sodom would have had ten or more righteous persons in it and it would have continued over nineteen hundred years longer till Jesus' day and then some. So the spiritual recovery of the dead people of Sodom is not hopeless. (Gen. 18:22-32) Ezekiel 16:46-61 speaks hopefully of people compared to ancient Sodomites.

¹⁰ When Jesus sent out his disciples to preach God's kingdom to the "lost sheep of the house of Israel," he said to them: "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. Truly I say to you, It will be more endurable for the land of Sodom and Go-

morrah on Judgment Day than for that city." (Matt. 10:14, 15; Luke 10:10-12) Why was that so? Because Sodom and Gomorrah did not have such a witness concerning God's kingdom.

¹¹ It is true that Abraham's nephew Lot took up residence in Sodom, but Lot did not have the Kingdom message and could not give it to them. He even engaged his two daughters to marry two Sodomite men. It is true also that two angels of Jehovah God visited the city of Sodom, but that was only to stay overnight and to make a firsthand inspection of the city, but not to preach God's kingdom to Sodom. What then happened to the angels that night did indeed show the deep degradation of the Sodomite men. But no message of repentance and conversion and everlasting salvation was preached to Sodom. Only Lot's prospective sons-in-law were warned of the coming disaster. Manifestly they did not get such a Kingdom witness as the city of Capernaum got in the days of Jesus and his apostles.—Gen. 13:12, 13; 19:1-29.

A PROPHETIC TYPE

¹² The angels of Jehovah God did not find as many as ten righteous men, not to speak of righteous women, in Sodom. Those people of Sodom were Canaanites and hence were under the curse that the patriarch Noah pronounced upon their forefather Canaan. (Gen. 9:20-25; 10:19) But, relatively speaking, the city of Capernaum in Jesus' day was worse off in a spiritual way and was more condemnable than Sodom. Well, then, was the destruction of Sodom's inhabitants by fire and sulphur from heaven *everlasting* destruction? Or was it *pictorial* of the everlasting destruction of men who violate principles

11. To what extent did Sodom get a witness, especially in comparison with that given to Capernaum?

12, 13. (a) Under what unfavorable general circumstance were those Sodomites, but what city proved to be worse spiritually than they were? (b) In the light of 2 Peter 2:6-10, what questions come up about Sodom's destruction?

9. (a) How do we know whether the people of Sodom had got beyond the spiritual state of repentance? (b) How does Ezekiel 16:46-61 speak concerning Sodom? 10. When sending out his disciples to preach, what did Jesus say regarding Sodom and Gomorrah, and why so?

of the same kind but on a more blameworthy scale? What does 2 Peter 2:6-10 say about this? We read:

¹³ "By reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come; and he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct—for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds—Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off [or, be checked], especially, however, those who go on after flesh with the desire to defile it and who look down on lordship."—NW, margin, 1950 edition.

¹⁴ Lot was delivered from Sodom's destruction, but he is not yet completely saved to everlasting life under God's kingdom. He needs a resurrection to that end. Now notice, please, that 2 Peter 2:6 says that the destruction of Sodom and Gomorrah was only a "pattern," one that was full of instruction for godly Christians as to what would happen to them if they stayed faithful to Jehovah God and what was sure to happen to them if they followed a course like that of the people of Sodom and Gomorrah.

¹⁵ Were those Sodomites worse than the rest of the Canaanites? No; not according to Leviticus 18:21-28. And Peter does not say that the Sodomites and Gomorreans were destroyed everlastingly. However, the dedicated Christians, being in a position more responsible than the position of Sodom and Gomorrah, yes, more responsible

than the position of unbelieving Capernaum, would be everlastingly destroyed. Hence 2 Peter 2:12, 13 says concerning the dedicated, baptized Christians who get corrupted: "These men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction, wronging themselves as a reward for wrongdoing." They suffer a destruction like that of the lower animals.

¹⁶ Sodom and Gomorrah were wiped out for all time as cities; they did not remain as cities down to the very day of Jesus. But what about the destroyed inhabitants of those cities? We must have in mind what the Christian apostle Peter said above as we now read the following words: "So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire."—Jude 7.

¹⁷ So the inhabitants of Sodom and Gomorrah were made a "warning example," because they were not allowed to continue existing till the day of Jesus Christ and of Peter and Jude and fellow disciples. Not that the people of Sodom and Gomorrah were condemned to Gehenna and were hurled into the "lake that burns with fire and sulphur"; but that they were made a warning example to unfaithful Christians ("ungodly persons") who will be judicially punished with "everlasting fire" or everlasting destruction.—Rev. 20:14, 15; 21:8; 2 Pet. 2:6.

¹⁸ The people of Sodom and Gomorrah

14. To what extent was there a deliverance of Lot, and in what way was Sodom's destruction to serve as a pattern?

15. (a) Does Peter say the people of Sodom and Gomorrah were forever destroyed? (b) In 2 Peter 2:12, 13, who does Peter say will be everlastingly destroyed, and why?

16, 17. How are the words of Jude 7 to be read in harmony with those of 2 Peter 2:6 regarding Sodom and Gomorrah?

18. How do Christians who become "ungodly persons" suffer a punishment more severe than that of the people of Sodom and Gomorrah?

were executed directly by the angel of God by means of fire mingled with sulphur, the effects of which upon the Sodomites and Gomorreans had continued for about two thousand years down to the days of Jesus and Peter and Jude. So they did not come to have the opportunity that the citizens of Jewish Capernaum had in Jesus' day. However, the dedicated Christians who turn unfaithful and imitate those ancient people will suffer a punishment "more severe," an everlasting destruction symbolized by "everlasting fire."—Heb. 10:29.

¹⁹ By their writings both Peter and Jude were warning Christians against becoming liable to the "judgment of Gehenna" and thus being sentenced to everlasting destruction. This would mean that after they died they would have no resurrection. The writer to the Christianized Hebrews gives us further information on the reason why an unfaithful Christian is sentenced to destruction without hope of a resurrection. Hebrews 6:1-8 explains that the Christians who refuse to "press on to maturity" lose an appreciation of even the fundamental teachings, the "primary doctrine about the Christ," such as "repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment." That is a vital reason for us to "press on to maturity." Why?

²⁰ "For it is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of holy spirit, and who have tasted the fine word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and

expose him to public shame. For example, the ground that drinks in the rain which often comes upon it, and that then brings forth vegetation suitable to those for whom it is also cultivated, receives in return a blessing from God. But if it produces thorns and thistles, it is rejected and is near to being cursed; and it ends up with being burned."—Heb. 6:4-8.

²¹ Such Christian "partakers of holy spirit" as fall away sin at last willfully against the holy spirit, knowingly so, and thus harden themselves against ever repenting. Such sin against the holy spirit Jesus Christ mentioned to the Jews who maliciously misinterpreted the operation of God's holy spirit through him. Jesus said: "On this account I say to you, Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come." (Matt. 12: 31, 32) Hence nothing could be gained and the opportunity would be wasted by resurrecting such ones to life in the system of things that is to come under God's kingdom.

²² Genuine Christians want to avoid becoming liable to the "judgment of Gehenna." So they need to meet together regularly and to encourage one another and build one another up spiritually. Why? Hebrews 10:26-31 answers: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy [on God's part] that is going to consume those

19. (a) Against what, therefore, were Peter and Jude warning Christians? (b) Of what "primary doctrine about the Christ" do the unfaithful Christians lose an appreciation, according to Hebrews 6:1-8?

20. Why, according to Hebrews 6:4-8, should Christians "press on to maturity"?

21. What sin do such Christians finally commit willfully, and why would a resurrection be wasted on them?

22. Why, according to Hebrews 10:26-31, do Christians need to meet together regularly to edify one another?

in opposition. Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? For we know him that said: 'Vengeance is mine; I will recompense'; and again: 'Jehovah will judge his people.' It is a fearful thing to fall into the hands of the living God."

"HOW MUCH MORE SEVERE"?

²³ Jesus Christ will not die again for persons who, as Christians, have been enlightened with accurate knowledge of the truth but who afterward sin willfully. These disown God's Son Jesus Christ himself and they consider Jesus' blood as having no more value to redeem and sanctify and to validate covenants than the blood of any other man. So, when they reject Jesus' perfect human sacrifice, what sacrifice do they have left that can be offered to God to cancel their willful sin? None! Hence at death they are sentenced to Gehenna, to the "lake of fire" or "second death." They do not go to Ha'des or Sheol from which resurrection is possible. Thus their punishment is "more severe" than that of Israelites who were put to death "without compassion" for disregarding the law of Moses, who was only a type prophetic of Jesus Christ.

²⁴ The willful Christian sinner will therefore have no resurrection. The resurrection to which he was at first looking forward as a spirit-begotten son of God was the "first resurrection," that of the 144,000 disciples

who gain life in the invisible heavens as joint heirs with Jesus Christ the King-Priest. But the willful, unforgivable sin wipes out all possibility of such a resurrection to glorious heavenly life. At his death in the flesh he meets everlasting destruction at the "hands of the living God."

²⁵ Judas Iscariot was a Christian who fell into the hands of the living God and was recompensed with the "more severe" punishment of everlasting destruction. Judas did not live to the day of Pentecost of the year 33 of our Common Era to be baptized with holy spirit and to be begotten by God the Father to a heavenly hope. However, he had been chosen to be an apostle of Jesus Christ and had been given special powers by means of the holy spirit when he was sent forth with the eleven other apostles on preaching work. (Matt. 10:1-8) But Judas betrayed his Savior Jesus Christ, not to gain everlasting salvation but to get thirty pieces of silver from the murderous enemies of his Master.

²⁶ Judas Iscariot made a bargain with those who Jesus said made proselytes that were subjects of Gehenna twice as much so as themselves, and who were themselves liable to the "judgment of Gehenna." (Matt. 23:15, 33) Judas rejected the sacrificial "Lamb of God." Thus he has no sacrifice to be offered for his willful sin. Logically he became a "son of destruction." When he committed suicide, he went to Gehenna. He will have no resurrection, even in the flesh on earth.—John 6:70, 71; 17:12.

²⁷ Besides Judas, there is another "son of destruction," whom the apostle Paul speaks about. This is not an individual like Judas Iscariot; it is a class of professed Christians, who have come on the scene since

23. How much more severe is the punishment of unfaithful Christians than that of those Jews who disregarded the law of Moses?

24. To what resurrection were such Christians at first looking forward, but what do they suffer at death?

25, 26. (a) Why, although not begotten to a heavenly hope at Pentecost of 33 C.E., was Judas Iscariot given such "more severe" punishment? (b) Where did Judas Iscariot go at death, and why?
27-29. (a) Who is the other "son of destruction" whom Paul speaks about? (b) What does Paul say about him in 2 Thessalonians 2:3-12?

Pentecost of 33 C.E. and particularly after the death of the twelve faithful apostles of Jesus Christ. This class, known as "the son of destruction," is made up of professed Christian leaders who have fallen away from the true Christian doctrines taught in the Holy Bible and who have become violators of God's law although they still pretend to be followers of His Son Jesus Christ. They have organized themselves into the religious clergy of Christendom, which is today the dominant part of Babylon the Great (the world empire of false religion). In 2 Thessalonians 2:3-12 Paul warns us of this "son of destruction":

²⁸ "Let no one seduce you in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction. He is set in opposition and lifts himself up over everyone who is called 'god' or an object of reverence, so that he sits down in the temple of The God, publicly showing himself to be a god. Do you not remember that, while I was yet with you, I used to tell you these things? And so now you know the thing that acts as a restraint, with a view to his being revealed in his own due time.

²⁹ "True, the mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way. Then, indeed, the lawless one will be revealed, whom the Lord Jesus will do away with by the spirit of his mouth and bring to nothing by the manifestation of his presence. But the lawless one's presence is according to the operation of Satan with every powerful work and lying signs and portents and with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth that they might be saved. So that is why God lets an operation of error go to them, that they may get to believing the lie, in order

that they all may be judged because they did not believe the truth but took pleasure in unrighteousness."

³⁰ The lawlessness of this composite "man of lawlessness" or "man of sin" (AV; AS; Dy) is against the Most High God. This is evident from the fact that this lawless one tries to exalt himself over everything revered as a god. He even tries to take the place of the true God in his spiritual temple. This lawless one wants the worship and reverence for himself, and pushes God's Holy Bible aside in favor of religious traditions and pagan doctrines. He is full of religious deception and is the willing tool of Satan the Devil, the original liar. This lawless one was held in restraint until the death of the faithful twelve apostles. After that he pushed himself forward more easily and increased his power over those who claimed to be Christians.

³¹ However, the Lord Jesus, during his presence in his heavenly kingdom, will do away with this lawless one and bring him to nothing. He will utterly destroy this lawless one, for which reason this one is called "the son of destruction." Those making up this "man of lawlessness" down through the past nineteen centuries are judged adversely and sentenced to Gehenna at their individual deaths. They will have no resurrection any more than that other "son of destruction" will, namely, Judas Iscariot. They just do not love the truth that leads to salvation. Hence they believe the lie and persistently spread the error. It is not strange, then, that the clergy of Christendom oppose the message of God's Messianic kingdom and persecute the messengers. When Babylon the Great is destroyed forever, this "man of lawlessness" will also be executed with the "judgment of Gehenna."

30. How is it evident against whom the "lawlessness" of this "son of destruction" is, and until when was he held in restraint?

31. (a) Why is the name "son of destruction" appropriate for this one? (b) Why is it not strange that Christendom's clergy oppose the Kingdom message?

"THAT EVIL SLAVE"

³² Another group claiming to be Christians that will receive the same sentence as the "man of lawlessness" is the group that Jesus called prophetically "that evil servant" or "that evil slave." (Matt. 24:48-51, AV; NW; Luke 12:45, 46) These are dedicated and baptized Christians who have been begotten by God's spirit to a heavenly hope and who have been associated with the faithful Christian congregation whom Jesus called "a faithful and wise servant" or "faithful and discreet slave." (Matt. 24:45-47, AV; NW) However, the "evil slave" class becomes rebellious and seeks to manage the Lord's affairs according to its own pleasure and serves itself according to its fleshly craving and mistreats those of the "faithful and discreet slave" class.

³³ The Lord Jesus Christ catches the

32. In his parable of the servants in Matthew 24:45-51, what other professed Christian group will be sentenced to destruction?

33. (a) Why is the "evil slave" class more blameworthy than the hypocrites outside the Lord's household? (b) With what other classes pictured in Jesus' parables is this slave identified?

"evil slave" in the midst of such misconduct. He punishes him "with the greatest severity" and puts him out of the house and among the religious hypocrites, where this "evil slave" class belongs. For having been in the Lord's real household and having been entrusted with his valuable spiritual things, the "evil slave" class of Christians is even more blameworthy than those hypocrites outside the house. They are guilty also of being traitors to their faithful Christian brothers, just as Judas Iscariot was toward the Lord Jesus Christ. They will have no resurrection any more than Judas will. Identical with or included in with the "evil slave" class is the "wicked and sluggish slave" with one talent of his Lord, as pictured in Jesus' parable in Matthew 25:15, 16, 22-30; also, the "wicked slave" who refused to negotiate with the one mina of his Lord, as described by Jesus in Luke 19:13, 20-27. The Holy Bible leaves no hope for the resurrection of such to heavenly life.

A WAY back in the days of the apostle Paul there were dedicated Christians who ruined all their opportunities for a spiritual resurrection to heavenly glory and power with the Lord Jesus Christ. The apostle Paul indicates how this came about when he wrote this to Timothy:

² "This mandate I commit to you, child, Timothy, in accord with the predictions that led directly on to you, that by these you may go on waging the fine warfare;

1, 2. (a) What unfaithful Christians did Paul mention in 1 Timothy 1:18-20? (b) What opportunities of theirs had they ruined?



holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith. Hymenaeus and Alexander belong to these, and I have handed them over to Satan that they may be taught by discipline not to blaspheme."—1 Tim. 1:18-20, NW; Rø.

³ This is not to say that Hymenaeus and Alexander finally learned a lesson and stopped blaspheming and were brought back into the congregation and rescued

3, 4. (a) Why does that not mean that the reinstatement of these two men into the congregation was looked forward to? (b) Who, then, received the discipline in this connection?

from Satan's clutches. This could not be, inasmuch as those two dedicated and baptized Christians had thrust aside the Christian faith and a good conscience and had suffered the shipwrecking of their faith so that it went down into the sea of destruction.

⁴ By being disfellowshipped from the faithful Christian congregation these two men did not learn any corrective discipline. The beloved faithful congregation got the discipline, learning to avoid those two spiritually shipwrecked men and to have nothing to do with them, leaving them entirely to Satan, to whom Paul, with apostolic authority, had handed them over. By the necessary expulsion of these two men who had lost faith and a good conscience the loyal congregation were disciplined to fear taking the course of action of Hymenaeus and Alexander lest they themselves suffer the same ruin to their Christian lives and be disfellowshipped, handed over to Satan.

⁵ The apostle Paul gives further information regarding Hymenaeus and shows what was wrong with him when he later wrote Timothy as follows: "Shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, and their word will spread like gangrene. Hymenaeus and Philetus are of that number. These very men have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some. For all that, the solid foundation of God stays standing, having this seal: 'Jehovah knows those who belong to him,' and: 'Let everyone naming the name of Jehovah renounce unrighteousness.'" —2 Tim. 2:16-19.

⁶ Hymenaeus and Philetus no longer belonged to Jehovah, but were handed over

to Satan by expulsion from Jehovah's Christian congregation. The faithful Christians had Jehovah's name called upon them as a "people for his name" and they named that divine name in their congregational meetings and in preaching outside. (Acts 15:14-18) For that reason they had to renounce such untrue Christians as Hymenaeus and Philetus, as being full of unrighteousness. Those men had their own ideas about the resurrection. They taught that "the resurrection has already occurred" in their day; evidently this was by their teaching that the resurrection was merely a spiritual one, of a symbolic kind, and that the dedicated Christians had already had their resurrection and that this was all there was to the matter and there was no further resurrection in the future under God's Messianic kingdom.

⁷ Hymenaeus and Philetus had already subverted the faith of some members of the congregation by such resurrection teaching. Whether in that same connection they were teaching the pagan Grecian doctrine of the immortality of the human soul, Paul does not say. However, those conscienceless subverters of the faith of Christian believers were sinning willfully after having come to an accurate knowledge of the truth, even in connection with the apostle Paul. Hence when they died the "judgment of Gehenna" was executed upon them. They will have no resurrection.

⁸ Christians who let themselves be lured into heaping up material riches and into acquiring much worldly knowledge or "science" are endangering their opportunity for a resurrection and life in the righteous system of things to come. Not by riches and "science" but by the true Christian faith we are saved.

⁹ Making this point strong in the conclu-

5, 6. (a) According to 2 Timothy 2:16-19, what was wrong with Hymenaeus? (b) Why did the congregation have to renounce Hymenaeus and Philetus, and how did these men teach the resurrection to be past?

7. What was executed upon them at their death, and why?

8, 9. What point does Paul make strong in 1 Timothy 6:9, 10, 20, 21?

sion of his first letter to Timothy, the apostle Paul writes: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains. O Timothy, guard what is laid up in trust with you, turning away from the empty speeches [like those of Hymenaeus and Philetus] that violate what is holy and from the contradictions of the falsely called 'knowledge.' For making a show of such knowledge some have deviated from the faith."—1 Tim. 6:9, 10, 20, 21.

¹⁰ The would-be rich Christians yield to desires that "plunge men into destruction and ruin." The Christians who seek after the faithless "knowledge" of this world show it off for glory or for worldly advantage, but they deviate from the Christian faith. None of these leave any basis for God to raise them from the dead by means of Jesus Christ. At death they are, figuratively speaking, hurled into Gehenna. (Mark 9:43-47) We, though, are determined not to copy them. We keep in mind the words of Hebrews 10:38, 39: "'But my righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him.' Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul."

WHAT OF UNBELIEVING MARRIAGE MATES?

¹¹ Since the days of Jesus Christ many persons have come into close association with dedicated, baptized Christians whom

God has begotten by his spirit to a heavenly inheritance. However, such persons themselves have not been influenced strongly enough to become such kind of Christians. Some such persons have been or still are husbands and wives of sanctified Christian mates. Some are children who have a dedicated, spirit-begotten Christian parent or who have both parents of that kind. Will such unbelievers have a resurrection? About such unbelievers Paul wrote:

¹² "To the married people I give instructions, . . . yes, I, not the Lord: If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace. For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:10-16.

¹³ The apostle Peter writes in agreement with that, saying: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it

10. (a) How do those who make a show of the "falsely called 'knowledge'" injure themselves? (b) What are we therefore determined to do?

11, 12. (a) What question arises about unbelievers who are the mates of dedicated, spirit-begotten Christians? (b) What does Paul say regarding this relationship, in 1 Corinthians 7:10-16?

13. How does the apostle Peter write in agreement with such counsel in 1 Peter 3:1-4?

be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Pet. 3:1-4.

¹⁴ If, now, the unbelieving marriage mate dies as an unbeliever under such association with such a faithful Christian with heavenly hopes, is the unbeliever lost forever? Has the unbeliever died under the "judgment of Gehenna," and will there be no resurrection of the unbeliever to the opportunity for life everlasting on a Paradise earth under God's kingdom? Along with such a question, we are only fair in asking, How long has the unbeliever lived with the believer? Also, how faithful and exemplary has the believer been as a witness for the true Christian faith?

¹⁵ Experience and observation show that it takes some persons with certain backgrounds a longer time than it does others to be favorably impressed to take right action. So has the unbeliever lived long enough with the believer to get the needed measure of experience with the believing mate that his own personal case requires? Do a few years of continuing in unbelief before death mean that he would never become a dedicated believer if given a longer time of association? If he leaves his believing mate, has he walked out on his best opportunity for gaining salvation?

¹⁶ Even if taking such a course, the unbeliever did not take the extreme course described in 2 Peter 2:21, 22, which says: "It would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. The saying of the true proverb has happened to them: 'The dog

has returned to its own vomit, and the sow that was bathed to rolling in the mire.'" So, if he dies as an unbeliever after walking out of the life of the believer, has he forfeited all hope of a future life? Who is to be the judge in this situation? Whose judgment counts?

¹⁷ We must remember that the apostles were writing to the "congregation of God," to spiritual Christians "sanctified in union with Christ Jesus, called to be holy ones," to those who were given "a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance . . . reserved in the heavens." (1 Cor. 1:1, 2; 1 Pet. 1:3, 4) Those writings were penned in the first century. God was then taking out from the Gentile nations a people for his name to make up the congregation of 144,000 Christian witnesses who will become joint heirs with Christ in his heavenly kingdom. (Acts 15:14) Consequently when Paul asked: "Wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?" he was most likely referring to salvation to heavenly life in union with Jesus Christ.

¹⁸ Paul was certainly not discussing there the salvation to life in human perfection on this earth when God's heavenly kingdom converts it into a global Paradise. The question rightly comes up, then, If the unbelieving marriage partner was not saved by the believer to the only salvation to which God was then calling people of the nations, did this mean that he would have no later opportunity for being saved with that earthly salvation that is reserved for mankind in general under God's king-

14. What questions does the death of such an unbelieving mate occasion, and what other fair questions should we ask as to this?

15. In the light of experience and observation, what pertinent questions may we ask regarding the unbeliever?

16. In taking such a course, did the unbeliever take the course described in 2 Peter 2:21, 22?

17. (a) To whom were those apostles writing their counsel regarding marriage mates? (b) When speaking of saving a marriage mate, to what salvation was Paul referring?

18. (a) Is there no other salvation possible for an unbeliever who dies as the mate of such a Christian? (b) Since when has the Fine Shepherd been calling the "other sheep"?

dom? What if we say Yes to this last question? In that case we are judging the unbeliever who died without answering the heavenly call as being unworthy of any resurrection under God's kingdom and of any opportunity for life on earth. However, down till recently, the Fine Shepherd Jesus Christ was not calling out and gathering his "other sheep" in hope of everlasting life on earth.—John 10:16.

¹⁹ The inspired Scriptures show that God set a definite time for himself to gather together the "other sheep" for whom he reserves everlasting salvation on the Paradise earth under the kingdom of his dear Son. God's provision for such "other sheep" is not a sort of safety net to catch all those whom he calls to the heavenly inheritance but who do not meet the requirements for it by a Christian course faithful to the death. Christians who have the heavenly inheritance reserved for themselves must either prove worthy of entering into it or else fail altogether without any other life prospects to fall back on, thus to enjoy eternal life somewhere else, in some form. No, God's provision through Christ for the "other sheep" is something that God specially purposed for the vast majority of mankind. It results from the death and resurrection of Jesus Christ, just as much as the heavenly calling of the 144,000 joint heirs of Christ results therefrom.

²⁰ According to the historical facts, the gathering of the "great crowd" of other sheep began not before 1931 C.E., but particularly from 1935 C.E. forward.—Ezek. 9:4; Rev. 7:9-17; see *The Watchtower* as of August 15, 1934, pages 249, 250, paragraphs 31-34; also, as of February 1, 1935, page 47, top.

19. (a) Is the salvation for the "other sheep" a sort of safety net for catching unfaithful spirit-begotten Christians? (b) Salvation of the "other sheep" results from what?

20. Historically, when did the gathering of the "great crowd" of "other sheep" begin?

²¹ These facts have to be taken into account when we deal with questions that are based on Paul's counsel in 1 Corinthians 7:10-16 with regard to unbelieving marriage mates, and also children who may not become believers, although, during childhood, they are "holy" children of a believing parent or of believing parents. The judgment must rest with God, who does the calling to the one hope or the other hope.—Rom. 9:14-16.

WHAT ABOUT OUR GENERATION?

²² By the Bible count of time, the "time of the end" for this system of things began in the year 1914, fifty-one years ago. That date, predetermined by Jehovah God, was marked by the outbreak of the first world war, which was followed by the things that Jesus Christ had foretold in the year 33 C.E., namely, food shortages, pestilences, earthquakes. All those things were a beginning of the pangs of distress for the world of mankind. (Dan. 11:35; 12:4; Matt. 24:3, 7, 8; Luke 21:10, 11) During the pestilence of the Spanish influenza that swept the globe in 1918-1919 twenty million died, more persons than all the millions killed during the four years of the first world war.

²³ In Revelation 6:1-8 the glorified Jesus Christ gave a prophetic picture of the very things that marked the beginning of the "time of the end" from 1914 C.E. onward. In this vision to the apostle John, the newly installed King Jesus Christ was pictured as a man crowned and armed with a bow and riding a white horse, going forth to conquer. World war was pictured as a rider on a fiery-red horse and armed with a great sword, to take peace from the earth. Famine or food shortage was

21. These facts have a bearing on our consideration of what questions?

22. What time period started in 1914 C.E., and how was its beginning marked in fulfillment of prophecy?

23. In Revelation 6:1-6, how were the newly installed King and world war and famine pictured?

pictured as a rider on a black horse and having in his hand a pair of scales for weighing out food by measure.

²⁴ Notice next how deadly pestilence was pictured: "I saw, and, look! a pale horse; and the one seated upon it had the name Death. And Ha'des was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth."—Rev. 6:7, 8.

²⁵ The question now arises, Will the people thus dying in this "time of the end" before the destruction of Babylon the Great and the battle of Armageddon have a resurrection later on by the power of God through Christ? The very vision to John gives us a clue to answering this question aright. Take note that what follows the fourth rider named Death (not "Second Death") is said to be, not Gehenna, but Ha'des. By this it is indicated that those thus dying by all those calamities in this forepart of the "time of the end" go to Ha'des, which is the common grave of dead mankind in the dust of the ground. Many also died at sea, but this incidental item is not brought into the prophetic vision. Our question regarding resurrection of such persons dying in this "time of the end" is definitely answered in Revelation 20:13, which says regarding persons not belonging to the 144,000 heirs of God's heavenly kingdom: "And the sea gave up those dead in it, and death and Ha'des gave up those dead in them, and they were judged individually according to their deeds."

²⁶ Of course, many professed Christians

died in this "time of the end" since 1914, who were called to the heavenly kingdom but who turned unfaithful and failed to gain the heavenly inheritance. These would not be included among those given up by the sea, death and Ha'des. (Rev. 20:13) Such losers of the heavenly inheritance would be the dedicated, baptized Christians pictured by the "evil slave" or by the "wicked and sluggish slave" with the one talent unused, as foretold in Matthew 24:48-51 and 25:18, 24-30. At the death of these unfaithful disciples of Jesus Christ they go into the symbolical Gehenna, in which Almighty God destroys both body and soul. (Matt. 10:28) Thus there is no resurrection of these when the sea, death and Ha'des give up the earthly dead in them under God's kingdom.

AT THE EXECUTION OF GOD'S JUDGMENT

²⁷ However, at the close of the "time of the end" Jehovah God by means of his Rider on the white horse will begin to execute his adverse judgment upon the nations and peoples. Babylon the Great will be destroyed, and then the "war of the great day of God the Almighty," or, Armageddon, will be fought. (Rev. 16:13-16; 17:1-6, 14) Jehovah God will cause the political powers of earth to turn against Babylon the Great, the world empire of false religion. Thus Revelation 17:16 will undergo fulfillment: "And the ten horns that you saw, and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire." That means her everlasting destruction with no resurrection or restoration possible. Those religious persons who are then executed with her will be everlastingly destroyed with her, because they refused to obey the divine call: "Get out of her,

27. When and how will Babylon the Great be executed, and what about the future of those then executed with her?

24. According to Revelation 6:7, 8, how was deadly pestilence pictured?

25. (a) According to this, where did those dying thus in the forepart of this "time of the end" go? (b) Where is our question about the resurrection of such persons answered?

26. What spiritual class is not included in Revelation 20:13, members of whom have died in this "time of the end"?

my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."

—Rev. 18:1-4.

²⁸ That the Armageddon fighters against God's anointed King of kings will have no burial in commemorative graves or memorial tombs is proved by the battle description written by the apostle John in these words:

²⁹ "And I saw the wild beast [Satan's earth-wide political system] and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army. And the wild beast was caught, and along with it the false prophet [the leading political spokesman, the Anglo-American World Power] that performed in front of it the signs with which he misled those who received the mark of the wild beast and those who render worship to its image. While still alive, they both [the wild beast and the false prophet] were hurled into the fiery lake that burns with sulphur. But the rest [the kings of the earth and their armies and their attendants, free and slave] were killed off with the long sword of the one seated on the horse [the King of kings], which sword proceeded out of his mouth. And all the birds were filled from the fleshy parts of them [because the bodies of these dead ones were left unburied on the battlefield at Armageddon]."

—Rev. 19:19-21.

³⁰ The "long sword" proceeding out of

28, 29. What does Revelation 19:19-21 show as to the disposal of the fighters slain at Armageddon?

30. What does the "long sword" out of the King's mouth picture, and where do those executed by it go?

the mouth of the King of kings pictures his authority and power to order the execution of all opposers with a violent death. Kings, military commanders, cavalry horse riders, freemen, slaves, small ones and great ones, all those who are part of this sinful world at the battle of Har-Magedon will be executed as opposers of God's Messianic kingdom. Will they go down to Ha'des or Sheol to join ancient Egypt, Elam, Assyria, Sidon and others? No! They will be everlastingly destroyed, wiped out of existence forever.—2 Thess. 1:7-9.

³¹ This everlasting destruction is pictured in the fact that they are given no burial, but are left on the battlefield like dung, like putrefying organic matter for birds of offal to feast upon, at the invitation of God's angel "standing in the sun." (Rev. 19:17, 18) That this gory feast of such birds acting as scavengers may be pictured, the kings of the earth and their armies and attendants are not pictured as being "hurled into the fiery lake that burns with sulphur" along with the wild beast and the false prophet. But neither is it said that Ha'des or Sheol claims them. Instead, they become like those criminals whose dead bodies were cast into Gehenna for the maggots to feed on their fleshy parts. (Mark 9:43-48) They are executed by Jehovah God through his executorial officer, Jesus Christ, at Armageddon, and for this reason they will have no resurrection from the dead.

31. How is their everlasting destruction pictured, and what will they therefore not have?

Praise Jah, you people! . . . I will praise Jehovah during my lifetime. I will make melody to my God as long as I am. Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground; in that day his thoughts do perish. Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God, . . . the One keeping trueneess to time indefinite.—Ps. 146:1-6.

BASIS FOR RELIANCE on Prophecy

IF YOU are a reader of the Bible, you cannot help but acknowledge that its prophecies, if true, are marvelous and of extraordinary importance. You will say that they deserve the most intensive study and attention. Jesus and his apostles had full faith in prophecy and believed equally in all the prophecies of the Scriptures. (John 17:17; 2 Tim. 3:16; 2 Pet. 1:19, 20) Prophecy was a governing factor in their lives. But not all persons possess this faith. Such faith can be yours—not blind credulity, but faith with a sound basis. (Heb. 11:1) How can this assured reliance on prophecy be gained?

The best method of proof is to put a prophecy to the test of time and circumstances. The Bible invites such a test. (1 John 4:1; Isa. 45:11) To conduct such an examination, we must have a standard, a set of requirements. The Bible itself establishes the rules for testing a prophecy, at Deuteronomy 18:20-22 and 13:1-3: (1) It must be spoken in Jehovah's name and at his command; (2) it must come to pass; (3) it must be in harmony with God's commandments and thus promote right worship.

In this brief article we shall consider a given prophecy, with the evidence supporting its reliability. We believe you will at first be amazed, then convinced of its accuracy and the evident inspiration behind it. It will provide incentive also for study of the other prophecies of the Bible, which you will find equally reliable and, in ad-

dition, refreshing and encouraging, a stabilizing force in these unstable times.

WORLD RULER APPOINTED BEFORE HIS BIRTH

Please turn, now, to Isaiah, chapter 44, verses 24 to 28. There you find Isaiah speaking in Jehovah's name, at his command: "This is what Jehovah has said, . . . the One making the word of his servant come true, . . . the One saying of Jerusalem, 'She will be inhabited,' and of the cities of Judah, 'They will be rebuilt, and her desolated places I shall raise up'; the One saying to the watery deep, 'Be evaporated; and all your rivers I shall dry up'; the One saying of Cyrus, 'He is my shepherd, and all that I delight in he will completely carry out'; even in my saying of Jerusalem, 'She will be rebuilt,' and of the temple, 'You will have your foundation laid.'"

What is remarkable about this prophecy? It was stated, mind you, when Jerusalem was still flourishing, a power to be reckoned with for any nation wanting world domination. Babylon was yet far from becoming the mighty Third World Power of sacred history. Assyria appeared at that time to be a much greater threat to Jerusalem's existence. The prophecy foretold the rise of the Persian named Cyrus about 150 years before his birth, and also that his nation would become the Fourth World Power. It indicated that Jerusalem and the temple would be destroyed and the Jews be put in bondage by Babylon, the coming Third World Power, that

Cyrus would later liberate the Jews by conquering Babylon, and that Jerusalem and the temple would be rebuilt under Cyrus' authority.—See also Isaiah 39:3-7.

In the prophecy's next verse, Cyrus is called God's "anointed one." (Isa. 45:1) Cyrus was born probably about 600 B.C.E. Before ever he was born, Jerusalem had been destroyed by the Babylonians and the priesthood had been taken into exile. How, then, could he be called "anointed one"? He was never actually anointed with the holy anointing oil by Jehovah's high priest to serve in any capacity for Jehovah. An anointing indicated an appointing, an induction into office, and Jehovah's appointment of Cyrus in advance could be spoken of as an anointing. For example, the appointment of the prophet Elisha and of King Hazael to perform certain work for Jehovah was spoken of as an anointing, though they were not anointed with holy oil.—1 Ki. 19:15, 16, 19; 2 Ki. 8:13.

Let us now read on into chapter 45 of Isaiah's prophecy, where he says: "This is what Jehovah has said to his anointed one, to Cyrus, whose right hand I have taken hold of, to subdue before him nations, so that I may ungird even the hips of kings; to open before him the two-leaved doors, so that even the gates will not be shut: 'Before you I myself shall go, and the swells of land I shall straighten out. The copper doors I shall break in pieces, and the iron bars I shall cut down. And I will give you the treasures in the darkness and the hidden treasures in the concealment places, in order that you may know that I am Jehovah, the One calling you by your name, the God of Israel.'"

In these words of Isaiah 45:1-3 Jehovah God speaks to Cyrus the Persian as if he were already born and alive. This is in harmony with what is said in Romans 4: 17, that God "calls the things that are not as though they were." He promises to take

hold of Cyrus' right hand, to lead him or to strengthen him with irresistible military ability.

Certain nations had to be subdued first before Cyrus could turn his attention to the overthrow of Babylon as the Third World Power, which was God's main objective for Cyrus. Cyrus first overthrew the Median Empire, which had held Persia in subjection. King Croesus of Lydia, seeing his ally Astyages of Media overthrown, hastily formed an alliance with Egypt, Babylon and Sparta against Cyrus; nonetheless, Cyrus proceeded to capture the Lydian capital, Sardis, in 546 B.C.E. and went on to complete the conquest of Asia Minor. Now Cyrus could turn his attention to Babylon. He defeated the first ruler of Babylonia, King Nabonidus, on the field of battle, then moved on toward Babylon.

BABYLON A MIGHTY STRONGHOLD

One of the remarkable features of the fulfillment of the prophecy about the fall of Babylon was the apparent impregnability of Babylon. Nebuchadnezzar, its strongest king, spared no expense and effort to make it the most magnificent city of the world of that day. Babylon's inhabitants felt that the city could not be taken. As Nebuchadnezzar boasted on an inscription: "A great wall, which like a mountain, cannot be moved, I made of mortar and brick. Its foundations on the bosom of the underworld I placed down deeply. Its top I raised mountain high." But more than its walls, the Euphrates River formed its chief defense. Water from it was used to make a deep and broad moat. Along each bank of the river, which ran through the city, was a continuous quay that was separated from the city by a huge wall. This wall was pierced by gates with copper doors, from each of which a sloping descent led to the water's edge. It is easy to see why cap-

tives of Babylon could despair of hope of liberation.—Isa. 14:17.

Contrastingly, the Jewish captives in Babylon had a bright hope, for the God of true prophecy had prophesied liberation. How easy for Jehovah to fulfill his prophecy! Babylon's chief defense, the Euphrates, was diverted from its course by Cyrus' armies, leaving the riverbed relatively dry. And Jehovah saw to it that the two-leaved doors along the Euphrates waterfront were left open on Babylon's fatal night, while Belshazzar feasted in revelry with a thousand of his grandees, praising Babylon's gods of wood and stone.—Dan. 5:1-4.

The copper doors were not literally broken in pieces nor the iron bars closing those gates literally cut off, but Jehovah's invisible maneuvering regarding those gates and bars was the same as if he had done that. The walls of Babylon availed nothing. Cyrus' troops did not have to scale these walls to get inside. Jehovah went before Cyrus, smoothing out the "swells of land," the obstacles.

Cyrus' army getting complete control of the city, the castle and the citadel, the treasures therein would naturally fall into the hands of Cyrus, even those treasures hidden in dark concealment places. Among these would be the treasures from the nations plundered by Babylon, such as the sacred vessels taken from Jehovah's temple in Jerusalem. Additionally, Babylon was indeed a rich prize because of being a commercial depot between the Eastern and Western worlds back there. The treasure piled up also included riches gained by the commercialized business of religion in the temples of her false gods. Herodotus relates that every native female, once in her life, was obliged to visit the temple of Mylitta (Ishtar), goddess of fertility, called "queen of heaven," "mother of the gods," the female principle of generation. There

the girl would wait in the precinct of the goddess and receive the embraces of the first stranger who threw a silver coin into her lap—prostitution practiced in the name of religion.*

CREDIT FOR FULFILLMENT GOES TO JEHOVAH

Jehovah was specific as to the Persian he wanted, just as he said to Moses, in connection with building the tabernacle: "See, I do call by name Bezalel the son of Uri the son of Hur of the tribe of Judah." (Ex. 31:1, 2) Jehovah did all this with Cyrus, not to exalt a man, but to glorify himself as the true God of prophecy and the Universal Sovereign and to carry out his purpose to liberate the nation of Israel. He went on to say to Cyrus: "For the sake of my servant Jacob and of Israel my chosen one, I even proceeded to call you by your name; I proceeded to give you a name of honor, although you did not know me. I am Jehovah, and there is no one else. With the exception of me there is no God [*Elohim*']. I shall closely gird you, although you have not known me, in order that people may know from the rising of the sun and from its setting that there is none besides me. I am Jehovah, and there is no one else. Forming light and creating darkness, [likewise] making peace [for his exiled people] and creating calamity [for Babylon], I, Jehovah, am doing all these things."—Isa. 45:4-7.

It was not the prowess of Cyrus, but it was Jehovah, who, as He says, unknown to Cyrus, strengthened him to carry out God's delight against Babylon and for his people, giving Cyrus "a name of honor." Only because Jehovah God selected and strengthened him could he say afterward, in the *Cyrus Cylinder*: "I am Cyrus, the king of totality, the great king, the mighty king, the king of Babylon, the king of Sumer

* Herodotus, 1, 199.

and Akkad, the king of the four quarters (of the world).”*

By using his servant Cyrus in this way, Jehovah could call upon his heavens to shower down righteous influences or forces; he could call upon his earth to open up and produce righteous events and salvation for his exiled people. “O you heavens, cause a dripping from above; and let the cloudy skies themselves trickle with righteousness. Let the earth open up, and let it be fruitful with salvation, and let it cause righteousness itself to spring up at the same time. I myself, Jehovah, have created it.” (Isa. 45:8) In due time his heavens and his earth responded to this command, to fulfill the prophecy.

BENEFITS TO WORSHIPERS OF GOD OF PROPHECY

The Israelites, when they became captive to Babylon, were powerless to deliver themselves out of Babylon’s hand. The only one to whom they could turn was Jehovah. “Turn to me and be saved, all you at the ends of the earth; for I am God [E], and there is no one else. By my own self I have sworn—out of my own mouth in righteousness the word has gone forth, so that it will not return—that to me every knee will bend down, every tongue will swear, saying: ‘Surely in Jehovah there are full righteousness and strength. All those getting heated up against him will come straight to him and be ashamed. In Jehovah all the seed of Israel will prove to be right and will boast about themselves.’” (Isa. 45:22-25) Israel could indeed boast, for in view of what Jehovah did for them, it proved that they were right in worshipping the right God and in trusting in his prophecy as reliable.

So the things that occurred in connection with Cyrus provide a strong basis for reliance on prophecy. It proves that we can benefit by listening to God’s prophecies. Prophecy surely benefited those faithful

Jews who listened to it. It saved them from a spirit of utter despair and dejection. It did not merely tell them what was going to happen, but also served as a warning

and a guide to those who relied on it, resulting in their well-being.

By heeding prophecy we can expect benefits and can avoid the fatal mistake of the Babylonians, who trusted in materialism and military might. This example shows us that the worship of God, looking to him for deliverance during this time of peril, is the wise, sensible and safe course and that protection does not come by military might, even though the defenses may seem, like Babylon’s walls, to reach up to the heavens, and may seem so strong that no earthly forces can overcome them.

We can also find encouragement in the fact that Cyrus was called the anointed one of Jehovah. As one anointed or appointed of Jehovah he would be a Messiah (in Hebrew) or a Christ (in Greek, *LXX*). In this he was used as a type or prophetic figure of the promised Messiah or Christ, the Seed of God’s “woman,” in the work that Cyrus would do for Jehovah God. Cyrus’ overthrow of Babylon as a world power was therefore prophetic of how Messiah or Christ would destroy the Great Babylon of our twentieth century, foretold in the Bible’s final book, Revelation, chapters 17 and 18.

This fight against ancient Babylon was not merely for the liberation of the Jews. It was also a battle between gods, as we shall see in our next issue.

COMING IN THE NEXT ISSUE

- Who Will Be Resurrected—Why?
- Our Own Twentieth-Century Generation and the Resurrection.
- Earthly Opportunity Opened Up by Resurrection.
- A War Between Gods.
- Too Old, Too Young, Too Weak, Too Strong?

* See page 177 of *Nabonidus and Belshazzar*, by R. P. Dougherty.

ETERNITY

IS MY GOAL

IN

Jehovah's Service

AS TOLD BY THOMAS E. BANKS

TEN years before I was born in the United States, my father was liberated from slavery. That was just a few months before the Emancipation Proclamation went into effect. During the subsequent years when I was growing up, I had little opportunity for education, because where I was reared in the state of Ohio I was far from a school. Then too, there was no compulsory education at that time. Nevertheless, I hungered for knowledge and did a lot of reading, with the result that by the time I was nineteen I was able to pass a teacher's examination.

From the time I was small, I can remember my father driving us children to church in his wagon. We went two or three times every Sunday; yet he was never a member of a church. My sisters and brothers joined a church that was highly emotional—the people shouted and clapped their hands. But I reasoned that religion should be intelligent, not emotional, and that was the kind of religion I sought. It was not until I was twenty-nine years old that I discovered such a religion.

I was working in a drugstore when a friend came in and gave me a booklet entitled "What Say the Scriptures About Hell?" I carried that booklet around in my pocket for about a month before I began to read it. Every time I saw the friend he would ask me how I liked the booklet, and I felt guilty because I had not read it. One day, in order to satisfy him, I began reading it. It so gripped my attention that I finished it that very day. Up until then I had thought that I knew all I needed to know about hell, but I soon found that I had a lot to learn. From the very first page of that booklet, I saw that it appealed to reason and intelligence. After finishing it, I sought out my friend so as to ask him if he had any more publications like that booklet. He said he had a book of over 300 pages, and I said, "Let me have it." He promised to bring it to work with him the next day. Although I promised to pick it up at noon, I could not wait and so went to his place of business at ten o'clock in the morning. He handed me the book *The Divine Plan of the Ages*. I took it home and read it eagerly.

Evidently my reading of *The Divine Plan of the Ages* was consuming more of my time than I had realized, because one evening my wife said to me, "Since you have been reading that literature, you have been neglecting me and the children," and she burst into tears. I told her: "Tomorrow night I will straighten up the dining room and do the dishes while you put the children to bed. Then we will sit down and I will explain to you what I have been learning." When we sat down the next night, I opened the book and began to explain to her God's purpose for man and for the earth and where we fitted into it.

In just ten minutes she said: "I understand it now." From then on we studied together.

A CHANGE OF RELIGION

My wife embraced the truths we learned from our studies and remained faithful to them until she died in 1917. She had been a devout Episcopalian, but after our first study she stopped attending that church. I too made a change. I held many offices in the Methodist Church, but, like my wife, I realized that I had to give all that up in order to be in harmony with God's written Word.

When I handed in my resignation at a meeting of the church, the pastor refused to read my letter aloud. He did not want to lose a member holding so many of the offices of the church. So I read the letter with an emphasis that the minister could not have given it. He answered that he could not say I was wrong, but if at any time I wanted to return, the church door stood wide open for me. I told him that I would never be back. From then on my wife and I were Bible students who recognized the Watch Tower Society as the instrument God is using to make known the good news of his kingdom.

When I dedicated myself to God in 1901, I declared that my desire was to serve him faithfully. This I have always striven to do. For about twenty years my service to him was confined to engaging in the ministry locally in the state of Ohio. But shortly after my wife's death, the president of the Watch Tower Society, Joseph Rutherford, stopped over in Cincinnati while on a trip. He asked me if I would like to travel for the Society. Although it had always been my heart's desire to spend all my time in the ministry, I had to decline the invitation because of my responsibility toward my children, the youngest of whom

was twelve. I did offer, however, to spend my four-week vacation to travel wherever the Society wanted me to go. So a new privilege of service opened up for me. I traveled to New Orleans in the state of Louisiana, stopping off at many cities along the way and finally ending up in New York.

SERVING MY NEGRO BROTHERS

Two years later when I was chairman of a convention being held by Jehovah's people in New York City, the Watch Tower Society's president walked with me to my lodging place one evening and confided in me that the Society had arranged for me to do special work among the Negroes in the United States. By then my two daughters had married and also one of my sons, so I felt that I was able to take on this responsibility.

My job was to visit the Negro servants of Jehovah in various parts of the country and to assist them in giving Bible instruction to others as well as in reporting their activity to the Society. This was called pilgrim work. Pilgrim brothers would travel to organized congregations, giving public Bible lectures and helping the congregations in an organizational way. Thus, at the age of fifty, twenty-one years after my dedication to God, I was going to devote my full time to his service. My heart's desire was being realized.

Part of my job was at the Brooklyn headquarters of the Watch Tower Society, where I built up a file of correspondence from persons of my own race, on the basis of which my trips were arranged. My months at the headquarters, known as Bethel, were happy ones. I enjoyed the close association there with my brothers in Jehovah's service.

When the correspondence file was completed, I began to travel in the northern and southern parts of the United States to

help my Negro brothers in their service of Jehovah. Coming from the North, I was not fully prepared for the many indignities that came my way in the South because of my race, such as segregation on buses, trains, restaurants, and so forth. The first few unpleasant encounters were a real test on me, but they strengthened me for the later ones. Some of the Negro brothers became offended and would not comply with segregation laws in the South. They are no longer in Jehovah's service, having fallen away from it a long time ago. I realized that mankind must look to God's new order of righteousness to see injustices permanently corrected. As long as we are in the old system of things, we, as Christians, must abide by Caesar's laws, doing as the Bible instructs: "Be in subjection to the superior authorities." (Rom. 13:1) Although a color line exists in the world, there is none among Jehovah's servants. This was demonstrated to me on many occasions.

MINISTRY IN FOREIGN FIELDS

During the years from 1922 to 1937 my travels for the Lord's organization took me to many places, including Panama, Costa Rica and Jamaica. When I returned to New York from Jamaica in 1937, the Watch Tower Society's president asked me what objection I had to staying in Jamaica. I had none whatsoever. Wherever Jehovah's organization wanted to send me I was willing to go. So he said, "The next time I send you to Jamaica, you will stay awhile." He then revealed that he wanted me to be the overseer of the Society's work there by being in charge of its Jamaican branch.

It was in 1938 that I was assigned to the island of Jamaica. At that time there were about 390 persons who were publishing the good news of God's kingdom there, and they were organized into 53 congregations. From that time until the present,

the congregations have grown to 151, with 4,866 persons now actively associated with them. In those early years there was not as much office work in the Society's branch as there is today. So my work consisted principally of traveling all over the island with a sound car that broadcast recorded Bible lectures and also giving Bible lectures in the evenings.

Not long after I arrived in Jamaica a ban was put on the importation of the Watch Tower Society's publications as a result of pressure put on political leaders by clergymen who opposed us. We engaged the services of the Minister of Lands in an effort to get the ban lifted. He told me, "When I read your correspondence addressed to the governor, I became very much interested in your case." He went on to say that he would do his best to put the case before the House in an effort to have the ban rescinded. He did this, but some time passed before we heard from him. In the meantime we had to carry on our ministry with what Bible literature we still had.

Despite the effort of our enemies to stop us from receiving Bible literature, Jehovah saw to it that we received one copy of every issue of the *Watchtower* magazine. Sometimes it was copied in longhand and sent to us as a personal letter. We had a mimeograph machine that we used to make copies of that single issue. In this manner we were able to supply the congregations of Jehovah's people in Jamaica with copies of that official publication of the Watch Tower Society. They never missed an issue.

The government seized only certain publications that we had, permitting us to keep the others. These we used in our ministerial work, making the supply last as long as possible. Just when it was nearly depleted, the government lifted the ban that

had been unjustly put on our literature, and they returned to us the publications they had seized. Much of what was returned could not be used because of being water-soaked or damaged by termites. But thereafter we had no further difficulty in receiving supplies of Bible literature from the Society's headquarters for distribution to the Bible-loving people of Jamaica.

Because of my failing health and strength, it was necessary in 1946 for someone younger and stronger to take over the responsibility as branch servant in Jamaica. I was given the choice of returning to the United States to live with my children or of continuing to live at the Society's headquarters in Jamaica, where I could do whatever work my health would permit. Since Jamaica was my assignment, I chose to remain there. At that time I was seventy-five years of age. Now I am ninety-three.

My activity in Jehovah's service has been hindered by ill health and age, but I am, nevertheless, still enjoying life at the Society's headquarters here in Jamaica.

My room is just a few steps from the Kingdom Hall in the building where the branch is, making it possible for me to attend all the meetings of the congregation that meets here. My sight is still good, allowing me to read all the Society's publications and to rejoice in the truths they contain, which appeal to the intelligence of man as well as to the heart. I use every opportunity to talk about Jehovah's purposes and the truths of his Word with my visitors and by means of correspondence. I am very happy that I can complete my days on earth in my foreign assignment and still in Jehovah's full-time service.

I am practically a young man now, because if my hopes are realized I will have an eternity of life in the future. For this reason I count these ninety-three years as only the beginning of my life. Spending my full time in Jehovah's service has been the joy of my life, and I look forward to continuing it eternally in association with Jesus Christ and his "holy ones in the light."—Col. 1:12.

Impart God's Progressive Revelation to Mankind

THAT God gives his people on earth a progressive revelation is a thought that has never occurred to most persons of Christendom. But all Christian witnesses of Jehovah do appreciate that "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." Yes, even as it was true in the days of the apostles, it is true today that progressively God's truths have "been made manifest to his holy ones."—Prov. 4:18; Col. 1:26.*

Thus some eighty years ago Christian Bible students learned that the second presence of Christ was to be invisible and that God had earthly blessings in store for the vast majority of humankind. Through the years since then the light of God's Word has shone ever more brightly and its truths have been widely

publicized by means of *The Watchtower* and other Bible-study aids. Within the past twenty-five years or so we have progressively learned, among other things, that Christians must be neutral as regards conflicts between the nations and that blood, as well as life, is sacred in the eyes of God.

This progressive revelation not only has served to enlighten us on matters of conduct and doctrine but also has served to improve our ministerial activity. As a result, today Jehovah's witnesses are able to give effective three- to eight-minute Bible sermons at the doorsteps of the people, know how to meet objections tactfully and how to arouse interest as well as to give longer sermons when calling back upon those persons who have evinced some interest in God's Word.

Of course, since we want to be able to impart God's progressive revelation to others,

* For details see *The Watchtower*, June 15, 1964.

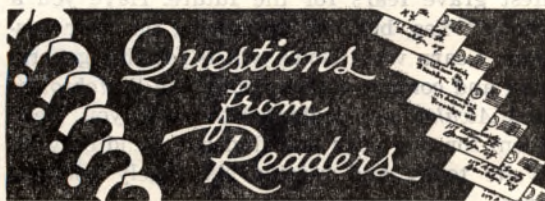
we must keep up with it ourselves. That means buying out the opportune time for private study, for attending the five weekly congregational meetings, for discussing truths with others and for prayer.

Among the obstacles we are faced with in making God's progressive revelation our own are unexpected guests. If these come when it is time for meeting, why not invite them to come along? Then again, it may be bad weather. But since it seldom interferes with our secular work, should it interfere with our spiritual activity? As for children's homework, it can be done after school so as not to have it interfere with meetings. Where secular work unduly interferes, why not discuss the matter with your employer and, if unable to improve matters in this way, perhaps you could find work that would not present such an obstacle.

Let us be careful with details as we impart God's progressive revelation to others. What kind of details? Details such as our personal appearance and our tone of voice.

Also, there is the matter of keeping a record of the names and addresses of those who show interest and the particular subject in which they are interested. Then be dependable in making return visits, being prepared to cultivate further the interest they have manifested.

Yes, return visits are important. Our obligation to impart God's progressive revelation to others is not fully discharged merely by placing Bible literature with them; nor even by making a few return visits. Only by regularly studying the Bible with others can we hope to impart God's progressive revelation to them. Be dependable in conducting such studies, arranging for a substitute when unable to conduct the study on any one night. We must take these studies seriously if we want those with whom we study to take them seriously. Only then can we expect God's blessing upon our efforts, resulting not only in saving ourselves as well as others but, above all, in sharing in the vindication of Jehovah's name.



● What does the scripture at 1 Samuel 18:10 mean when it says that "God's bad spirit became operative upon Saul, so that he behaved like a prophet within the house"?

In 1 Samuel 16:14 we are informed that "the very spirit of Jehovah departed from Saul, and a bad spirit from Jehovah terrorized him." In this we can see an application of the principle indicated by Jesus at Matthew 12:43-45, namely, that if the mind and life are not filled with Jehovah's spirit, then they are open to invasion of demon spirits. It is not that Jehovah actually sent an evil spirit to terrorize Saul, but by removing his holy spirit from the disobedient king a vacancy was left, a vacancy that was promptly filled by a bad spirit or mental inclination. Since Jehovah made the evilly inclined possession possible by the removal of his holy spirit, Jehovah is re-

ferred to as the source of the evil spirit.

Just how this bad spirit impelled Saul to act or behave like a prophet is not precisely stated in the account. However, it is quite likely that he "was filled with prophetic frenzy," as one translation renders the words (AT). Others render the words "behaved like a prophet" simply as "raved," and concerning this the *Soncino* version states: "*he-raved*, lit. 'played the prophet,' displaying the manifestations of physical excitement which were associated with the ecstatic frenzies of the prophetic bands." It is quite likely that in this particular instance, since music was being played and since some prophets prophesied when music was being played, the frenzy was badly directed, which it would not have been if Saul had been under the influence of a good spirit from Jehovah. (2 Ki. 3:14, 15; 1 Sam. 10:5-13) This is what we could expect in view of what the record goes on to say: "He behaved like a prophet within the house, while David was playing music with his hand, as in former days; and the spear was in Saul's hand. And Saul proceeded to hurl the spear and say: 'I will pin David even to the wall!'" Certainly such an action evinced a greatly disturbed state of mind. —1 Sam. 18:10, 11.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah God progressively reveals his purposes to his servants. Though the Bible has contained the written word of God for centuries, it is in our time that large numbers of its prophecies are being fulfilled and are, for the first time, being clearly understood. The *Watchtower* magazine is published to aid interested persons to benefit from these truths. During March, Jehovah's witnesses will continue to offer to all persons a year's subscription for this outstanding Bible-study aid, with three booklets, on a contribution of \$1.

CONVENTION INFORMATION

No doubt you are planning to attend one of the conventions for Bible instruction being arranged for this summer by the Watch Tower Bible and Tract Society. But which one will it be? Some of you may be planning to attend assemblies in Europe, which were listed in the January 15 *Watchtower*. Others will be attending in the United States and Canada, and details concerning those assemblies are given here for your benefit. Additional information, concerning rooming accommodations and other matters, will be provided later.

CANADA

- JULY 1-4: Victoria, B.C., Victoria Memorial Arena.
- JULY 8-11: Vernon, B.C., Vernon Civic Arena.
- JULY 15-18: Regina, Sask., Regina Exhibition Stadium; Sudbury, Ont., Sudbury Arena.
- JULY 22-25: Peterborough, Ont., Peterborough Memorial Community Centre.
- JULY 29-AUGUST 1: Brandon, Man., The Wheat City Arena.
- AUGUST 5-8: Kitchener, Ont., Kitchener Memorial Auditorium.
- AUGUST 12-15: Quebec, Que. (French), Cambrail Curling Club.
- AUGUST 19-22: Calgary, Alta., Stampede Corral; Saint John, N.B., Thistle Curling Club.
- AUGUST 26-29: London, Ont., Grandstand, Western Fairgrounds; Sydney, N.S., Sydney Academy Auditorium.

UNITED STATES

- JUNE 24-27: Seattle, Wash., Seattle Center, 225 Mercer St.
- JULY 1-4: Monterey, Calif., Monterey County Fairgrounds, Fairground Rd. & Casa Verde Ave.
- JULY 8-11: Sacramento, Calif., Grandstand, State Fairgrounds, Cor. Broadway & Stockton Blvd.; San Diego, Calif., Balboa Stadium, 1502 Russ Blvd.

JULY 15-18: Albuquerque, N.M., Albuquerque Civic Auditorium, 820 Lomas Blvd.

JULY 22-25: Lubbock, Tex., Fair Park Coliseum, Fairgrounds at Avenue A.

JULY 29-AUGUST 1: Chattanooga, Tenn., Engel Stadium, 5th & O'Neal Sts.; Memphis, Tenn., Mid-South Coliseum, Mid-South Fairgrounds; Odessa, Tex., Ector County Coliseum, 42d St. & Andrews Highway; Corpus Christi, Tex. (Spanish only), Memorial Coliseum, 510 S. Shoreline Drive.

AUGUST 12-15: Buffalo, N.Y., Memorial Auditorium, Main & Terrace; Minneapolis, Minn., Metropolitan Stadium, 8001 Cedar Ave., Bloomington, Minn.; Nashville, Tenn., Municipal Auditorium, 417 4th Avenue North; St. Petersburg, Fla., Bayfront Center Auditorium-Arena, 400 1st Street South.

AUGUST 24-29: New York, N.Y., Yankee Stadium, 157th Street & River Avenue.

Spanish

Spanish meetings are planned in conjunction with conventions in Albuquerque, N.M.; New York, N.Y.; St. Petersburg, Fla.; and San Diego, Calif.; and the program in Corpus Christi, Texas, will be all Spanish.

TO INSURE A BRIGHT FUTURE

World leaders predict a "bright and prosperous tomorrow." At the same time they manifest grave fears for the future. Have you a choice? Yes, but not by relying on their wisdom. Learn what God's will is for this generation and comply with it. Both *The Watchtower* and *Awake!* are dedicated to assist you. Read them for one year and find out. Send only \$2. Write today and receive six timely booklets free.

LORD'S EVENING MEAL

The date for observing the Lord's evening meal in 1965 is Friday, April 16, after 6 p.m., Standard Time. Each congregation should start now to make arrangements so that all of Jehovah's witnesses and other interested persons can gather together for this occasion. A qualified speaker, one of the remnant of Christ's anointed followers, if available and capable, should be assigned to deliver the discourse.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 4: Who Will Be Resurrected from the Dead? Page 137.

April 11: Part Two. Page 144.