The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1966
Semimonthly

CHAMPIONING JEHOVAH'S GODSHIP IN SPITE OF BABYLONISH HOSTILITY

JESUS, THE "OBJECT OF HOSTILITY," UPHOLDS JEHOVAH'S GODSHIP

WORLD COMMUNISM AS GOD VIEWS IT

A PROVISION FOR SPIRITUAL HELP IN TIMES OF NEED

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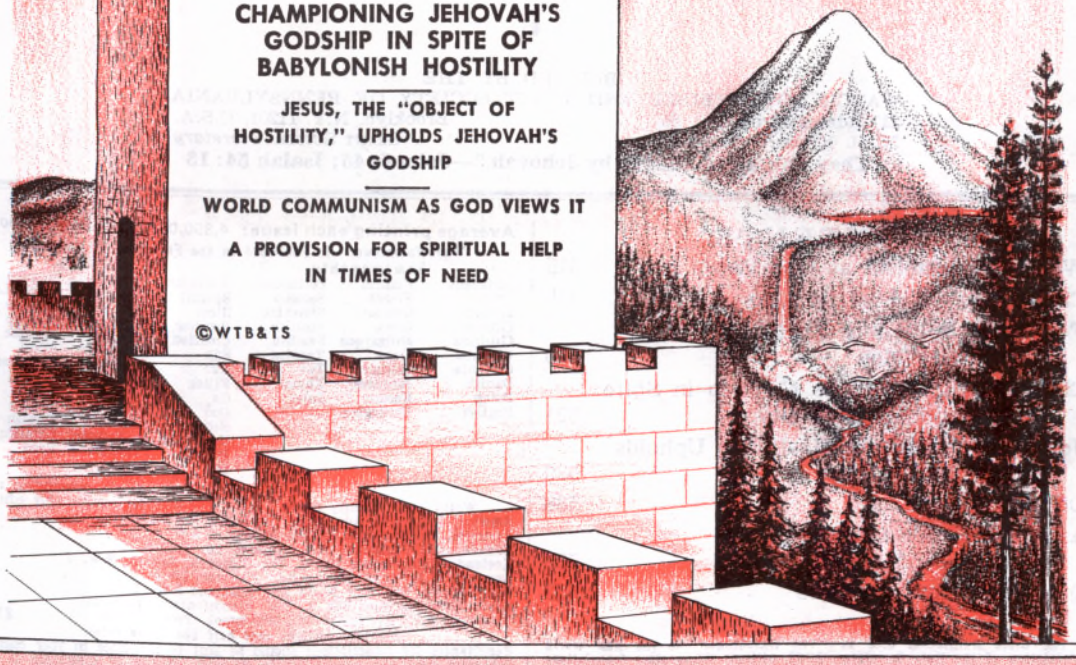

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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WORLD COMMUNISM AS GOD VIEWS IT

SINCE the revolution of the ungodly Bolsheviki or Communists in 1917 a black cloud has loomed up and has spread over a great portion of the earth. Radical governments have taken over powerful nations at the cost of wholesale bloodshed, smaller nations have been swallowed up, and a communications barrier has been set up by "iron" and "bamboo" curtains. Fear and tension have mounted in the more stable countries of the world and, while these world governments have never really served God, the Communist governments are more open and frank in outwardly being ungodly, atheistic and against all religion. Restlessness, hate and violence have been stirred up by this ungodly movement in all sections of the world, even parts formerly isolated and tranquil. When the men in the Kremlin speak, the world trembles for fear that a nuclear war may begin.

THE FIRST REVOLUTIONARY GOVERNMENT

Where did this kind of thing get its start? Well, we have to go back to the days following the Flood, when Noah as the patriarchal head gave mankind God's command and instructed them to spread out and fill the earth. Through fear and selfishness they refused to do this and put themselves under the headship of a violent man, a restless lover of excitement, a revolutionary and militaristic man. He did not want to accept God as ruler but innovated something new and revolutionary in the earth. He established the first political kingdom on earth. "The beginning of his kingdom came to be Babel." As the first king mentioned in the Bible, this human originator of revolutionary government and king of Babel or Babylon was none other than "Nimrod a mighty hunter in opposition to Jehovah." (Gen. 10:8-12) His violent, revolutionary political movement ran ahead of God's

promised Messianic kingdom, the kingdom of the "seed," of the first prophecy. (Gen. 3:15) This political ideology alienated Nimrod and his followers from Jehovah God. The alienated masses became restless and violent and are described in the Bible as a symbolic sea: "But the wicked are like the sea that is being tossed, when it is unable to calm down, the waters of which keep tossing up seaweed and mire." —Isa. 57:20.

According to Revelation 13:1, it was the "sea" out of which the seven-headed wild beast, symbolizing Satan's visible political rule, ascended. Nimrod was Satan's chief visible agent in beginning his political system of rule. It is this sea stirred up by the four winds of the heavens that is the source of four huge beasts, picturing a series of world powers, as seen in a night vision by the prophet Daniel. (Dan. 7:1-3) Restless, dissatisfied people make good breeding ground for modern ideologies such as Nazism, radicalism and Russian-type Communism.

In the eleventh chapter of Daniel's prophecy totalitarian, dictatorial rule is represented by the "king of the north," and of him it is said: "And the king will actually do according to his own will, and he will exalt himself and magnify himself above every god; and against the God of gods he will speak marvelous things." (Dan. 11:36) The prophecy shows also that this totalitarian king of the north worships, not the god of his forefathers or other nations, but, "to the god of fortresses, in his position he will give glory." (Dan. 11:37, 38) It is true that he does rely on and boasts in scientific and military might in both his cold and his hot wars against the more conservative, stable governments of earth.*

* For a full discussion of the Communist "king of the north" as prophesied in Daniel, chapter 11, see the 384-page book *"Your Will Be Done on Earth,"* published by the Watchtower Bible and Tract Society (1958).

A PLAGUE ON COMMUNISM AND RADICALISM

What does God say his position toward world Communism is? In a vision to the apostle John God revealed his view of world affairs and movements and the results thereof by showing him seven angels pouring out from the heavens toward the earth seven plagues. We are concerned here with the second plague. John reports: "And the second one poured out his bowl into the sea. And it became blood as of a dead man, and every living soul died, yes, the things in the sea."—Rev. 16:3.

God describes Communism and radical elements as, from his standpoint, the blood of a dead man, something that one would certainly not want to touch or even to gaze on. And God's Christian servants, Jehovah's witnesses, have taken exactly that position. They have discerned God's view as expressed in the second plague poured out by one of the seven angels having the bowls of God's anger. They have shunned Communism and radical, revolutionary movements as dead and death-causing. Like Moses and Aaron when they appeared before Pharaoh announcing the plagues to come upon Egypt, they have boldly taken part in announcing this plague on world Communism.

Even before the time for pouring out the plagues, as far back as September 1879, the third month of its publication, the magazine *Zion's Watch Tower,* now *The Watchtower,* in an article on "The Day of the Lord—Revelation 6:17," said the following:

> Very many Scriptures seem to teach that the kingdoms of earth will be overthrown by a rising of the people: goaded to desperation from lack of employment and seeking relief from the oppression of bloodthirsty governments. Such a rising and overturning, Socialists, Communists, and Nihilists of today would gladly bring about if they could. Now the Scripture recognizes wrong and oppression as existing in the nations and foretells this as the way in which they

will be overthrown, . . . Yet it does not recognize this Communism as right but the contrary rather instructing *believers* to "obey the powers that be" as long as they last, saying to us—"Be *patient*, therefore, brethren, unto the coming of the Lord."

. . . When we with a few others declared these things only a short time since, and called attention to the fact that trouble was taught to be occasioned by a rising of the people and the overthrow of governments —Communism—we were laughed at; there was truly little sign then of Communism; but today every civilized nation is in dread, and Nihilism, Communism and Socialism, are household words, . . .

In this time of divine judgment since 1919 and up until now, during which time the seven plagues are being poured out, Jehovah's witnesses maintain the same position toward worldly Communism. On December 11, 1921, President J. F. Rutherford of the Watch Tower Society addressed 7,000 listeners in the old Hippodrome of New York City on the subject, "Millions Now Living Will Never Die." In talking about the nations in distress and the remedies proposed, he said:

"Financiers are fearful of losing their holdings. Labor is fearful that it will not be able to exist. Statesmen, politicians, and rulers fear radicalism or Bolshevism. In fact, every one whose mind is not stayed upon the Lord is in a state of fear and distress. (Isaiah 26:3) . . .

"What is really feared by the ruling factors is radicalism or Bolshevism. Bible Students, who are Christians, are unalterably opposed to any unrighteousness practiced by any one class upon another. They are neither radical nor speaking for the opposite alliance. They must believe that the nation that will be blessed must recognize Jehovah as God and Messiah as the Lord and King."—*The Golden Age*, as of January 4, 1922, page 214.

On February 15, 1924, the 64-page booklet entitled "A Desirable Government" was issued and 741,449 copies were sent out from the Watch Tower Society's headquarters in Brooklyn in nine months. Under the subheading "Government Failure—A Malady," this booklet said:

"There is not a government on earth today that satisfies any reasonable proportion of the world. Many of the nations are ruled by dictators. The whole world is practically bankrupt. Leading men of the world have advanced various schemes or methods for governmental reform. But these all have proven abortive."—Page 5, paragraph 2.

See also page 23, referring to the "great revolution in Russia, Germany, Austria, and other European countries."

Page 54 speaks of further trouble "similar to what Russia has already undergone."

Later, representing again the position of Jehovah's witnesses, then widely known as International Bible Students, the Society's president wrote, on pages 244, 245 of the publication entitled "Government," printed in 1928:

These struggles have resulted in many revolutions, great suffering, and much bloodshed. Out of these struggles have developed the various theories or forms of government called radical, including communism, socialism, the soviet and bolshevism. . . .

. . . The soviet government has not been a success and never can be, and is far from being satisfactory to the people who have tried it. As in all other forms of government where the people are supposed to have a voice, the demagogues and party men dominate the various councils; and therefore the government has presented no advantages over any other government. In fact, bolshevism has resulted in great suffering of the people, and it is feared by many of the other nations and governments of the earth.

Every form of government man has tried, whether that is monarchy, aristocracy, democracy, republic or social, has been unsatisfactory.

CHRISTIANS WARN COMMUNIST RUSSIA

Worldly Communism has always been bitterly opposed to Jehovah's witnesses and in its campaign against God has violently persecuted them. The Watch Tower Society, which now has ninety-five branches throughout the earth, has never been

able to establish a branch office in Russia. When Communism took over other countries, existing branches of the Watch Tower Society were closed down and Jehovah's witnesses have ever since been persecuted and driven underground. In China the Society's branch office was closed after Communism got control and its branch manager and another missionary from Britain, both graduates of the Watchtower Bible School of Gilead, Jehovah's witnesses' missionary school located in Brooklyn, New York, were arrested and imprisoned for seven and five years respectively.

During 1956 and 1957 Jehovah's witnesses held district assemblies around the world. On Saturday night at each of these 199 assemblies they adopted a resolution addressed to the then Premier N. A. Bulganin of the U.S.S.R. It protested against the persecution upon the thousands of Jehovah's witnesses found behind the Iron Curtain and particularly in Russia and Siberia. It petitioned for the Russian government to rectify conditions, that Jehovah's witnesses might freely, aboveground, carry on their worship of their God for the salvation of all the sheeplike people. It advised the Soviet government against keeping itself in the ranks of those persecutors foretold in Matthew 10:16; 24:9.

A total of 462,936 voted. From each of those assemblies a copy of the adopted and signed resolution was sent to Premier Bulganin and to any local Russian ambassador. Copies were supplied to the public press, which gave wide publicity to the courageous resolution. The result? Persecution of Jehovah's witnesses was intensified.*

This widely published stand of Jehovah's witnesses has hardened world Communism more and more against them and the Communists have shown themselves to be in the ranks of the symbolic goats of Jesus' parable of the sheep and goats. Jesus explained that these would be manifest at the time of the end of this world or system of things and that the goats would be cut off from all existence. (Matt. 25:31-46) This parable, as explained by President Rutherford at a Los Angeles (California) convention, was published shortly afterward in *The Watch Tower,* in its issue of October 15, 1923.

AN ENVIRONMENT NO ONE CAN LIVE IN

So God views world Communism as the blood of a man who has been violently killed and which blood has congealed, caked. By taking a position against God's kingdom Communism is death-dealing, for God's kingdom is the only government that will give life to the people. By bringing about world revolution by violent means and by crafty subversiveness and by keeping the world in an unsettled state, to weaken by subversion the long-established system of things and to take advantage of this to overthrow the democratic, parliamentarian, capitalistic elements of human society, Communist leaders have caused wholesale death. Communism has promised much to the dissatisfied masses but in fact it has exploited them. God shows that he is against the revolutionary Communistic element when, after likening such restless, ungodly ones to the troubled sea, he adds: " 'There is no peace,' my God has said, 'for the wicked ones.' "—Isa. 57:21.

For many years Jehovah's witnesses have worked hard to help people to see that Communism is not the thing to seek as a cure for the injustices and inequalities in the world. Referring to conditions on our earth under God's new government over mankind, the booklet entitled "A Desirable Government" (1924) quoted Revelation 21:1 (*AV*) as follows:

* See pages 35, 338-344, 491 (column 5) of *Religion in the Soviet Union,* edition of 1961, by journalist Walter Kolarz, author of a number of books.

"And I saw a new heaven [invisible ruling power] and a new earth [new order of things on the earth]: for the first heaven and the first earth [the old order] were passed away; and there was no more sea [restless, anarchistic humanity]. . . ."—Note also on page 38 the statement: "Under that government wars, famines, pestilences, revolutions and anarchy will forever cease."

Since that time much more has been published by Jehovah's witnesses, telling of the Bible promise of life on a paradise earth, resurrection and blessings under Christ's Kingdom rule.

Jehovah's witnesses carry on an intelligent, organized, Bible-directed work with a message that will help life seekers to get out of the "sea" of peoples alienated from God. Being unclean and thickened like blood, it is an element in which no one can keep living, just as "every living soul died, yes, the things in the sea," in Revelation's vision. (16:3) Persons who want to live in God's new order in which there will be a new heavens and a new earth and in which the symbolic "sea" will be no more will, like God, view Communism and all the radicals, revolutionaries, anarchists and pushers for world domination by ungodly Communism as dead. The fact that people are learning this greatly plagues the Communist leaders but they are unable to stop the plague and they continue to harden themselves, making their destruction more sure.*

* The remaining five plagues of Revelation, chapter 16, will be discussed in succeeding issues of *The Watchtower*. Also see *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, 704 pages, published by Watchtower Bible and Tract Society, Brooklyn, New York.

CHRISTIANITY—A WAY OF LIFE

MILLIONS of people know at least a small amount about Jesus' teachings. However, being acquainted with the basics of Christian doctrine does not mean that one is a Christian, because Christianity is a way of life, not just a set of teachings.

The apostle Peter highlighted this point. He encouraged fellow Christians to maintain their conduct, their way of life, fine so that other persons might see their works and glorify God.—1 Pet. 2:12.

In our day, also, true Christians strive to demonstrate in their daily conduct that Christianity is a way of life. Recently a traveling minister of Jehovah's witnesses in Kansas concluded a three-day circuit assembly for the Witnesses in that area. Before leaving town he stopped in at a hotel.

When the hotel manager, to whom the Witness was speaking, realized that the minister was connected with the assembly, he stated: "I've been in the hotel business for some time. I've attended many conventions of different kinds, and had large groups in the hotel before. But I've never experienced anything to compare with the past three days. I had practically every room in this hotel filled with your people, even had some of them in rooms which I don't normally use. I know that some were in rooms which were certainly not up to the standards they normally enjoy, but I didn't hear of a complaint of any kind, a harsh word, or any rowdiness, even though there were many young people here. I want you to pass the word along to your hospitality committee or your public relations people that they have done a fine job."

The minister realized that the manager thought the Witnesses who stayed in his hotel were specially selected or had been briefed before they checked into the hotel. So he explained that that was not the case—that his guests were typical Witnesses who behaved in the way he described because they followed Bible principles.

Then, obviously moved by emotions, the manager said: "You know, several of your people actually came to me personally and invited me to attend your Sunday meeting. In all the years I've been in this town, that's the first time anyone ever invited me to their services, or indicated that they cared about me. I really appreciated that, even though I couldn't come. Why, you know, they even left some Bible literature in the lobby for the other guests and never asked a contribution." After mentioning the neatness of the rooms, he concluded: "You people have something that most people have lost."

Fearlessly Spreading Truth Though It Plagues Men

TODAY Jehovah's people are spreading the truth about God's kingdom throughout the earth. This is good news and should be welcomed by all, but is it? No, it is not. Why not? Because with it is being preached the truth of God's judgments soon to be executed upon the wicked. Such a message actually plagues men.

The fact is that God's servants sent to make known his will have ever had this twofold work to do, even as illustrated by God's commission to Jeremiah. He was told both to tear down and destroy and to plant and build. (Jer. 1:9, 10) Yes, and as recorded by Isaiah, God's servants today have not only a message of comfort and freedom but also one of warning about "the day of vengeance on the part of our God."—Isa. 61:1, 2.

Since wicked men are plagued by the truth, it takes courage, fearlessness, to spread it. This plaguing by means of the truth was foreshadowed by the plagues that came upon ancient Egypt in the days of Moses, and concerning which Jehovah years later said to the Israelites by means of his servant Joshua: "I sent Moses and Aaron, and I went plaguing Egypt with what I did in its midst; and afterward I brought you out."—Josh. 24:5.*

That those plagues are pictorial is to be seen from the fact that all the things written aforetime "were written for our instruction." (Rom. 15:4) Besides, do we not read that Moses pictures Jesus Christ? (Acts 3:19-26) This being so, it is reasonable to conclude that Pharaoh pictures Satan the Devil, and his nation Egypt, Satan's organization. And as the plagues back there served to make known Jehovah's name and power, so today it is the plaguing messages, delivered by God's servants, that tell about Jehovah's name and power.—Ex. 9:15, 16.

Yes, back there Jehovah, by Moses, had requested that his people Israel be allowed to go into the wilderness to offer sacrifices to Jehovah, and Pharaoh had arrogantly and contemptuously sneered: "Who is Jehovah?" (Ex. 5:2) But by the time Pharaoh had experienced the plagues of the waters of the Nile being changed to blood, of swarms of frogs, gnats and gadflies, the plagues of pestilence upon the animals and boils upon man and beast, crops ruined by hail and locusts, a darkness so dense that no one stirred for three days and nights and then the death of Egypt's firstborn, Pharaoh was willing to let the Hebrews go; in fact, he urged them to go. That those plagues served Jehovah's purpose to make his name known is also seen by the fact that centuries later pagan priests called attention to them.—Ex. 7:1–12:51; 1 Sam. 6:6.

And let it be noted that those were *bona fide* miracles, not mere coincidences, or they would not have driven home to Pharaoh their lesson. Further proof of their genuineness is seen in the fact that time and again reference is made to them in the Hebrew Scriptures as well as in the Christian Greek Scriptures. —Psalms 78 and 105; Jer. 32:20; Acts 7:36.

These plagues, though not to be confused with those mentioned at Revelation chapter 16, nevertheless do have basic similarities in that they both represent judgment messages that God has his people deliver. These messages show how Satan's organization appears in the eyes of God and they serve to plague those of Satan's organization. By means of such publications as *The Watchtower, Awake!* and *"Babylon the Great Has Fallen!" God's Kingdom Rules!,* modern "Egypt," Satan's visible organization and especially "Babylon the Great," is shown to be covered with blood-guilt, to be grossly immoral, unclean spiritually as well, having nothing in common with God's Word and people, a spiritually diseased organization, barren of all spiritual food, one in total darkness as to the light of God's kingdom and any hope for mankind, and as not having any firstborn alive among them, those truly dedicated to Jehovah God.

It takes courage to speak out fearlessly regarding these matters. It takes unselfish love and strong faith to keep persevering in telling such truths, going over the territory time and again, even as Moses and Aaron fearlessly and repeatedly appeared before Pharaoh and his court, some dozen times in fact. But why should we not be fearless? Is not He that is for us greater than all that are against us? (Rom. 8:31) Furthermore, since our motives are pure, we can be as bold as the young lion, knowing that Jehovah will give us strength and protection.—Prov. 28:1.

* For details see *The Watchtower,* June 15, July 1, 1966.

CHAMPIONING JEHOVAH'S GODSHIP *in spite of* BABYLONISH HOSTILITY

"Jehovah went on to say to Satan: 'Have you set your heart upon my servant Job, that there is no one like him in the earth?' "—Job 1:8.

FROM Adam's time to our day a challenge has existed as to who rightfully exercises Sovereign Godship universally, over heaven and earth. If the Almighty God, Jehovah, does so, then can he choose reliable witnesses on earth to champion His Sovereign Godship with integrity? Also, will such chosen witnesses be able to uphold His Sovereign Godship with endurance against taunting hostility? Remember, it is written: " 'You are my witnesses,' is the utterance of Jehovah, 'and I am God.' "—Isa. 43:12.

[2] In the days of Nimrod, some time after the Flood, Satan began to generate a powerhouse of apostasy stemming from the ancient city of Babylon. From there Babylonish false religious thinking developed and spread to the four corners of the earth. With respect to this Babylonish development the Bible records the dramatic history of Job of the seventeenth and sixteenth centuries B.C.E. with its remarkable heavenly and earthly tableaux. Therein are preserved for us scintillating evidences of Babylonish false religious thinking that has stirred men to manifest hostility against the true worshipers of Jehovah God. From this ancient source, Satan has generated a flow of cunning apostasy to perpetuate an agelong controversy between those guided by Babylonish false religious wisdom and those guided by pure wisdom that flows down from the true God Jehovah. (Jas. 3:17) Our attention will now be focused on these flashes of Babylonish religious activities employed by Satan down through the corridor of history to taunt Jehovah God by keeping in question whether there is a Sovereign God affecting the affairs of men or not.

1, 2. (a) Is there a challenge that has existed, and what does it involve? (b) What evidences will be featured in this study, and why?

THE BOOK OF JOB

[3] Now that the "day of vengeance on the part of our God" (Isa. 61:2) nears for the grand settling of this issue of Sovereign Godship, modern higher critics of the Bible continually attempt to discredit the Job account in an effort to blind men as to its application and progressive fulfillments. 'Moses was not the inspired writer,' say they, 'nor was Job a historic person,' but, they assert, 'the book of Job is merely a beautiful poem of wisdom literature composed between 600-400 B.C.E.'* The higher critics ignore the abundant internal evidences involving nomadic society of great wealth that could only match the period of the patriarchs of the seventeenth century B.C.E. and not that of the

* *Harper's Bible Dictionary*, p. 337.

3. Can it be said that the book of Job is reliable, and why?

fifth century B.C.E., where urban life of national states with their regimentations would make unlikely a Job of such wealth and pastoral operations as the Scriptures describe. The antiquity and reliableness of the book of Job are well established.* Job, as part of the Sacred Scriptures, serves well as a sound basis for the study of the challenge respecting Godship in these last days.

THE ANCIENT JOB

4 Now let us turn to the contents of the book of Job to observe how it clearly sets out the issue of Godship through events in the life of Job as a supporter of Jehovah. Job, a very wealthy man blessed with seven sons and three daughters, lived as a descendant of Uz to the east of the land promised to Job's distant granduncle Abraham. (Gen. 22:20, 21; Job 1:1) Being a servant of the same God, Jehovah, as Abraham worshiped, Job came to prominence some time before his distant cousin Moses became Jehovah's prophet to the Israelites during their Egyptian captivity in the sixteenth century B.C.E. Properly, then, Jehovah could refer to his witness Job as "the greatest of all the Orientals" or "sons of the East," saying also, "there is no one like him in the earth," that is, then contemporaneously living. (Job 1:3; 2:3) Long before Job's time his forerelative Abraham had made an exodus out of the religiously Babylonized territory of Ur of the Chaldeans. (Gen. 11:28, 31) Behind him Abraham had left the pagan idolatry and apostate religious rituals of Babylon that had saturated Abraham's hometown of Ur. (Gen. 15:7) In fact, in later times, the terms Chaldeans and Babylonians became interchangeable. (Ezek. 23:15) Not only had Abraham refused to become Babylonized religiously in his youth but he also had rejected the spell of its thinking and spirit. In order not to share in Babylon's sins and resultant plagues, Abraham had wisely come out of Babylon's influence to settle in Canaan, the land of promise, under the direction of Jehovah, the true God. (Rev. 18:4) Though Job, too, lived in the East where Babylonish religion dominated, he, like his distant granduncle Abraham, also refused to become Babylonized as to religious thinking. In integrity he held his heart fast in support of the Sovereign Godship of the true God, Jehovah.

TESTING BY SATAN PERMITTED

5 Our view now shifts to the opening tableau of the book of Job where there is an unfolding of the majestic court scene in heaven. Angels are drawn up before the true God Jehovah. Strikingly the issue of Godship is dramatized by letting the one entitled "Satan" also be present. It is worthy of note that at Job 1:6 and thereafter Jehovah's great resister or adversary, also man's greatest enemy, is identified as a personality and by title at that. The Hebrew verb *satán* means "to resist," and is first used by Moses at Numbers 22:22, 32.† But at Job 1:6 the Hebrew uses the noun *satán* with the definite article *ha* affixed to it, thus reading *has-satan* or The Satan in English.‡ The definite article, therefore, particularizes Satan as a person and makes impossible the view held by many that Satan is abstract evil, resistance or opposition. In this manner Satan is established in the Bible as a definite

* For details as to Moses' writership and other proofs of authenticity see *"All Scripture Is Inspired of God and Beneficial,"* 1963, pp. 95, 96.

4. Who was Job? What was his relationship to Abraham, and what course like Abraham did he follow?

† See also 1 Samuel 29:4; 2 Samuel 19:22; 1 Kings 11:14, 23, 25; Psalm 109:6.

‡ See Job 1:6, *NW* first edition ftn. "b."

5. Prove that the word "Satan" particularizes an individual, and whom.

personality, with the word "Satan" as one of the proper titles to be used in identifying him.—See also Zechariah 3:1, 2.

6 Jehovah, the tester of his jewellike servants, can read the hearts of angels and men. "I, Jehovah, am searching the heart . . . to give to each one according to his ways, according to the fruitage of his dealings." (Jer. 17:10) "Jehovah is making an estimate of hearts." (Prov. 21:2) In view of this divine ability we find Jehovah reading the inmost thoughts of Satan's heart. "Jehovah went on to say to Satan: 'Have you set your heart upon my servant Job, that there is no one like him in the earth, a man [1] blameless and [2] upright, [3] fearing God and [4] turning aside from bad?' " (Job 1:8) Here is also indicated that Jehovah was accurately reading Job's heart, because all four of the above commendable points mentioned by Jehovah as found in Job are fruits stemming from the treasury of a clean, pure heart. "A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks."—Luke 6:45.

7 This prologue scene in heaven continues. Satan next charges that Job worships Jehovah for what he selfishly gets out of it, namely, wealth, and not because of his integrity of heart nor because of his love for God. "Satan answered Jehovah and said: 'Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house and about everything that he has all around?* The work of his hands you have blessed, and his livestock itself has spread abroad in the earth. But, for a change, thrust out your *hand,* please, and touch everything he has and see whether he will not curse you to your very face.' Accordingly Jehovah said to Satan: 'Look! Everything that he has is in your *hand.* Only against him himself do not thrust out your *hand!*' So Satan went out away from the person of Jehovah."—Job 1:9-12.

* All this is indirect evidence of Jehovah's protective powers and fatherly interest in safeguarding his true servants.

6. What divine ability does Jehovah possess, and how is this seen?

7. (a) What does Satan falsely charge as to Job? (b) What does this indirect evidence indicate?

UNDER SATAN'S HAND

8 The human *hand* as well as the *arm* is commonly used as a Biblical figure of speech to convey certain meanings. The *arm* figures the ability to generate, develop or amass strength or power. For example, in man's arm there resides the ability to generate great power, strength or force to hurl an object such as a ball. But it is the *hand* that pictures applied strength or power. It is the *hand* that applies the power generated by the *arm* to certain specific points. In pitching a ball it is the *hand* that determines how the strength produced by the arm will bring about the curve or path or spin of the ball. Jehovah's *arm* of generated strength is described at Isaiah 51:9-11, whereas his *hand* of arrangements of applied power is referred to at 1 Peter 5:6. Now as to Job, Satan proposes that Jehovah reapply his *hand* of power toward Job in the form of persecution. Jehovah agrees only for the time being to shift his *hand* to permit Job to come under the resisting *hand* of Satan's applied power for bringing about calamities.

9 The second tableau opens with a scene of earthly happenings. Satan of the realm of the invisible next brings about tremendous adversities upon Job. Satan's *hand* of applied power is now at work. For some time Satan had Babylonishly trained bands

8. (a) Explain the figurative uses in the Bible of the words *arm* and *hand.* (b) What power is granted Satan by permission?

9. (a) How does Satan begin to apply his *hand?* (b) What Babylonish evidences are here indicated?

of agents on earth to become available for deeds of hostility. First, Job's wealth begins to be slashed by Satan's dupes, the Sabaean marauders, stealing Job's large herd of cattle. Incidentally, the Sabaeans were apostate worshipers of heavenly bodies, the sun, moon and stars, deriving such from the Babylonians.* (Isa. 47:1, 13) Job himself was openly opposed to such worship of the sun and moon. (Job 31:26, 27) Job's riches continue to be obliterated by destructive fire coming from the atmosphere to destroy Job's great flocks of sheep. (Eph. 2:2) Finally, his wealth is wiped out by the three bands of Chaldeans robbing Job of his large number of camels. Note that Chaldeans, who were a Babylonish, religiously controlled people, were also agents used by Satan to make war upon Jehovah's true witness Job. There being "three" bands is early evidence that Babylonish religionists were emphatically anti-Jehovah, three being a numerical symbol of emphasis.—Job 1:13-17.

[10] Not enough—Satan's adverse *hand* continues. Job's ten children must be killed by a great storm wind generated by Satan's *arm* and then put to death by Satan's *hand* of applied power. (Heb. 2:14) What news of destituting blows! (Job 1:18-20) Though he did not know why all this adversity came upon him, Job's heart held fast in loyal support of Jehovah's Godship. In his being brought very low Job said: "Jehovah himself has given, and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed."—Job 1: 21, 22.

[11] Here is demonstrated for all time that the source of persecution and adversities upon Jehovah's faithful witnesses never comes from the direct *hand* of Jehovah. Rather, it always comes from the permitted *hand* of Satan and his associate resisters, demonic and especially those religiously, Babylonized humans. Jewels, when put to the test, show their quality. So it is with the tested hearts of Jehovah's faithful witnesses. (Jas. 1:2, 3) Jehovah knows how to supply spiritual encouragement and food necessary to build up the heart. Jehovah knows how to give the right heart training that provides one with the endurance to withstand supernatural satanic pressures as were withstood by Job.—1 Cor. 10:13.

TRUE TO JEHOVAH'S SOVEREIGN GODSHIP

[12] Satan having failed to prove Job materialistic in his devotion and service to Jehovah, the third tableau shifts us back to heaven again where Satan next charges: " 'Skin in behalf of skin, and everything that a man has he will give in behalf of his soul.† For a change, thrust out your *hand,* please, and touch as far as his bone and his flesh and see whether he will not curse you to your very face.' Accordingly Jehovah said to Satan: 'There he is in your *hand!* Only watch out for his soul itself!' " (Job 2:4-6) Once again with his *hand* or means of applied power Satan produces, this time, suffering as an instrument to bring about torment to Job personally. "So Satan went out away from the person of Jehovah and struck Job with a malignant boil from the sole of his foot to the crown of his head. And he proceeded to take for himself a fragment of earthenware with which to scrape himself; and he was sitting in among the ashes." (Job 2:7, 8) Thus the fourth tableau now sets in, the scene on earth of a prolonged ordeal in which Satan seeks to prove his challenge of Jehovah's Godship by testing Jehovah's worshiper Job to the limit.

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* *Harper's Bible Dictionary,* p. 631.

10, 11. (a) How does Job react to Satan's further blows? (b) What are the sources of persecution, and why are such permitted?

† In other words, deep down in Job's heart, Satan claims, there is still a measure of selfishness.

12. What further calamity is brought upon Job, and why?

13 The scene of trials continues. Job and his wife had no spiritual television arrangement such as we now have in the completed, inspired, Scriptural account of Job, to see with 'eyes of the heart' what was back of Job's afflictions. (Eph. 1:18) While there were many things Job could not understand as to his testing, yet his faith was strong to hold true to champion Jehovah's Godship all along. Another blow—the faith of Job's nearest and dearest, his wife, weakens. She says to him: " 'Are you yet holding fast your integrity? Curse God and die!'* But [Job] said to her: 'As one of the senseless women speaks, you speak also. Shall we accept merely what is good from the true God and not accept also what is bad?' In all this Job did not sin with his lips."—Job 2:9, 10.

THREE COMPANIONS BABYLONIZED

14 By the seventeenth century B.C.E. Babylonish religious thinking had influenced all the peoples in and about Palestine. Evidences now scintillate to indicate that the so-called friends of Job had become addicted to Babylonish apostasy. Such false friends were now ready for Satan's special pressures against Job. To make Job's sufferings jab deep into his heart, Satan maneuvered these three Babylonized agents to employ philosophical wisdom to wear down Job mentally in his loyalty to Jehovah. The fact that there were three of such pretended comforters emphasizes Satan's all-out attempt in this subtle fashion. The first false one was Eliphaz, the Temanite, indicating he was a descendant of Abraham through his apostate grandson Esau. (Gen. 36:2, 10, 11) The Temanites became famous for their apostate wisdom since they had not held fast to the true religion of Abraham. (Jer. 49:7) Bildad, the Shuhite, was the second false companion, being also a descendant of Abraham through Abraham's sixth son, Shuah, by his second wife, Keturah. (Gen. 25:2) Bildad, too, had become an apostate from the true religion of Abraham. His name Bildad means either "Son of Contention," or, "Bel has loved," which latter meaning could indicate the strong Babylonish background of his parental training, since Bel was the title of Marduk, the chief god of the Babylonians. (Jer. 50:2)† The third of this trio of trying "comforters" was Zophar, the Naamathite, betrayed by his speeches also to be an apostate from the true religion of Abraham. The *Septuagint* refers to him as "Sophar king of the Minaeans," an Arabian people, the Arabs being generally considered as descendants of Abraham.

15 When the three "companions" arrived they opened their 'program of comfort' with a period of silence for seven days and seven nights sitting in the presence of Job. (Job 2:13) While it is true the descendants of Abraham, at the time of Jacob's burial, conducted mourning rites with *heavy wailing* for seven days (Gen. 50:10), yet there is no evidence of a custom of seven days of *silence* amongst the Israelites. So the

* Note, though weak in faith, she neither denounced Job nor forsook him.

13. How did Job's trials affect Job's wife? Explain.
14. (a) Whom was Satan next to use to test Job? (b) What Babylonish background do Job's three companions appear to have?

† *International Standard Bible Encyclopaedia*, Vol. 1, p. 473.

15. What do the seven days of silence seem to indicate, and why?

seven days of silence seem to correspond with a Babylonish practice of imploring the invisible powers of Satan and the demons for suggestions as to what conditions indicated.* At least by the end of seven days these three manifested themselves as part of Satan's plot to weaken Job's support of Jehovah's Sovereign Godship.

TITLES THAT INVOLVE GODSHIP

16 Let us now examine further evidences that Job's three false comforters were uttering Babylonized wisdom with the *sibboleth* of apostasy rather than consoling Job by means of pure wisdom with the *shibboleth* of the true religion. (Judg. 12:6) In other words, their Babylonized wisdom sounded attractive and very similar to the divine wisdom but it did not quite have the ring of its genuineness. Since the basic issue is Sovereign Godship, it is noted that all three claimed to be monotheists or believers in one deity. These three deflected descendants of Abraham used the terms "Almighty" (*shaddái*) and "God" (*el;* or, *elóah,* the singular, or *elohím,* the plural form of excellence), as did their forefather Abraham and as did Job. (Gen. 17:1; Job 4:17; 6:4; 8:3; 11:7) But now comes the test! From the time that idolatry started in the days of Enosh men began to call their idols god (*el* or *elohim*). The *Targum of Palestine* comments on Genesis 4:26 as follows: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the word of the Lord."† After the deluge of Noah's day the Babylonized pagans did the same by referring to their apostate gods also by the plural form of excellence, *elohim,* god. (Note this as to the god Dagon at Judges 16:23, 24; and the god Chemosh and the god Milcom at 1 Kings 11:33 and the god Baal-zebub at 2 Kings 1:2, 3, 16.) Observe that in Noah's history recording the days of Enoch, after idolatry had become practiced, the true worshipers frequently put a definite article *ha* before *el* or *elohim* to indicate "the true God" Jehovah as distinct from the false gods who were also being referred to as *el* or *elohim* but not as *ha-el* or *ha-elohim.*‡—Gen. 5:22; 2 Ki. 1:6, 9.

17 Abraham followed this practice from Enoch's time by also referring to Jehovah by the delicate, differentiating form of *ha-elohim* (as at Genesis 17:18; 20:6, 17 and 22:9). For discriminating students of the Sacred Scriptures the *New World Translation* preserves all the uses of *ha-el* and *ha-elohim* in the Hebrew texts by translating such accurately as "the [true] God." Job in his speeches follows Abraham's practice by also championing Jehovah's Godship as apart from the pagan gods by occasionally using *ha-el* and *ha-elohim.* (See Job 2:10; 13:8; 21:14; 31:28.) But in the speeches of Bildad and Zophar, they follow the practice of the Babylonish religionists by just using the general form, *el* or *elohim* for God. Even Eliphaz, the claimant of orthodoxy (Job 15:10), only once uses *ha-el,* "the true God," at Job 22:17 and then only sort of disparagingly with reference to those who hold to Jehovah as the true God.—Job 22:15.

18 Following another Babylonish practice of hiding the personal name of the Deity, the three false comforters do not use the divine name, *Jehovah,* once in any of their many speeches, whereas Job uses

* *Book of Job,* by Emily Hambler, p. 12.

† *Qualified to Be Ministers,* p. 270.

‡ See *NW,* 1961, Appendix, pp. 1450-1452.

16. Trace the uses of the Hebrew words for God (a) as to the pagans, (b) as to the true worshipers of Jehovah.

17, 18. Contrast the difference in the way the words for *God* and *Jehovah* were used by (a) Abraham and Job, (b) the three companions. How does this affect the issue of Godship?

the name *Jehovah* five times. (Job 1:21; 12:9; 28:28) In the account of Abraham their forefather the name *Jehovah* is used some seventy times from Genesis chapters 12 to 24 inclusive. Then, too, Job is the only one to devotedly refer to Jehovah as the "Holy One."—Job 6:10.

A SPIRITISTIC EXPERIENCE

19 Another characteristic evidence of Babylonish religion is that of communicating with the spirits or demons. Such spirits or demons were unable to materialize like the faithful angels did in communicating with Abraham. (Gen. 18:1-8) This meant that the demons had to resort indirectly to divination and oracles. "In inspirational or natural divination the agent is professedly under the immediate influence of some spirit or god who enables the diviner to see the future and to utter oracles embodying what he sees. . . . It can be proved that among the ancient Babylonians and Egyptians the view prevailed that not only oracles but also omens of all kinds are given to men by the gods and express the minds of these gods."* Note that in Eliphaz's first speech he appeals to one of his Babylonish-like, spiritistic experiences to support his argument. (Job 4:15-17) Never did Abraham or Job have such demonistic experiences to deny the Godship of Jehovah who guided them directly.

MAN, THE MORTAL—RESURRECTION HOPE

20 Job in his counterarguments uses the expression "mortal man" (Hebrew, *enósh*) many times. He understood man to be a living soul. He rejected the Babylonish view that man has an immortal soul. Job believed that man is mortal and, when man dies, he is dead. (Job 7:1, 17; 9:2; 10:4, 5; 13:9; 14:1, 2; 28:13) Job further shows that upon death man has expired. (Job 10:18; 14:10; 27:5; 29:18) His having the right view on this basic matter made it possible for Job to allude to his hope of a resurrection, the coming to life again of himself as an individual on earth. (Job 14:13, 14) It is noticeable that his three false companions were silent on the matter of resurrection.

BABYLONISH PHILOSOPHY

21 The trio of "companions" with religious variations present the Babylonish materialistic philosophy that only the wise prosper and the guilty suffer adversity. (Job 4:7, 8) Lyingly they claim that Jehovah 'has no faith in his servants.' (Job 4:18) An orthodoxy appeal is made by them to heed traditions of previous generations. (Job 8:8, 9) They advocate to keep religion simple and not to go too deeply into knowing things of God. (Job 11:7) It is complained that Job (one of Jehovah's witnesses) conceitedly claims to know more than the religious sages of the past. (Job 15:9, 10) As to Job's unwavering stand of integrity for the true Godship, his "companions" resent by contrast their being represented as standing unclean. (Job 18:3) Say they: 'Job, you take your religion too seriously in trying to maintain a righteous stand before God.' (Job 22:2-4) From outward appearance Job must be a "badman" and so God must judge him adversely. (Job 22:5-10) Bluntly, finally, it is claimed by these Babylonized wisemen that it is impossible for Job, who calls himself a "mortal man" (Job 7:1, 17), to obtain a righteous, clean standing before God.—Job 25:4.

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* *International Standard Bible Encyclopaedia*, Vol. 2, p. 860.

19. Explain what is demonstrated by Eliphaz's spiritistic experience.

20. Show how Job had accurate knowledge as to what man is. How does Job express his hope for the future?

21. Present some of the hostile sentiments expressed by the three false companions against Job.

JOB LOOKS INWARD

22 So by these three lengthy rounds of arguments of materialistic philosophy this unholy trio force Job to defend himself personally and to look inward upon himself to keep declaring his own soul righteous rather than extolling the rightness of the true God in conducting this case as to His Sovereign Godship. Deep down in Job's heart this jabbing, testing process occurred, with questions and answers flowing from him. "If I have sinned, what can I accomplish against you, the Observer of mankind? Why is it that you have set me as your target, so that I should become a burden to you?" (Job 7:20) "I myself well know that my redeemer is alive." (Job 19:25) "O that I had someone listening to me, that according to my signature the Almighty himself would answer me!" (Job 31:35) Yes, by means of this long duel under the permitted hand of Satan through his earthly dupes, Job was tested to the very core of his heart, yet his heart proved to be true, clean, full of hope and trusting in God.

ELIHU'S ASSESSMENT

23 Finally the neutral watcher, Elihu, spoke up and presented the right assessment as to the true and false schools of wisdom that had concluded their arguments. "Against Job his anger blazed over his declaring his own soul righteous rather than God. Also, against his three companions his anger blazed over the fact that they had not found an answer but they proceeded to pronounce God wicked." (Job 32:2, 3) So on the issue of Godship the three false comforters proved to have utterly failed, whereas Job had become sidetracked upon himself although never failing in his integrity to the true God.

22. How was Job forced to look upon himself, and what did he say?

23. (a) What was Elihu's assessment of the lengthy religious controversy? (b) How did Jehovah step in, and what was Job's reaction?

Then the drama ends with the tremendous display of wisdom from the true God by his speaking out of the windstorm. There Jehovah demonstrated his overwhelming Godship by referring to creation's marvels and to natural things pertaining to the earth far too wonderful to be grasped by the mind of mortal man. (Job, chapters 38-41) To this amazing shower of heavenly wisdom, Job's clean heart quickly responds: "I have come to know that you are able to do all things, and there is no idea that is unattainable for you. That is why I make a retraction, and I do repent in dust and ashes."—Job 42:2, 6.

24 Then Jehovah confirms Elihu's reprimand of the three false companions by saying: "My anger has grown hot against you [Eliphaz] and your two companions, for you men have not spoken concerning me what is *truthful* as has my servant Job. And now take for yourselves seven bulls and seven rams and go to my servant Job, and you men must offer up a burnt sacrifice in your own behalf; and Job my servant will himself pray for you. His face only I shall accept so as not to commit disgraceful folly with you, for you have not spoken concerning me what is *truthful,* as has my servant Job." (Job 42:7, 8) Thus the apostate religion of these Babylonized wise men became exposed by Jehovah himself, twice declaring them as 'not truthful.' Their so-called wisdom turned out to be foolishness. Satan miserably lost the contest resulting from his challenge. The three "companions" had to make a climb-down, reform themselves and submit their lives to the priesthood services of Job by accepting the true religion. As to Job personally, "Jehovah himself turned back the captive condition of Job" and blessed him with twice the material wealth

24, 25. (a) What was Jehovah's judgment as to the two sides of the Godship controversy? (b) How does the Job drama conclude? (c) What question arises, and how will it be dealt with?

he had lost at the beginning. As to his family, he came to have seven sons and three beautiful daughters even in the old age of himself and that of his aged wife. —Job 42:10-15.

25 Surely Jehovah proved to be the true God who can choose reliable witnesses to champion his Sovereign Godship on earth. Job was thus the vindicated champion of his day. Does this drama have prophetic fulfillment or application of interest for men of true wisdom in later times? Evidences in the affirmative will be presented in the succeeding articles.

JESUS, THE "OBJECT OF HOSTILITY" UPHOLDS JEHOVAH'S GODSHIP

"Consider closely the one who has endured such contrary talk by sinners against their own interests."—Heb. 12:3.

THE name Job means "object of hostility."* How accurately Job in his experiences of testing proved to be an object of hostility received from Satan and from his Babylonized religious companions! Now all this affair comes out to be a detailed prophetic drama with a preliminary fulfillment centering around the Greater Job, Jesus Christ. But before one can examine the many instructive evidences of this, it becomes necessary to make a brief historic survey of religious conditions that generated in Palestine and in the neighboring pagan world during the five centuries that preceded Jesus' day. In all those five hundred years Satan was producing subtle religious forces and confusing doctrines that would put the promised "seed" to the severest test whenever he would make his appearance on the earth. (Gen. 3:15) As shall be seen, the perfect man Jesus was more than ready and able to be the Greater Job or "object of hostility." So that the issue of Jehovah's Sovereign Godship might be rightly vindicated, Jesus endured hostile contrary talk by sinners.—Heb. 12:3.

RELIGIOUS STAGE BEING SET FOR JESUS

2 From Biblical and secular history it is evident that only a minority of the Jews exiled in Babylon between 607 and 537 B.C.E. returned to Jerusalem in and after 537 B.C.E. to share in restoring true worship there and to rebuild the temple under Zerubbabel's leadership. (Ezra 2:1, 2) Some years later Nehemiah aided by rebuilding the wall of Jerusalem (Neh. 7:1), and Ezra shared by staffing the restored temple with priests for full daily services. (Ezra 7:1-7) Ezra also led in the great work of making available for circulation many reliable copies of the sacred Hebrew Scriptures. The majority of the exiled

* See Job 1:1, footnote b, *NW*.

1. Why can Jesus be described in a preliminary way as the Greater Job?

2, 3. (a) How did there become two Jewish centers —one in Palestine and one in Babylon? (b) In what way was the Jewish religion spread abroad, and around what was it centered?

Jews, however, chose to remain in Babylonia, where they were well fixed materially though dispersed in many communities of the country.* Those Jews remaining in Babylon perpetuated a form of the true religion of Abraham, Moses and the Prophets that might be termed "Hebraism."

3 Onward from the fifth century B.C.E. many Jews from Babylonia and Palestine became businessmen involved in trading and commerce. With their families and relatives they settled in compact sections of large Gentile cities throughout Mesopotamia, Egypt, Greece, Rome, eventually all around the Mediterranean. This meant that Jewish quarters developed then, as today, in almost every part of the civilized world. These Jews brought with them their Hebraic religion, the habit of meeting for prayer and study without temple ritual or sacrifices. A plain assembly hall was the center of their religious life. At first this center was known as the *Beth ha-Keneset* (house of prayer) or the *Beth ha-Midrash* (house of study).† Later, due to Greek influence, such buildings came to be called by the Greek word *synagogues*.‡

4 In this way the Jews were taking their religion by "export" into the expanding Gentile world. In time these Jewish "colonies" outside Palestine vastly outnumbered in population the homeland Jews and became known as the Jews of the dispersion (diaspora), that is, the Jews "scattered about." (Jas. 1:1) For centuries, the Jews were outstanding in conducting what amounted to a great missionary movement taking their religion to the Gentiles. "The synagogues attracted hundreds of thousands of converts," writes Josephus, to make proselytes of them.□ (Matt. 23:15) Once in three years pilgrimages were made by the Jewish and proselyte males to Jerusalem to attend the festivals.△ Josephus reports that no less than 2,700,000 males gathered there for a passover.◊ Of this the Grecianized Jew, Philo, writes by calling Jerusalem the capital "not of one nation but of all nations."× For these reasons we can appreciate the extent of the world stage that was being set for Jesus to serve as an "object of hostility."

* *Hellenism*, 1919, by Norman Bentwich, The Jewish Publication Society of America, p. 18.
† *Ibidem*, p. 19.
‡ *Ibidem*, p. 117.

4. How extensive a Jewish world stage was being set for Jesus' ministry?

FLESHLY INFLUENCES OF HELLENISM

5 Next, let us examine how all this pre-Christian religion of the Jews became contaminated by Oriental, Babylonish religious thinking, this being effected either directly through the Babylonish captivity of the Jews or more subtly through the Orientalized Greeks. The Greeks were anciently referred to as *Hellenes*, so their culture and way of religious life became called *Hellenism*. The many ancient Greek philosophers in fact were "prophets" of *Hellenism*, and their differing schools of thought amounted to various sects of pagan *Hellenism*. *Hellenism* in its many sects featured things of a pagan appeal to the "desire of the flesh" (1 John 2:16), such as art, music, the dance, physical culture, games, sensual ways of living, search for happiness in the flesh, materialism, immortality of the human soul and the worship of a pantheon or multitude of gods. When the Grecianized Alexander the Great conquered the then-ancient world, "instead of uprooting the population of the subject countries as Eastern conquerors had done, the Greeks took their own coun-

□ *Ibidem*, p. 143.
△ *Ibidem*, pp. 41, 115.
◊ *The Wars of the Jews*, by Flavius Josephus, Book VI, Chapter 9.
× *Hellenism*, p. 41.

5, 6. (a) What was *Hellenism*? (b) How was it "exported" to Palestine? (c) To what fleshly influences were the Jews subjected, and was their religion affected?

try to them."* So, like the Jews, the Greeks exported their Hellenistic culture throughout the nations. For example, under this policy of Alexander and his successors a chain of ten Greek cities known as the Decapolis (ten cities) was built right in the midst of Judea. (Matt. 4:25; Mark 5:20; 7:31) This was done to break down Jewish solidarity. It brought about an atmosphere or worldly spirit that was temptingly charged with subtle Hellenistic influences. (1 Cor. 2:12) To the Jewish youths these cities were a showplace that featured athletic games, an appeal to the aesthetic senses, elegance, refinement and beauty of form.† So Greek manners, Greek words, Greek ideas were flooded into Palestine.

6 But all these Hellenistic forms of culture and religion had already become mingled with Oriental or Babylonish ways when Alexander had overrun all the Persian Empire.‡ "When [Hellenism] was mingled with Oriental ideas, it degenerated into an altogether bastard growth of sensuality and rationalism."□ Of both the Jews in Palestine and those in the dispersion it is observed that "gradually but surely the Jews began to assimilate the religious ideas of the people about them, and to look on the Scriptures under the influence of those ideas."△ So this meant that the earlier Hebraism now became further apostatized as the religion of Judaism with all its growing accretions of traditions and non-Biblical regulations. (Gal. 1:13; Mark 7:13) Next, let us evaluate the evidences showing that Judaism became Babylonized, then divided into sects by the time of Jesus.

* *Hellenism*, 1919, by Norman Bentwich, p. 45.
† *Ibidem*, p. 49.
‡ *Ibidem*, pp. 80, 83.
□ *Ibidem*, p. 55.
△ *Ibidem*, p. 129.

JEWS ACCEPT BABYLONISH THINKING

7 First note that in the matter of godship in Babylon, Marduk (Merodach) is referred to as "the senior of the gods, the most ancient," the chief god of Babylon. (Jer. 50:2)◊ Marduk's ancient background stems back to Nimrod. "Nimrod . . . the most admissible correspondence is with Marduk, chief god of Babylon, probably its historic founder, just as Asshur, the god of Assyria, appears . . . as the founder of the Assyr[ian] empire."× Long before Isaiah's time of the eighth century B.C.E. (Isa. 46:1), the custom had developed in Babylon of calling their great pagan god Marduk (Merodach) merely by the general title "Lord" or Baal as had the ancient pagan Canaanites. (Judg. 2:11-13) "Marduk . . . is the city-god of Babylon where his temple was called *E-sagila* . . . His proper name in the later periods was gradually displaced by the appellative *Belu* 'lord,' so that finally he was commonly spoken of as [by the title] Bel."#—Jer. 51:44.

8 It is a well-known fact that the Jews followed a similar custom after their Babylonian captivity by no longer referring to their God Jehovah by his proper personal name but by merely calling him by the title "Lord" (*Adonai*) exclusively. Actually, the Jewish *sopherim* in the Babylonized centuries before Jesus made 134 changes in the Hebrew Sacred text from *Jehovah* (יהוה) to *Lord* (אדני) to further this apostate or *sibboleth* custom.⊕ Thus it is seen how slyly the Jews under Judaism were induced by Satan to hide the very name of their true God by following this *sibboleth*

◊ *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, by John M'Clintock and James Strong, as of 1891, Vol. VI, p. 118.
× *I.S.B.E.*, p. 2147.
Ibidem, p. 371.
⊕ See *NW* Appendix, pp. 1452, 1453.

7. By what term did the Babylonians come to refer to their god?
8. Were the Jews influenced by the above Babylonian practice of calling their god by a title?

of a Babylonian practice to refer to one's God merely by title. The warm, personal relationship was now being lost by no longer calling him Jehovah but substituting therefor an abstract title, Lord.

[9] From the days of Abraham to the Prophets whenever the ancient true worshipers of Jehovah referred to him as *Lord* (*Adonai*) they used in context the divine name itself.* Where they used Lord (*Adonai* or *Adon*) alone without "Jehovah" it was either in connection with his supremacy over other so-called pagan lords or gods (Deut. 10:17; Josh. 3:11, 13), or he alone is referred to as *ha-adon*, the true Lord.† Isaiah expressed the *shibboleth* or correct way: "O Jehovah our God, other masters [*adonim*] besides you have acted as owners of us [*baalúnu*]. By you only shall we make mention of your name." —Isa. 26:13.

[10] Additionally, it is apparent that the Babylonians, as did other pagans, never referred to their chief god by the exclusive expression meaning "the true god," as did the genuine Hebrew worshipers of Jehovah by saying *ha-elohim*. When Nebuchadnezzar was forced to recognize the Godship of Jehovah, the God of the Hebrews, as the true God, he never used the Hebrew expression *ha-elohim* but merely used the Aramaic expression *elaha* (determinative), god.—Dan. 3:28, 29.

[11] The Babylonian "notion of trinities of divine powers" came to the Jews through Egyptian influence.‡ Beliefs "in the immortality of the soul" came into Judaism from Babylon and Greece. "In the second century [B.C.E.] the Palestinian as well as the Alexandrian Jews accepted the doctrine of the immortality of the soul."□ This further led to the belief by the second century in "resurrection of the body" that, as they believed, enabled the soul to continue to reside immortally.△ For example, the Apocryphal book called *Wisdom of Solomon*, written by a Jew before Jesus' day, advances the teaching of the Greek philosopher Plato as to the separation of soul and body. (1:4; 9:15) It presents the Greek view of predestination where the preexisting soul is said to enter the body. (8:19, 20) Future life does not come through the Messiah but through wisdom. (8:13) It teaches that man was created for incorruption and immortality. (2:23; 6:19; 12:1) The Greek thinking is presented that *Hades* is a place where unrighteous souls suffer (1:14; 2:1), and that the wise thing for man is to live a life of pleasure now.—2:7-9.

JEWISH SECTARIAN PRESSURE GROUPS

[12] Judaism began to divide into several sects according to the accepting or rejecting of the various shady beliefs from the pagan world. These sects came to serve as pressure groups not only religiously but also politically. In this period the sect of the *Sadducees* developed. The Sadducees "included a large part of the priestly caste, and they inherited the outlook of the former Hellenists . . . They were essentially materialists; they did not share the Messianic hope of the people, and put their trust in reason; their self-reliance, their rigidity in enforcing the letter of the rabbinical law, and their denial of the resurrection reflect the spirit of the Stoic [a Greek school of philosophy]."◊

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* Gen. 15:2, 8; Deut. 3:24; 9:26; 2 Sam. 7:18, 19, 20, 28, 29; 1 Ki. 2:26; 8:53; Neh. 8:10; 10:29; Ps. 8:1, 9; Isa. 51:22.

† See *NW* Appendix, pp. 1453, 1454.

‡ *Hellenism*, p. 65.

9, 10. (a) In what reverent way is it observed that the true worshipers of Jehovah used the term *Lord* when referring to Him? (b) What is noticed in the way Nebuchadnezzar acknowledged Jehovah's Sovereign Godship?

11. Give further evidences of the Jews accepting Babylonish religious thinking.

□ *Hellenism*, 1919, by Norman Bentwich, p. 149.

△ *Ibidem*, p. 150.

◊ *Ibidem*, pp. 103, 104.

12-14. One at a time, describe three of the Jewish pressure groups.

13 The sect of the *Essenes* shared with the Hellenistic Puritans who followed Pythagoras in believing "not only the dualistic doctrine of body and soul, but the striving for bodily purity, the practice of ablutions, the rejection of blood offerings, the encouragement of celibacy [becoming in effect eunuchs]."*

14 The *scribes* formed what amounted to a sect or party. Early they were associated with the *Hasidim* (the pious ones). They were strict advocates of the Law of Moses, being its lawyers. They were largely antagonistic to the Greek language and Greek ideas.†

15 Still another sect, that of the *Pharisees,* came into existence during these pre-Christian times and were known among themselves as *habherim,* meaning "neighbors." Their claiming to be neighbors "added to the power [the Pharisees] had through their influence with the people."‡ Incidentally, when Jesus spoke to the Pharisees on one occasion, this adds point to his illustration about the "good Samaritan," where he asked: "Who of these three seems to you to have made himself *neighbor* to the man that fell among the robbers?" (Luke 10:25-37) The Pharisees were strict observers of the many Jewish traditions that had been added to the law of Moses. They believed in angels and spirits and held to a "resurrection of the body."□ (Acts 23:6-8) That human souls are immortal and that the wicked suffer in a *hades* were also taught by them. Josephus testifies to this: "[The Pharisees] think that every soul is immortal; only the souls of good men will pass into another body, but the souls of the evil shall suffer everlasting punishment."△

16 A further pressure group came to be called *Herodians* or the party followers of Herod. (Matt. 22:16) They were a party of nationalists who supported the political aims of the Herods in their rule under the Romans.◊

17 A final pressure group came to be the Sanhedrin Court itself that acted as a whole. Its members were made up of the priests and leaders from these other sects and parties. Such is the complete lineup of the sectarian pressure groups that had formed by the time Jesus conducted his ministry.

THE GREATER JOB ON STAGE

18 A grander scale of fulfillment of the Job drama opened in Jesus' day. Jesus himself became that Greater Job, the chief "object of hostility" as the name Job indicates. It is amazing the details that developed in Jesus' earthly ministry that came to be in direct fulfillment, as in Job's case, although not always in the same order. Furthermore, Jesus, being a perfect man with full knowledge, was in an advanced position to deal with the mounting pressures brought against him by the permitted *hand* of Satan and his Babylonized pressure groups. It is profitable to examine the striking evidences where Jesus masterfully upholds the Sovereign Godship of his Father, Jehovah.

19 When Jesus was anointed as King-designate by God's spirit at the Jordan River in 29 C.E., he, in effect, held ownership to the entire earth with all its wealth and animals. Truly, Jesus Christ was legally far richer than ancient Job ever was. Jesus as a perfect man could have had perfect children even though he might have married an imperfect wife. Why? Because perfection is determined by the father and

* *Hellenism,* 1919, by Norman Bentwich, p. 108.
† *Ibidem,* p. 93.
‡ *I.S.B.E.,* p. 2361.
□ *Hellenism,* p. 150.
△ *I.S.B.E.,* p. 2363; *Watchtower,* 1953, p. 462.

◊ *I.S.B.E.,* p. 1383.

15-17. Give some interesting points as to three more of the Jewish pressure groups.

18, 19. Present more striking similarities between Jesus and ancient Job.

not by the mother. This is proved in the case of the perfect father, Jehovah, using the imperfect mother, Mary, to bring forth the perfect male child Jesus. In this manner Jesus could have populated the entire earth with perfect humans in fulfillment of the symbol of Job's ten children. In actuality, however, Jehovah God did not give Jesus a human earthly wife, but did give him what was equal to children. He gave him "children" in the form of faithful disciples, loyal footstep followers, whom he could teach and take care of, just as an earthly father does his children. Of Jesus it was prophesied: "Look! I and the children whom Jehovah has given me are as signs and as miracles in Israel."—Isa. 8:18; Heb. 2:13; Mark 10:13-16.

JESUS UPHOLDS JEHOVAH'S GODSHIP

[20] As in Job's case, Satan the Devil tried to strip Jesus forever of both his destined earthly wealth and his spiritual children. Unlike Job's case where Satan remained in the background, Satan now personally and directly set off the ordeal of "hostility" against this chief "object," the man Jesus. This he did by three times directly tempting Jesus in the wilderness. Satan as the personal Tempter tested Jesus on (1) materialism, (2) personal fame and (3) denying the Godship of Jehovah. Jesus came off victorious on each of these basic tests. In each instance Jesus beat back Satan by using the Sacred Scriptures where Jehovah's official name appeared. (Matt. 4:1-11) Yes, Jesus, the Greater Job, successfully upheld Jehovah's Godship right from the start.

[21] In the third year of Jesus' ministry (32 C.E.) just before Passover time, Satan caused a great falling away of disciples from Jesus, similar to Job's ten children (a complete number) being taken away. During the course of his ministry Jesus did lose some of his professed disciples, as in the case recorded in John 6:66-68, but he still had childlike disciples who stuck with him up until his bitter experience in the Garden of Gethsemane on the night of his betrayal to his bloodthirsty enemies. But on that crucial night he lost all his disciples, as symbolized by the complete number of Job's children and as foretold in the prophecy of Zechariah 13:7. (Matt. 26:31) First, the apostle Judas Iscariot betrayed him, and then Jesus asked that he alone, not his eleven other apostles, be arrested. But now, in fear of man, all eleven apostles (representative of *all* his disciples) fled, of their own accord, forsaking him to his enemies. (Matt. 26:56) As he had said to them: "You will leave me alone." (John 16:32; 18:8) But this was the enemies' "hour and the authority of darkness." —Luke 22:53.

JESUS PRESSURED AS THOUGH A SINNER

[22] To the materialistic Jews of Israel, Jesus indeed appeared to be a very poor man. "But Jesus said to him: 'Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head.'" (Matt. 8:20) Likewise as in Job's case, to the Jews it appeared that Jesus was a sinner. On one occasion the Pharisees charged: "We know that this man is a sinner." (John 9:24) Again to the Jews it appeared that Jesus was acquainted with sickness. "He was despised and was avoided by men, a man meant for pains and for having *acquaintance with sickness.*" "He himself took our sicknesses and carried our diseases." (Isa. 53:3; Matt. 8:17) In the hostility against Job, Job was forced to sit "in among the ashes," that is, at the city dump outside the city gate as an outcast. "It is clear that Job's

20. Describe Satan's initial testing of Jesus. What was the outcome?

21. In Jesus' case, what seem to correspond to Job's children being taken away and Job's wife having become weakened?

22. How was Jesus pressured as though a sinner?

choice of the dung-hill (the ashes, Job 2:8) outside the gate is not an expression of his despair, but it had been forced upon him because he had been thrust out by his fellow-townsmen."* Remarkably, too, Jesus, the Greater Job, was considered an outcast by his fellow Jews, and the Bible so reports: "Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us, then, go forth to him outside the camp, bearing the reproach he bore."—Heb. 13:12, 13; see also Rom. 15:3; Ps. 69:7-9.

HOSTILITY FROM THE PRESSURE GROUPS

[23] Satan now brought to bear his centuries-long-prepared pressure groups of hostility. This was to be a long, grueling ordeal that was to try to break down Jesus' heart integrity toward Jehovah and to defeat Jehovah on the issue of Godship. In Jesus' time, the "three companions" of Job's day represented all the teaching groups or sects of Judaism together with their retinues of disciples that should have been companions with Jesus in correctly upholding the Godship of Jehovah and the true teachings of the Bible. Instead, these false teaching agencies were employed to make bitter, violent doctrinal attacks upon Jesus. The number three, Biblically indicating emphasis, aptly illustrated the emphatic, all-out attack from all these leading sects of Jesus' day that had become doctrinally defiled with Babylonish thinking. The statistics show that Jesus had some forty different skirmishes or word battles with these several pressure groups. There were two involving the Sadducees, two the party followers of Herod, five with members of the Sanhedrin, eight with the scribes, one indirectly referring to the Essenes (Matt. 19:12) and thirty-three involving the leading sect, that of the Pharisees.

ANSWERS BY JESUS VINDICATE GOD

[24] Jesus' many answers to the attacking questions from his hostile sectarians contained a great flood of new truth that flowed to enrich the true religion of Christianity. Like Job, Jesus protested against the false charge that he was a sinner just because he was being tested as to his integrity. (Job 10:14, 15; Luke 5:30; John 8:46; 9:24) Like Job, Jesus rejected the Babylonish false teaching that man has an immortal soul by showing plainly that man is mortal and, when dead, is unconscious, asleep. (Job 7:9, 17; 10:18; John 11:11-14) Like Job, Jesus taught that there would be a resurrection of the soul, the individual, and not a "resurrection of the body," as wrongly taught by the Pharisees. (Job 14:7, 14, 15; John 5:25, 28, 29) Like Job, Jesus taught that future life is not earned through works of the flesh or works of the Law but comes by the legal means of ransoming through a redeemer. (Job 19:25, 26; Matt. 20:28) These are

* *From Tragedy to Triumph*, 1958, by H. L. Ellison, p. 26.

23. What corresponds to the three companions of Job? How so?

24. Present some statements of truth revealed in Jesus' answers. How do they parallel Job's replies?

but a few of the parallels between Jesus' counterarguments against his religious opposers and those similarly had by Job.

25 Take one outstanding reversal that Jesus brought about against his chief sectarian opposers, the Pharisees. In Jesus' clever illustration of the rich man [Dives] and Lazarus, he likens the Pharisees among others to the rich man. (Luke 16: 14, 19-31) "The rich man died and was buried. And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him." So that put the Pharisees in the very place where they ridiculously and falsely taught that all the poor ones go, such as represented by the "beggar Lazarus." However, this does not mean that Jesus was teaching that there was any such *hades* or *hell* of torment where souls suffer. Jesus himself went to the literal Ha'des or "hell," but suffered no torment there, and came out of it on the third day, and now has the "keys of death and of Ha'des" in order to release all others therefrom in God's time. (Ps. 16:10; Acts 2:30-32; Matt. 16:18; Rev. 1:17, 18) Consequently, the Bible Ha'des, Sheol or "hell" is the common grave of dead mankind from which there is a resurrection.* This, then, robs many Babylonized religious teachers even today of using this very parable of the rich man and Lazarus to support their hellfire teaching.

26 Hostility continued to mount. The Pharisees charged that Jesus was performing his miracles by means of the 'ruler of the demons, Beelzebub.' (Matt. 12:24) His opposers had difficulty in controlling themselves and several times desired to have Jesus killed.† Then came the touchy subject of Jehovah's Godship and who is the true spiritual father. The acid test was to determine who is one's spiritual Father, Jehovah or the Devil. "If God were your Father, you would love me, for from God I came forth and am here. . . . You are from your father the Devil, and you wish to do the desires of your father." (John 8:42, 44) Jesus further backed this up by his powerful public condemnation of these sectarians: "Woe to you, scribes and Pharisees, hypocrites! . . . Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:29, 33) Such ones then became exposed as being part of the 'seed of the serpent' that were out now to bruise the "heel" of Jesus, the seed of God's woman.—Gen. 3:15.

JESUS USES JEHOVAH'S NAME

27 Like the three companions of Job's time who did not use the divine name once in their speeches as did Job, so it was with the sectarian leaders of Jesus' time. Not once in all their questionings did they use the divine name, Jehovah. In the four Gospel accounts there is record that Jesus used the divine name himself twenty-five times.‡ Unlike the Jews, Jesus was not bound by the Babylonish custom of merely using *Lord* instead of pronouncing the divine name. In fact, Jesus was outstanding for teaching *the name* to his disciples. —John 17:6, 26.

28 For three and a half fiery years Jesus, the "object of hostility," did not sin nor give in on his stand of integrity as Jehovah's Chief Agent of life. (Acts 3:15) Who, then, could have been the unbiased, neutral observer like Elihu that could say

* Pages 3570-3752, 3586 of the *New World Translation of the Holy Scriptures*, Appendix, 1963 edition.

† Matt. 26:4; Luke 4:28, 29; John 5:18; 7:19, 25, 32; 8:37, 59; 10:31, 39; 11:49-53.

‡ See 1961 *NW* Appendix, pp. 1454, 1455.

25. Give an outstanding reversal Jesus brought against his opposers.

26. In the mounting hostility, what did Jesus make plain as to Godship?

27. What was the situation as to the use of the divine name during the religious controversy in Jesus' day?

28, 29. (a) What appears to correspond to the neutral observer Elihu, with what supporting points? (b) What confirmation does Jehovah make?

which side was right, the Jewish sectarian leaders or Jesus? (Job 32:2, 3) It could have been the governing body of the newly established young Christian congregation on the day of Pentecost of 33 C.E., fifty days from Jesus' resurrection from the dead. Before speaking up in Job's day, Elihu was filled with the spirit of Jehovah God. (Job 32:9, 18-20) Likewise, when Peter and his fellow apostles spoke up in vindication of God and of his Son Jesus Christ on the day of Pentecost, they were first filled with God's holy spirit and thus spoke under inspiration. They proved God to be true and that Jesus was the Christ, exalted to heaven.—Acts 2:22-37.

[29] Another parallel noted is that in Job's day Jehovah's voice spoke out of the storm wind whereas in Jesus' day Jehovah's voice was heard three times directly from heaven, three being indicative of emphasis, confirming his approval of Jesus as his official representative.—Matt. 3:17; 17:5; John 12:28.

COMING IN THE NEXT ISSUE

- Jehovah's Witnesses Endure for His Sovereign Godship.
- Jehovah Taunted by Babylonish Hostility Against Anointed Witnesses.
- Is the World Bloodguilty Before God?
- Youths, Parents and the Christian Congregation.

HOSTILITY CLIMAXED—RESTORATION

[30] The hostility climaxed when all of Satan's forces were brought to the full, bringing about Jesus' death on the torture stake. Yes, Satan had now accomplished the bruising of the Seed's heel. (Gen. 3:15) For the time that Jesus lay dead in another man's tomb he was indeed deprived of everything—children and possessions. But even to his dying moment on the torture stake outside Jerusalem, Jesus, like Job, "did not sin or ascribe anything improper to God." (Job 1:22) His lips and his heart were sinless when he said: "Father, into your hands I entrust my spirit," and then: "It has been accomplished," and finally he expired.—Luke 23:46; John 19:30.

[31] As in Job's restoration where he came to have double wealth and ten children, so Jesus, restored by a miraculous resurrection, came to be "heir of all things." (Heb. 1:2) As with Job's original wife ten more children were born, so with the aid of God's wifely organization as represented by the heavenly Jesus who poured out the holy spirit, a host of new spiritual children were brought forth on and after Pentecost 33 C.E. in the first-century fulfillment of this drama. They were God-given "children" to Jesus. (Isa. 8:18; Heb. 2:10-13) As a priest Job was also to have offered up a sacrifice and prayed for the three repentant companions to bring about their recovery. (Job 42:8) This, too, happened in that a repentant minority of the Jewish sectarians came to be obedient to the faith and were covered by Jesus' priesthood services and the ransom sacrifice after Pentecost 33 C.E.—Acts 6:7.

[32] Now in a grand windup of this spectacular drama—of all God's family in heaven and on earth, Jehovah as the Sovereign God can say to Satan and all creation: 'There is no one like Jesus Christ in all the universe.' (Job 2:3) So Jehovah has made Jesus, the vindicator of His Godship, most happy. We, too, pronounce Jesus happy forevermore. (Jas. 5:11) See the next *Watchtower* as to the happy outcome of those who are "objects of hostility" in these last days.

30. In what did the hostility climax, and how did Jesus react?

31, 32. (a) Give parallels between Job's and Jesus' restorations. (b) What happy windup does the drama have in Jesus' case?

Do You Remember?

How carefully have you read recent issues of *The Watchtower?* Check yourself to see if you recall these significant points.

● When Jesus Christ said, "Happy are those who mourn" (Matt. 5:4), did he mean just any mourners at all?

No. Mourners who are happy are those mourning because of inherited sinfulness, or due to unrighteous conditions. The good news that God's Son takes away the sin of the world and that God's kingdom will remove wickedness and causes of mourning makes them happy.—Pp. 259, 260.*

● In what ways can an overseer show compassion for the sick?

By visiting so as to upbuild them spiritually, by writing a letter or sending a get-well card, or by calling them on the telephone.—Pp. 268, 269.

● What are some of the essentials to balance in Jehovah's service?

Guarding the heart by daily Bible study; keeping free from anxiety, growing steadily; willingly doing Jehovah's work; praying; trusting Jehovah; preaching the Kingdom good news.—P. 299.

● Why was the Protestant Reformation no restoration of true worship?

Protestantism retained the basic doctrines of the Catholic church, in organizational structure it maintained the clergy-laity division and its method of preaching does not follow the general-priesthood principle of the early Christians.—Pp. 308, 309.

● The number of the symbolic "wild beast," which is 666 according to Revelation 13:18, emphasizes what?

It emphasizes the inadequacy, imperfection and deficiency of the human political organization.—P. 343.

● By what four lines of identification can it be determined that Jesus Christ is the Son of God?

Lineage, place and manner of birth, nature of his work and chronology.—Pp. 377-381.

● What was the balsam of Gilead?

It was a precious, perfumed medicinal oil. It well pictures the comfort depressed Christians can receive from prayer, association with fellow Christians, study of God's Word and seeking to bring this spiritual balsam to others.—Pp. 381, 382.

● How will prior study of God's Word aid us to make right decisions under trying conditions?

Through it we will have God's mind on a matter in harmony with his spirit and we should resolve to carry out his will, come what may.—P. 399.

● What is the "vine of the earth" mentioned in Revelation 14:18?

The Devil's visible system of government over mankind.—P. 407.

● Did Judge Jephthah literally offer his daughter up as a burnt offering to Jehovah?

No. It is reasonable to conclude that Jephthah intended that the one meeting him upon his return from battle against the sons of Ammon be wholly dedicated to God's service. —Pp. 413, 414.

● What is pictured by the water in the "glassy sea" of Revelation 15:2?

It pictures the truth of God's Word.—P. 440.

● Who are the mild-tempered ones referred to in Matthew 5:5, who will inherit the earth?

Jesus Christ and his 144,000 anointed followers.—P. 451.

● What is symbolized by the four living creatures of Revelation 4:6, 7?

They symbolize Jehovah's organization, made up of creatures having God's principal attributes of justice, power, love and wisdom. —P. 471.

● How can a person come into possession of the peace that is a fruit of God's spirit?

By making peace with God, exercising faith in Christ's ransom, making a dedication to God, being baptized and letting oneself continue to be taught by Jehovah.—Pp. 489-491.

* All references are to *The Watchtower* for 1966.

A PROVISION FOR Spiritual Help IN TIMES OF NEED

WHEN storm winds rage and torrents of rain descend, is it not comforting to be in a place of shelter and security? Or when the sun scorches the earth, is it not refreshing and life-sustaining to be in an oasis where water and shade are plentiful?

In a similar way, the Christian congregation today is a place where one can find comfort and encouragement. Long ago it was foretold that in these very distressing times those in responsible positions in God's visible organization would be like a hiding place from storms and like an oasis in time of drought. Of the mature men taking the lead in the Christian congregation, the prophet Isaiah foretold: "Each one must prove to be like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land."—Isa. 32:2.

This protective helpfulness is manifested by such mature Christian servants in the congregations of Jehovah's witnesses, not only when individually offering assistance to others, but also when matters of serious concern require that several of them meet together as a committee to give attention to a situation. Such a committee is usually made up of the overseer, or congregation servant, the assistant congregation servant and the Bible study servant, or it may include some other mature Christian brother.

RIGHT VIEW OF COMMITTEE

It is important for those in the congregation to appreciate why this congregation committee exists. These men should not be viewed as spiritual policemen to be feared. True, the overseer and the two other brothers on the committee watch out for the spiritual welfare of the sheeplike ones in their care, but they are to do so as loving shepherds, tenderly, and not in an arbitrary and dictatorial manner. They are not bosses, but are servants.

Jesus himself set the proper pattern for servants of God, particularly those with the heaviest responsibilities in regard to the congregation, in conduct toward their brothers. He said to his disciples: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be the slave of all."—Mark 10:42-44.

To demonstrate this, Jesus washed the feet of his disciples, thereby setting them an example of humility. Followers of Christ today, particularly the congregation committee, must cultivate such humility. In this regard the apostle Peter said: "Gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives un-

deserved kindness to the humble ones. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:5, 6; John 13:1-17.

With the congregation committee's having such a proper viewpoint of their relationship to the brothers, each one in the congregation can feel that these servants are there for the assistance of any who want to consult them. They will not feel that these responsible brothers are trying to expose their shortcomings. The opposite is true. They are looking for opportunities to help, and particularly is this so in relation to those who may be experiencing difficulties.

THOSE EXPERIENCING DIFFICULTIES

At times a Christian may commit an act that plagues his conscience. It may not have been premeditated, but he may have been overcome by temptation. When such difficulty occurs, he will want to talk to a mature brother in the congregation, and this is in harmony with the Bible's counsel: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted. Go on carrying the burdens of one another, and thus fulfill the law of the Christ."—Gal. 6:1, 2.

So it is a good thing for a person who has a serious problem to approach a mature brother, one who has spiritual qualifications, and seek his help. That mature brother could be the congregation overseer or one of the other members of the committee. Additionally, in some places, there are other men of comparable maturity in the congregation, and they too may be approached with confidence when one is in need of help. This does not mean one is obligated to go regularly to another person in the congregation and confess every little mistake he makes. All are imperfect and fall short of God's standard of righteousness. As the apostle Paul stated it: "All have sinned and fall short of the glory of God." (Rom. 3:23) That is why Jesus, in teaching his followers how to pray, told them to include in their petition to God this thought: "Forgive us our debts, as we also have forgiven our debtors."—Matt. 6:12.

However, when more serious difficulties arise, then it is time to seek the counsel of a mature brother. Jehovah God, who knows our weaknesses, has for this reason lovingly arranged for us to have help from our brothers when we need it the most. Note what James 5:14-16 states in connection with this: "Is there anyone [spiritually] sick among you? Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also, if he has committed sins, it will be forgiven him. Therefore openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication, when it is at work, has much force."

The assistance mature men can render is a provision that Jehovah has made for our good, and not just an arrangement whereby certain ones are appointed to check up on what everyone else does. Obviously, when a person commits grievous sins it is evidence of spiritual weakness. A person in this position needs help to overcome his difficulties, and is wise if he asks for that help.

There is grave danger in not asking for assistance. If a person in difficulty fails to do so, he may just find that he will become habituated in a course of sin until

he becomes irreformable or, even if he does not repeat the wrong, he may draw away from association with Jehovah's organization for fear that someone may learn of his wrong act. How much better for the erring one to acknowledge humbly that there are times when we need help and so avail himself of the loving provision Jehovah has made.

Remember what is recorded at Proverbs 28:13: "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy." So if someone has fallen into sinful conduct and is really sorry about it, he shows that, not by covering over his transgression, but by confessing it, seeking help, and thereafter carefully avoiding the circumstances that might lead to a repetition of the wrong.

NOTIFYING THE COMMITTEE

Is it necessary, where an erring one seeks the counsel of a mature individual, to inform the entire committee of every case of wrongdoing? In this regard it is good to keep in mind that the members of the committee are not assigned to check up on everything we do. They simply want to help our brothers walk in the way that merits Jehovah's smile of approval.

So if a brother or a sister in the congregation approaches a brother who he feels will be able to assist him spiritually, that brother will usually be glad he can be of help. If he is really a brother with "spiritual qualifications," of course, he is not simply going to tell the wrongdoer to forget about his unchristian deeds. He will look for evidence that the wrongdoer is sincerely and humbly repentant and will help him take whatever steps are necessary to make amends for the wrong committed. In some such cases the brother may feel that the counsel he is able to offer from God's Word satisfies the needs of the case and is sufficient to "restore such a man." If so, the matter can be kept between just the two of them. There is no need to take it farther.

Of course, if it should come to light, in the course of such discussion, that a wrong of the type mentioned in 1 Corinthians 5: 11 has been committed repeatedly, it ought to be brought to the attention of the congregation committee. Such repeated sin is a serious matter, but if the wrongdoer himself has voluntarily confessed and sincerely wants to do what is right in Jehovah's eyes, it may be that he can be helped.

Certain other cases that may not involve repetition of a sin should also be brought to the attention of the committee, and this is true even though needed counsel and aid toward spiritual restoration has been provided. These include cases of sexual immorality involving other persons, whether committed by adults or dedicated and baptized minors, and other serious wrongdoing that has become public knowledge or that may readily become a matter of discussion in the congregation.

But when serious matters are taken to the congregation committee, does this necessarily mean that a person can then expect to be excommunicated from the Christian congregation? No, it does not mean that at all. The committee is there to help those who want to serve Jehovah. Let us not forget that James chapter five states that anyone who is spiritually sick should call the older men of the congregation to help him. With what results? Were they going to whip him? No, they would apply to him the beneficial counsel of God's Word. They would pray over him. And if he had committed sins and was *truly repentant,* why, the scripture said that these would be forgiven him.

However, if these representative mem-

bers of the congregation are going to extend mercy to one who has committed a serious sin, they have to do so in harmony with God's written Word. It is not simply a matter of showing him mercy because they feel sorry for him. They must ascertain that there is a basis for mercy, that the individual is *truly repentant*. If the wrongdoer is sorry only because someone found out about his wrong, and not sorry over the wrongdoing itself, or if he is indifferent or seeks to justify himself, then, of course, he is not truly repentant and God will not forgive him. The committee would not be authorized by God's Word to extend mercy to such an unforgiven person.

The action taken by the committee, which must be determined after prayerful consideration, depends greatly on the circumstances. It may be that in some cases good Scriptural counsel will suffice. On the other hand, if the wrong committed was serious, it probably would be wise not to have that person on the platform to instruct others in the congregation, at least for a suitable period of time. This gives the wrongdoer opportunity to supply proof of his repentance over a period of time and also affords the mature brothers opportunity to strengthen him spiritually.

If the wrong committed was not a public scandal, but serious enough to require discipline, then the erring one can be placed on a probation that is not announced to the congregation. During this time, usually one year, he should be given regular spiritual assistance to overcome his difficulty. Then the probation is lifted, again without announcement to the congregation. What a loving provision of God for *truly repentant* ones who fall into serious wrongdoing!

If the sin was grievous and a public scandal, then where mercy is shown, a probation period is again imposed, but this time it is announced to the congregation. Yet in this case, as in an unannounced probation, there is a loving effort to help the erring one.

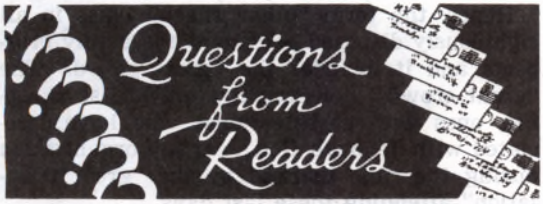
However, there are some people who have come into Jehovah's clean organization and have been baptized who prove in course of time that they are not really Christians. They like the association of Jehovah's witnesses because they find them to be a very trusting people, and they take advantage of this for evil ends. Concerning people of that sort the disciple Jude wrote, in verse 4 of his letter: "Certain men have slipped in who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ."

When a person manifests that he is of that type, a deliberate wrongdoer, whether he has committed a serious wrong once or repeatedly, then he has no business in the theocratic organization. He ought to be exposed, and it is the responsibility of the congregation committee to disfellowship him.—1 Cor. 5:11, 13.

From all the various types of problems that may come to the attention of the congregation committee, it is evident that they occupy a place of great responsibility, one that takes spiritual strength. But it is also a great privilege to be able to serve their brothers, and "there is more happiness in giving than there is in receiving," Jesus said. (Acts 20:35) How true this is when helpful counsel assists erring ones to see their responsibilities to Jehovah more correctly and to carry them out!

When persons are aided to do the will of God correctly and come to realize the marvelous arrangement Jehovah has made

to give them uplift and comfort through the congregation, they will agree that such "gifts in men" are indeed "a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land." —Eph. 4:8, 11, 12; Isa. 32:1, 2.



● It is said that in Israel's tabernacle and later in the temple Solomon built there was the Shekinah. What was it?—A. G., U.S.A.

The Hebrew word *Shekinah* means "that which dwells" or "the dwelling." Though this term is not employed in the Bible, it is found in the Targumim, or Targums, the Aramaic paraphrases of the Hebrew Scriptures. *Shekinah* is used in the Targums in such Biblical passages as those related to God's dwelling or tabernacling or residing among his chosen people. (E.g., Ex. 25:8; 29:45, 46; Num. 5:3; 35:34) In the Targums the Hebrew word "dwell" or "tabernacle" is rendered "let the Shekinah rest."—See Targum of Isaiah 48:11; 63:17; 64:3, 6.

The Shekinah was in evidence in the Most Holy of both the tabernacle and Solomon's temple. Within this innermost compartment rested the sacred ark of the covenant, or testimony, with two golden cherubs fashioned for its lid or cover. Making reference to this Ark, God told Moses: "And you must place the cover above upon the Ark, and in the Ark you will place the testimony that I shall give you. And I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony, even all that I shall command you for the sons of Israel." (Ex. 25:21, 22) But how might Jehovah present himself there to Moses? A fitting manner would be by means of a miraculous light. Also, the high priest would need light when he was in the Most Holy on the atonement day.—Lev. 16:11-16.

The Shekinah in the tabernacle and in Solomon's temple was such a light or supernatural glow. It shone between the two golden cherubs on the cover of the Ark. Just how high above the cherubs it extended or had its source cannot be determined. However, the Shekinah light was the only source of illumination in the Most Holy.

What, then, was the significance of the Shekinah light? This effulgence in the Most Holy signified or represented God's presence. Of course, Jehovah himself could not be confined to any literal tabernacle or temple. (2 Chron. 6:18; Acts 17:24) But this marvelous light was an indication to the Israelites that Jehovah's favor attended them.

According to the Jewish *Mishnah*, the Shekinah light in the Most Holy was one of the things lacking in the temple built under Governor Zerubbabel's supervision.—*Yoma*, 21,2.

● Would it be proper to use the expressions "other sheep" (John 10:16) and "great crowd" (Rev. 7:9) interchangeably at all times?—G.S.

No, this would not be Scripturally fitting. All those making up the "great crowd" of Revelation 7:9 are "other sheep," but not all of the "other sheep" of John 10:16 constitute a part of the "great crowd." These terms are not wholly synonymous.

All persons having God's approval may Scripturally be viewed as sheep. And Jesus Christ said: "I surrender my soul in behalf of the sheep." (John 10:15) Whereas there is a "little flock" of 144,000 "sheep" with the prospect of resurrection to heavenly life, many other sheeplike ones have the prospect of life on earth in God's promised new order. (Luke 12:32; Rev. 14:1-4; Ps. 37:11, 29) All persons with earthly hopes and possibilities are referred to as the "other sheep," at John 10:16, to distinguish them from those "sheep" who are granted heavenly life. The earthly "other sheep" will include faithful men of old times, like Abraham, David and Daniel. (Heb. 11:8-19, 32-35; Dan. 12:13) Many others resurrected during Christ's thousand-year reign will prove obedient to God and will thus show that they too are "other sheep" of the Fine Shepherd. This term also applies to the "great crowd" of righteously disposed persons who will live right through the destructive end of

this system of things, and to any of their righteous offspring during Christ's millennial reign.

So, "other sheep" is a broad term. However, the "great crowd" constitute but a part of the "other sheep" class. Revelation 7:9, 14 tells us: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes; and there were palm branches in their hands. . . . 'These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.'" To be noted is the fact that the "great crowd," who are distinguished from the 144,000 of spiritual Israel, "come out of the great tribulation" marking the "last days." (Matt. 24:20, 21) The "great crowd" of Revelation 7:9 have not come out prior to 'the time of the end.'

Hence, the term "other sheep" takes in all righteously disposed persons with earthly prospects and it includes the "great crowd." The "great crowd," however, are only those sheeplike ones with earthly hopes who have associated with Jehovah God's earthly organization during the time marked by the "great tribulation" attending these last days.

ANNOUNCEMENTS

FIELD MINISTRY

God's truth, as set forth in the Bible, cannot be compromised, even though it may be unpopular, plaguing those who try to ignore God. Moved by love for God and for those who seek righteousness, Jehovah's witnesses will continue to speak the truth boldly during September. As they do so they will offer to conduct a free home Bible study, on a regular basis, with any persons showing interest and they will leave helpful Bible literature, on a small contribution, with those who desire it.

REMINDER OF ANNUAL MEETING OF MEMBERS

The corporate publisher of this magazine, Watch Tower Bible and Tract Society of Pennsylvania, formed and used by Jehovah's witnesses for the advancement of the Kingdom interests, has a yearly corporation business meeting. In 1966 this meeting will be held on Saturday, October 1, at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213, at 10 a.m.

Letters of notice will be sent to the members of the corporation. The members can ensure their receiving the notice and accompanying proxy by making certain that the secretary's office has the present mail address of the member to which the notice is to be sent.

While the purpose of here making mention of the annual meeting is to remind those who are members to provide the Society's secretary with their present mailing address, mention is also made of the fact that any reader of *The Watchtower* is welcome to attend the annual meeting.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 18: Championing Jehovah's Godship in Spite of Babylonish Hostility, ¶1-18. Page 521. Songs to Be Used: 88, 96.

September 25: Championing Jehovah's Godship in Spite of Babylonish Hostility, ¶19-25, and Jesus, the "Object of Hostility," Upholds Jehovah's Godship, ¶1-11. Page 527. Songs to Be Used: 71, 76.

October 2: Jesus, the "Object of Hostility," Upholds Jehovah's Godship, ¶12-32. Page 532. Songs to Be Used: 8, 28.