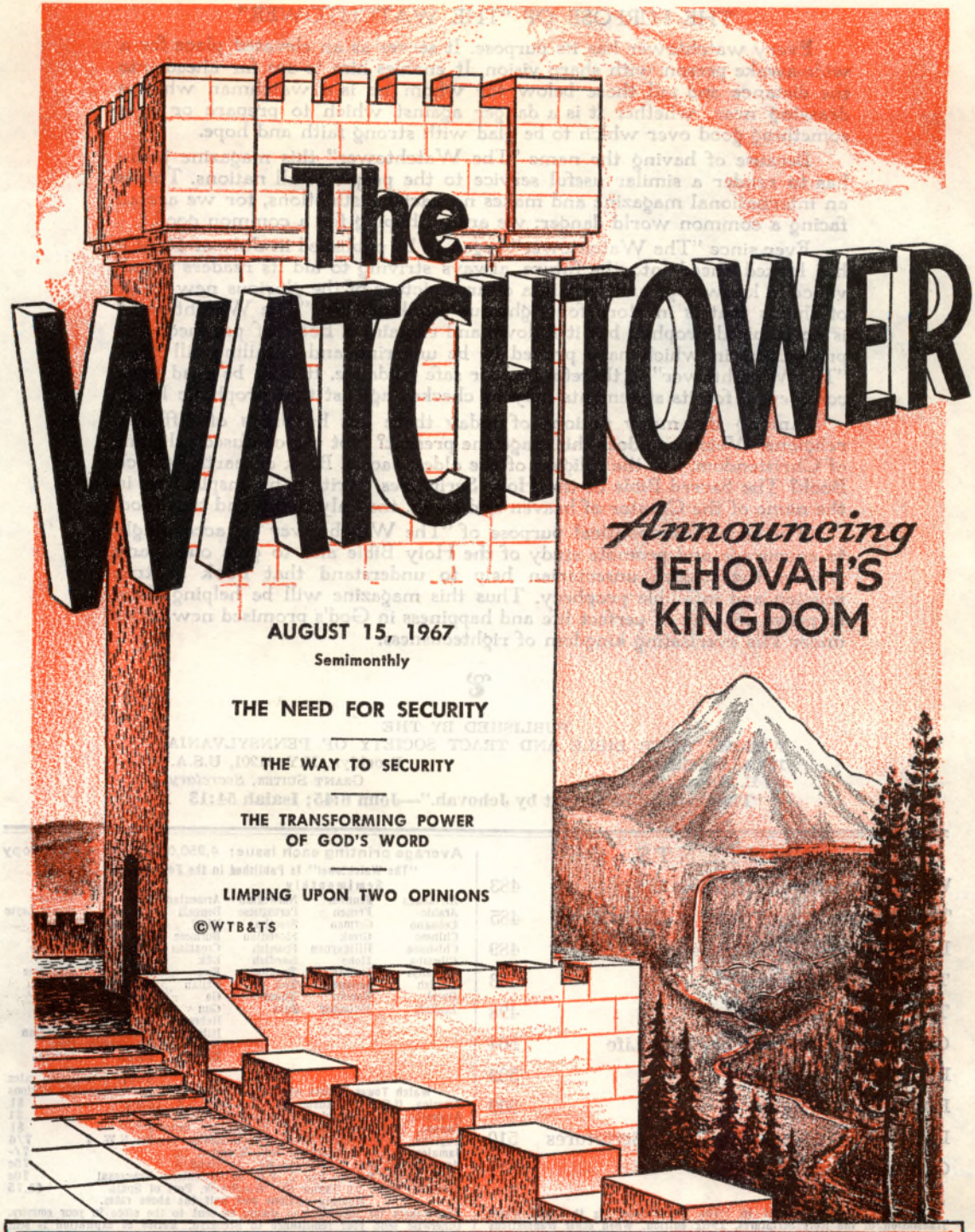

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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AT – An American Translation
AV – Authorized Version (1611)
Du – Catholic Douay version
JP – Jewish Publication Soc.
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Was It Foretold in the Bible?

EARLY in June the news headlines proclaimed the swift developments of the war in the Middle East: "Israel Sweeps Ahead on All Fronts," "Israelis Rout Arabs; Approach Suez." Within a few days it was over. Israeli troops occupied all of Jerusalem, all Jordanian territory west of the Jordan and the whole Peninsula of Sinai.

Meanwhile there was widespread speculation about the significance of these happenings. Could it be that the ancient prophecies of the Bible are being fulfilled? many are asking. For example, these words of Jehovah God written down more than 2,500 years ago: "I will bring them back to the land that I gave to their forefathers, and they will certainly repossess it."—Jer. 30:3; see also Ezekiel 37:21.

Not insignificant on this subject are the views and attitudes of the Israelis themselves. Has the dispersion of Jews ended? Do the Israelis claim to have in any sense a theocratic or God-ruled state, and do they depend upon God for protection? Consider some of the facts.

In the year following the declaration of Israel's independence as a state, a prominent German rabbi, Ignaz Maybaum, made this pertinent admission: "Zion is not yet. We must still pray for it to be established. The Messiah has not yet come, only a Jewish State has been established. The world is not yet redeemed. We must still wait, hope and pray. We are still in the *galut* [exile]; the citizens of Israel as well."—*The Christian Century,* April 3, 1963.

Former premier David Ben-Gurion has always opposed the idea of forming a modern theocratic state. And it is noteworthy that in his review of the first ten years of Israeli statehood he had nothing to say about the direction and help of God. He declared: "Israel is determined to strengthen her military preparedness and to persevere in her work of rebuilding and redemption; to bring in Jews from the lands of oppression and misery; to conquer the desert and make it flourish by the power of science and the pioneering spirit."—New York *Times Magazine,* April 20, 1958.

The active, militant segment in Israel have no faith in the Bible accounts of God's miraculous dealings with their ancestors. They do not accept them as historical. They insist that theirs is a secular state governed by secular laws enacted by their own Knesset (parliament) and not by the laws of the Torah. *They dis-*

agree with the Scriptural principle: "Unless Jehovah himself builds the house [or state], it is to no avail that its builders have worked hard on it." (Ps. 127:1) They trust in their own strength and ability for success.

But what does the Bible, God's written Word, say about the matter of God's dealing with the Jews? It reveals that he permitted their dispersion in 607 B.C.E. when the Babylonians destroyed Jerusalem and carried the Judean population into exile. After seventy years, and in harmony with Jeremiah's prophecy, the Jews experienced a restoration to their land.—Jer. 29:10; Dan. 9:1, 2.

But is it possible there is still to be a larger fulfillment of restoration prophecies, this time upon the modern state of Israel? What do the Scriptures and the facts show? Certain it is that when the foretold Messiah arrived 1,900 years ago the Jews rejected him, and he, in turn, declared of them: "Look! Your house is abandoned to you." "The Kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 23:38; 21:43) The final blow came in the year 70 C.E. when the Romans destroyed Jerusalem's temple and dispersed the Jews. —Luke 19:43, 44.

God is no longer, since that time, dealing with a Jewish system of things. (Col. 2:14; Gal. 3:24, 25) Indeed, from and after the outpouring of God's spirit on the followers of Jesus Christ at Pentecost of 33 C.E., he has been dealing with the Christian congregation, concerning which the apostle Paul wrote: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one person in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise."—Gal. 3:28, 29.

The apostle Paul identified those who would receive protection and salvation when he wrote: "If you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For 'everyone who calls on the name of Jehovah will be saved.' "—Rom. 10:9, 13.

It is obvious today that modern Israel neither confesses Jesus Christ as Lord nor calls upon the name of Jehovah. It is not a religious, but a political state. Though individual Jews may accept Christ and be brought into the congregation of his followers, it is evident that God is no longer dealing with the Jews as a nation. Nor is the literal city of Jerusalem any longer significant in connection with true worship, for in all parts of the earth there are those who serve God and Christ, his appointed King.—John 4:21.

How, then, are we to view the current developments in the Middle East? As part of a global condition, foretold by the Bible, in which international strife, crime and violence would mark these as "the last days" of this wicked system of things. (2 Tim. 3:1-5) Yes, these events constitute definite evidence of the closeness of the end of this system of things. As all nations vainly seek for peace while at the same time they arm for war, they ignore the decree of the Sovereign Ruler of the universe giving Christ the power and authority to trample them all down in utter defeat. (Dan. 2:44; 1 Cor. 15:24, 25) 'Submit to God's Son!' is the urgent appeal to men of all nations who would survive that greatest of all tribulations.—Ps. 2:12.

The Transforming Power of GOD'S WORD

Can the Bible really transform people's lives? What evidence is there that it can?

AMONG God's creations there are many marvelous transformations that delight and astound. For example, if a person had not seen it or been told about it, could he ever imagine that an offensive-looking little caterpillar would change into a breathtakingly beautiful butterfly? Yet this is what occurs. Is it not also amazing that tiny seeds planted in the spring become nutritious red beets, green beans or ears of corn a short time later?

Despite the grandness of these transformations, there is another that is even more beautiful and desirable. It is the change made in a human whose former course of life was molded by the wicked environment of the world. The Christian apostle Paul calls attention to this marvelous transformation in a letter to personal friends in Corinth, Greece, writing:

"What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. *And yet that is what some of you were.* But you have been washed clean."—1 Cor. 6:9-11.

Think of that! Some Christians in Corinth had formerly been fornicators, adulterers, homosexuals, thieves and drunkards. But then they abandoned that course of life and became upright men and women. What a remarkable transformation! How was it ever made? Was it a change then commonly experienced? Can such transformations be realized today?

EFFECT OF CHRISTIAN TEACHING

The transformation of those Corinthians was accomplished by their listening to and putting faith in the message about Jesus Christ. Evidence presented to them from the Scriptures convinced the Corinthians that Christ was indeed the Son of God, that he had been raised from the dead, and that by following his blameless example they, too, could win their Creator's favor and blessing. Their convictions were so strong that, with the aid of God's spirit, they put away their former bad practices and became footstep followers of Jesus.

This transformation, however, was not limited to persons in Corinth. Throughout the Roman Empire sexual abuses, "unrighteousness, wickedness, covetousness, injuriousness, . . . envy, murder, strife, deceit, malicious disposition" were prevalent. (Rom. 1:26-31) Nevertheless, the Christian message effected a change in many, including ones in the city of Colossae to whom the apostle Paul wrote: "In those very things you, too, once walked when you used to live in them."—Col. 3:5-7; see also Ephesians 4:17-19.

The apostle Paul himself once had a malicious disposition and practiced wicked

works, even being an instigator in the arrest and murder of Christians. (Acts 7:58; 8:1; 9:1, 2) Before becoming a Christian his fellow worker Titus, too, followed an unrighteous course, as Paul reminds him: "For even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in maliciousness and envy, hateful, hating one another."—Titus 3:3.

The apostle Peter also noted that many Christians had once "proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries." But then they changed, Peter explained. And what an effect it had! Others simply could not understand it. —1 Pet. 4:3, 4.

Many historians have well documented the tremendous transformation Christian teaching effected in the lives of people. Observed one of them in the book *Readings in Ethics:* "Christianity, within twenty-five years of its inception, gave a totally new life to thousands and thousands. This new life most noticeably expressed itself in a virtue which the Stoics condemned and which certainly was absent from the practice of the public." And the noted historian John Lord observed in *The Old Roman World:* "The true triumphs of Christianity were seen in making good men of those who professed her doctrines . . . We have testimony to their blameless lives."

WHAT ABOUT TODAY?

Is the Christian message now having a similar effect on the lives of men and women? Are people changing from their former immoral ways and patterning their lives in harmony with Jesus' example? Does God's Word truly have transforming power today?

A look at Christendom might indeed cause one to believe that the Bible no longer exercises beneficial effects on the lives of people. For everywhere there exists a cesspool of crime and immorality. Malicious disposition, hatred, strife, envy, murder, deceit, along with drunkenness, drug addiction and sexual immorality, are rampant.

This does not mean, however, that God's Word has lost its transforming power. The fact is that Christendom is really not Christian. She has only assumed the name of Christ. Actually her principal teachings and practices are as pagan as those of ancient Rome. The Bible is not really accepted in Christendom as a guide by which to live. However, when individuals do embrace its teachings, God's Word can transform their lives just as surely as it altered people's lives in the first century. There is ample evidence of this.

POWER TO END IMMORALITY

The ministry of Jehovah's witnesses is designed to acquaint people with this Book that has such tremendous force for good. Instruction in God's Word has caused thousands of persons willingly to cease from immoral conduct. Typical is the example of the young woman who explained earlier this year:

"At the time I was studying the Bible with Jehovah's witnesses I had a man rooming at my house. I had really grown fond of him. Although we didn't share the same bed, there were times we did get together. We thought this was all right. But things changed when the minister of Jehovah's witnesses that I was studying with read me the scripture at First Corinthians 6:9, showing that neither fornicators nor adulterers would inherit God's kingdom. I realized that what we were doing did not meet the Bible's high standards for Christians. I realized, too, that if I wanted to have God's favor, if I wanted to tell others the good things I had

learned, I would have to change my way of living. So I told him, No more sexual relations."

She not only stuck to this decision, but later was honorably married, and now shares in teaching others the Bible's righteous principles. Even as many in the first-century Christian congregation formerly had been fornicators and adulterers, the same is true in the Christian congregation today.

The extent of the Bible's transforming power is seen in the fact that even harlots have been aided by Bible truths to give up their unclean activities. (Matt. 21:31, 32) Sometime ago, for instance, a woman in South America who ran a brothel began studying the Bible with Jehovah's witnesses. Soon she realized that to be a true Christian she must make a radical change. And this she did! She gave up her business of prostitution, married the man with whom she had been living, was baptized, and now is actively engaged in helping others also to learn Bible truths.

POWER OVER ALCOHOL

One of the greatest causes of troubles in the family and community is alcoholism or drunkenness. In the United States it is considered the number four health problem, and in other lands of Christendom it is as bad a problem or even worse. Yet, God's Word has time and again proved successful in transforming drunkards into upright, sober Christians, even as it did in the first century.—1 Cor. 6: 10, 11.

In one instance an Oregon man, when under the influence of alcohol, would harshly mistreat his wife and four children. For years his drunken bouts continued, even after his wife started studying the Bible and became an exemplary Christian. Then, in 1957, he agreed to have a Bible study. His eldest son, now a member of the headquarters staff of Jehovah's witnesses in Brooklyn, New York, observes:

"Within just a short time Bible principles started to affect my father's life. He quit drinking, changed his bad habits and became a very good example to those in the small community where we lived. He was baptized in 1958, and now serves as a ministerial servant in the local congregation of Jehovah's witnesses." How happy this family is that God's Word has such transforming power!

Even persons who have sunk to the depths of alcoholism on "skid row" have been transformed by the Word of God. One alcoholic spent thirteen years on the "skid row" of New York city. During this time he would, on occasions, obtain a copy of *The Watchtower* or *Awake!* and read it. The Bible articles impressed him. In 1954, when he went into the hospital for treatment, he swore never again to take another drink, and he never did. As soon as he came out of the hospital he located a Kingdom Hall of Jehovah's witnesses and began to attend regularly. He explained: "For the first time in my life I truly began to live." In 1958 he was baptized, and he has served as a faithful minister with a New York City congregation ever since.

TRANSFORMING HOSTILE ATTITUDES

How often hostile feelings develop between individuals, families and nations! And over such insignificant matters! Fights, feuds and wars then result, and much blood is spilled. Happily, God's Word has the power to destroy these hostile attitudes, and replace them with feelings of love, peace and friendliness.

An interesting instance is that involving two neighbor ladies in Switzerland who for years had quarreled and feuded. All members of both families suffered from the resulting tensions. Then, not long

ago, one of the ladies began a study of God's Word. The minister studying with her explains the effect this had: "The day came when she had the courage to speak to her neighbor with whom she had hardly exchanged a cordial word for years, and asked her pardon, although she was certainly not alone to blame for the state of affairs. All concerned were happy and felt freed."

But this was not the conclusion of the matter. Although the neighbor lady had previously rejected the Bible message, when a minister of Jehovah's witnesses next called, her response was: "Please come in, I must quickly tell you something." Then, after telling about her neighbor's wonderful change of attitude, she said: "There is really something in your religion, because I am sure that my neighbor was encouraged by a woman in your faith to make peace with me. I have seen her going there regularly." This lady also began studying the Bible with Jehovah's witnesses. God's Word truly does have the power to destroy hostile attitudes and to bring peace!

Although the Bible's counsel to 'beat swords into plowshares and spears into pruninghooks' has not been heeded by the unchristian nations of Christendom, individuals and even entire communities have. (Isa. 2:4) A few years ago the people in two villages in Mexico were armed with pistols and rifles for use during feuds. As a result, slayings would frequently occur, but when the government would try to prosecute the guilty, no one would say anything. Then one family accepted a Bible study with a visiting minister of Jehovah's witnesses. Eventually practically every one in the villages began studying and embraced the Bible truths. Hostile attitudes were soon replaced with friendly ones, and the weapons were sold and with the money Bibles were purchased.

POWER TO CREATE NEW PERSONALITIES

God's Word truly has power to transform personalities! The change begins in the mind, as the Bible notes in the encouragement: "Quit being fashioned after this system of things, but be transformed by making your mind over." (Rom. 12:2) So, first, knowledge of Jehovah God and his grand purposes must be taken into the mind through Bible study. But, then, to be rid of the malicious disposition and strife of this system of things, one's heart must be moved by the information. He must have the desire to please his Creator, whose appeal is: "Strip off the old personality with its practices, and clothe yourselves with the new personality." —Col. 3:9, 10; Eph. 4:22-24.

Everywhere God's Word is transforming lives and making good people from bad, even as it did in the first century. A few years ago a minister was calling on homes in the Fiji Islands when he met a leading businessman who warmly welcomed him in and told him: "For years the village was plagued by a group of hooligans who caused the businessmen much trouble and loss of property. Then about a year ago Jehovah's witnesses came to town. Before long certain of the leading ones of this band of hooligans became Witnesses and are now peaceable and respectable citizens. The entire situation has seen a great improvement within the past year because of this."

Become acquainted with the power of God's Word! Accept the offer of Jehovah's witnesses to conduct a personal Bible study with you and your family free of charge. You will find that what an early president of the United States, Thomas Jefferson, once said is indeed true: "Studious perusal of the Sacred Volume will make better citizens, better fathers, better husbands . . . The Bible makes the best people in the world."

LIMPING UPON TWO OPINIONS

MANY are the persons who are afflicted by a physical limp, often through no fault of their own, perhaps through some accident or defect at birth. Can it be rectified? Sometimes yes, but most often they have to make the best of the situation and let positive thinking offset the physical handicap. But did you know that there is a mental limping that constitutes a graver handicap to progress and happiness? May it never be your misfortune to become its victim.

But just what is this mental limping? How does it affect one? Can those affected throw it off? How can they be assisted to do so? And is it possible that one may suffer from this handicap without discerning the source of his difficulty? These are a few of the inquiries we might ponder, with benefit to ourselves and possibly also to others we may be able to aid.

First, consider the symptoms of this ailment. An almost continual state of hesitancy is one of the indications of mental limping. The person never seems to be able to make up his mind on any matter, be it ever so simple. Even when it is a question of deciding between two courses, and one of them is definitely proved to be undesirable, the irresolute person still seems to find a strong attraction toward going against his own better judgment. Strange, is it not?

Many and varied are the thoughts upon this subject that thinkers of all ages have come up with. Says one: "Irresolution is a worse vice than rashness. He that shoots best may sometimes miss the mark; but he that shoots not at all can never hit it." And another: "A man without decision can never be said to belong to himself; he is as a wave of the sea, or a feather in the air which every breeze blows about as it listeth." Indeed, several have concluded that irresoluteness, under circumstances that demand decision, is a sign of cowardliness.

Here is how another writer analyzes this mental weakness: "In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution—to be undetermined where the case is plain, and the necessity urgent. To be always intending to live a new life, but never to find time to set about it."

GOD'S WORD ON THE SUBJECT

The Bible, for its part, offers powerful instruction on the subject by way of illustration from real-life experience. Picture in your mind that crowd of Israelites assembled on Mount Carmel during the reign of wicked King Ahab. They were a badly confused people. For many years now, in spite of Jehovah's law against image worship, they had been persuaded to worship calf idols set up at Dan and Bethel under the pretense that those idols stood for Jehovah, their deliverer from Egyptian slavery.—1 Ki. 12:28, 29.

As though this were not bad enough, King Ahab's wife, Jezebel, had now introduced Baal worship into the kingdom in a big way. By coercion and persuasion she had induced most of the people to adopt this Canaanite cult, and to mingle its rites with those of their calf worship. Scores of priests of Jehovah had been slaughtered. The spirit of compromise was abroad in the land. Doubtless many reasoned that, since Baal signifies "owner" or "lord," they could outwardly comply with the rites demanded by Jezebel, while mentally transferring devotion to the true God. They were willing to purchase a false peace at the price of truth and honesty.

Are we not reminded of people today who take refuge in the assumption that all religions are right as long as the adherents live up to them? Thus they feel they are saved the irksome responsibility of measuring their respective merits and determining which religion most nearly conforms to the requirements of true religion as set out in the Holy Bible. They think they are relieved from having to make a decision.

However, back there God's prophet Elijah and seven thousand other Israelites had not succumbed to such crippled thinking. They knew their God and they refused to bow the knee to Baal or participate in any other form of false worship. (1 Ki. 19:18) And the prophet fearlessly challenged the compromising Israelites and their king: "How long will you be limping upon two different opinions? If Jehovah is the true God, go following him; but if Baal is, go following him." (1 Ki. 18:21) Yes, he put his finger right at the root of the trouble—two opinions!

Jehu, an anointed executioner of Jehovah's judgment, was another who despised the wavering course of the mental limpers. When confronted by the peace overtures of King Jehoram, son of Ahab and Jezebel, he stoutly declared: "What peace could there be as long as there are the fornications of Jezebel your mother and her many sorceries?" (2 Ki. 9:22) He knew that, as long as Jezebel lived, the murderous campaign against true worshipers of Jehovah would be maintained. Either she and her progeny must be executed or else all loyal servants of Jehovah would be marked for slaughter. There could be neither truce nor delay.

Doubtless Jehu called to mind the choice of religion offered by Joshua to his forefathers some years after they entered the land of their inheritance. He would vividly recall Joshua's own unequivocal stand as he announced: "As for me and my household, we shall serve Jehovah." (Josh. 24:15) There was no quibbling, no attempt to accommodate conflicting opinions, no giving place to interfaith ideas. His God was no God of confused religious cults. No, he was the God of truth, the God of Abraham, Isaac and Jacob, and he would never share his glory with false deities.—Isa. 42:8.

IN THE FIRST CENTURY C.E.

At the time Jesus Christ was on earth the spirit of compromise, of limping between two opinions, was very much in evidence. Religious leaders showed their preference for Oriental philosophy and Babylonish rites, yet still maintained an outward semblance of subjection to the Mosaic law. To them Jesus applied the scathing words: "You also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness." (Matt. 23:28) To the people in general he said: "No one can slave for two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other."—Matt. 6:24.

He frankly announced that the purpose of his coming was not to initiate a peace based on compromise, but, rather, to make

clear separation between those who would worship Jehovah with all their heart and those who would not do so. Said he: "I came to put, not peace, but a sword. For I came to cause division, with a man against his father, and a daughter against her mother."—Matt. 10:34-36.

IN OUR OWN DAY

But, now, what of today? Can we observe the same spirit of indecision and compromise? Surely no one can deny that we are living in an era of compromise, when catholicity or ecumenism is in vogue, when interfaith seeks to build up one great conglomerate religion, when being frank and forthright about Bible truth is frowned upon! The "peace at any price" plea is to be heard on all sides. The seeds of compromise are being spread world wide by winds of false doctrine and are finding lodgment in unsettled, irresolute minds.

People who love God need to be on guard. They need to examine themselves and their motives from time to time, to be sure that they are not infected. To his true worshipers Jehovah reveals himself as no vague "Lord," whose personal name can be forgotten and suppressed in favor of an artificial religion that will please everybody. He is not the God of all the confused sects with their contradictory teachings. He is not the God of those who deny, who add to or take from the words of his holy Book, the Bible. Nor is he the God of those who are halfhearted in their worship. Abraham, Moses, Joshua, Daniel and Nehemiah are a few examples of the worshipers Jehovah delights to own as his servants.

What makes the situation today most urgent is that God has made it plain that the time of his execution of judgment upon "Babylon the Great," the world empire of false religion, is at the door. This is no time to be limping upon two different opinions. The warning from heaven for our day is: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) There is no time for dallying. God will no more spare the organizations of false religion than he spared the glorious temple built by Solomon at Jerusalem.

COMING IN THE NEXT ISSUE

- Keeping the Tongue Under Control.
- The Tongue a Power for Good or for Bad.
- Strengthening Your Marriage Ties.
- Will You See Your Dead Loved Ones Again?

And it is not only in the larger matters involving active support of Great Babylon's religions that you must be on guard. Some of the smaller matters are those that appear harmless and yet do much to reveal where your heart is. Lot's wife probably thought it could do no harm just to look back at Sodom. Yet she perished.—Gen. 19:26; Luke 17:32.

Some parents, though no longer members of a Babylonish church system, feel it is all right to send their children to Sunday school in one of those systems. They imagine that any Bible stories they will hear there will do them no harm. They overlook the danger that the foundation for some false doctrine may well be laid in their young minds and that the youngsters are being exposed to association with those who conform to Babylonish rites and religious duties.

Then, again, there are some who feel they can personally attend Christendom's religious services from time to time just to keep up with what is going on or to please some worldly relative or acquaintance. Yet, the apostle Paul, following his conversion to the true faith, publicly de-

nounced interfaith attitudes: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light [true Bible teaching] have with darkness [superstition and human tradition]? . . . And what agreement does God's temple have with idols? For we [the apostle and fellow anointed Christians who abide by God's Word] are a temple of a living God . . . ' "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing." ' "—2 Cor. 6:14-17.

To still others it may seem a small thing to give time and attention to reading literature put out by Babylon's false religions. Perhaps they feel strong enough not to be easily moved from their stand for Bible truth. Nevertheless, they will probably wonder why they do not get the same clear-cut understanding and the same positive attitude as others who are zealous in the worship of the true God. The fact is that they lack the wholeheartedness that is pleasing to Jehovah, and so cannot expect to enjoy his fullest blessing. They are in danger of developing a limp in their thinking.

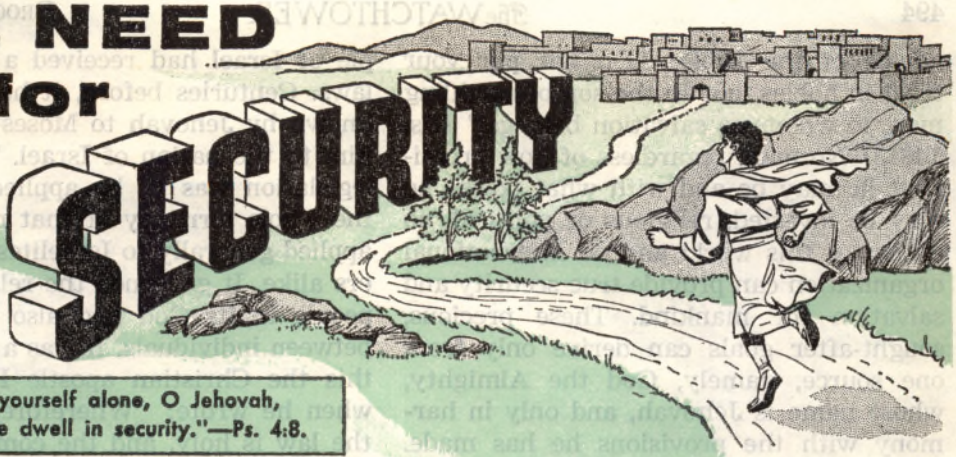
NEED FOR RESOLUTE ACTION

Those who would please Jehovah and gain life cannot afford, in these "last days," to hesitate long over the choice between light and darkness, truth and error, God's congregation of servants and the organizations of their opponents. They must avoid the division of allegiance that results in "an indecisive man, unsteady in all his ways." (Jas. 1:8) It takes only a little dabbling in false religious teaching to spoil one's attitude and capacity for pure worship. (Gal. 5:9; Matt. 16:6, 12) "Keep making straight paths for your feet," is the urgent counsel of the apostle Paul.—Heb. 12:13.

No longer should there be curiosity about or hankering after the nutritionless diet of Great Babylon's religions. Especially so since it takes all available time to pursue a diligent study of the Bible and its message in order to get one's feet fixed firmly on the pathway to life. We can avoid the dangerous limping upon two different opinions if we humbly recognize that lifesaving truth comes to us from Jehovah through the spirit-filled organization over which Christ Jesus presides. (Matt. 24:45-47) Progress and happiness will be the immediate reward for the single-minded ones.

So resolute action is what is called for in this vital time of decision. We dare not stand on the sidelines in this time when Christ Jesus is conducting the great work of dividing "sheep" from "goats." If we would be gathered to the right side of the King's favor, we must show ourselves to be "sheep" who refuse to listen to false shepherds or to wander away and depend upon our own meager resources. (Matt. 25:31-40) We must listen to and act upon the earnest counsel implicit in Elijah's challenging question: "How long will you be limping upon two different opinions?" —1 Ki. 18:21.

THE NEED for SECURITY



"You yourself alone, O Jehovah, make me dwell in security."—Ps. 4:8.

THE life of mankind has been marked by insecurity nearly all the time that men have lived on earth. History reveals the many dangers to which they have been exposed. Illness in all its forms has carried men off. Disasters and famines have taken their toll of unnumbered human lives. Wars, small and big, have devastated many countries and brought millions of men to an early grave. Crime also has been ever present, and multitudinous are the ones who have fallen victim to it.

[2] Although the progress due to science has provided men with many commodities not previously available—for example, medicines to treat some of his ailments—yet the life of man has not become safer in our scientific age. To the contrary. The scientific development in the field of armament is so colossal—just think of the atomic, biological and chemical weapons produced—that the life of men, not only in a few countries, but around the globe, is threatened to a degree never before known in the whole history of mankind. Truly, life has become more modern, but at the same time very uncertain and perilous. No wonder, then, that the speeches of statesmen and other prominent personalities, headlined in the world press, time and again revolve around the terms "peace" and "security." They reflect clearly the prevailing uncertainty in the world.

[3] In spite of all the efforts undertaken by worldly men, no real security is being reached. Hardly has one conflict been settled when another breaks out. Many people looking into the future see nothing but a big question mark. Insecurity and uncertainty are increasing. Here is how the Bible accurately foretold just these conditions in our day: "Also, there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth." —Luke 21:25, 26.

[4] According to the Bible we may never expect that the present agitated world will find peace and security. Why is this so? Because it is seeking security in the wrong direction and in the wrong manner. Men in general have not learned that humans and human organizations can never provide true security. They ignore the clear

1. What has made the life of man uncertain during almost all the time he has been on earth?
2. How have the developments of science affected man's security?
3. How did the Bible foretell our days, which are marked by uncertainty?
4. (a) Why will this present world never find real peace and security? (b) Who is the *source of true* security?

advice of the Bible: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs." (Ps. 146:3) No man, regardless of how prominent he may be and with what power he may be invested, religious or political, no nation of this world and no international organization can provide true security and salvation for mankind. These precious, sought-after goals can derive only from one source, namely, God the Almighty, whose name is Jehovah, and only in harmony with the provisions he has made. —Isa. 43:11.

SECURITY IN ANCIENT ISRAEL

5 As is generally known, the Israelites, that is, the descendants of the Hebrew Abraham through his son Isaac and his grandson Jacob, were at one time the chosen people of Jehovah. In Jehovah's dealings with Israel there are revealing foregleams of how security can be gained and how it can be lost. As the history of Israel shows, national security and individual security were very likely at their zenith during the reign of the wise, peaceful and famous king Solomon, one of the human kings who ruled representatively for the invisible King Jehovah. In impressive words a chronicler reports about that blessed time: "And peace itself became his in every region of his, all around. And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beer-sheba, all the days of Solomon." —1 Ki. 4:24, 25.

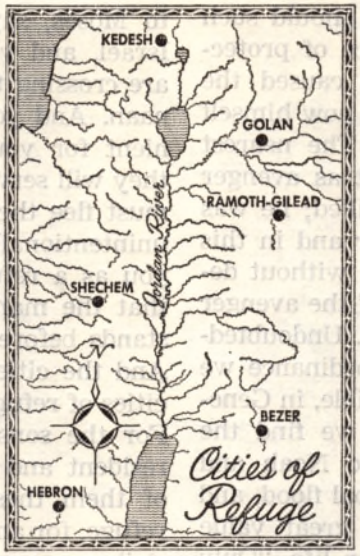
6 This peace, security and welfare during the reign of King Solomon were not the result of human wisdom. Rather, they resulted from heavenly wisdom. The people of Israel had received a fine code of laws. Centuries before, it had been made known by Jehovah to Moses and through him to the nation of Israel. This uniform legislation was to be applied throughout the whole territory of that nation, and it applied generally to Israelites and foreigners alike. It governed the relations of this people to its God and also the relations between individuals. It was a good law. To this the Christian apostle Paul testifies, when he wrote: "Wherefore, on its part, the law is holy, and the commandment is holy and righteous and good." (Rom. 7:12) The more strictly the people observed this law, both rulers and subjects, the more they enjoyed the favor of their God, Jehovah, and the more they enjoyed peace and security. But the more they departed from the law, usually led on by a ruling class that had turned wicked, the greater their insecurity became. This is very tragically illustrated in what happened to Israel after the majority had rejected the Messiah, the one whom God had sent to them as their Redeemer. In 70 C.E., when the Romans destroyed Israel's famous capital, Jerusalem, this highly favored people lost its national existence. The history of the Jews during the nineteen centuries that followed is unparalleled as far as insecurity and adversity are concerned. It all goes to show that true security can never be found outside of a proper relationship with man's Creator.—Ps. 91:2.

THE CITY OF REFUGE —A PROTECTIVE PROVISION

7 Let us now consider one of the provisions of the Mosaic law more closely. It is true that the Mosaic law with its many decrees and penal sanctions is no longer in force. When the Messiah, Jesus Christ, came, nineteen centuries ago, the time of this law was up. It had served its

5. (a) What does Israel's history show as to security? (b) Describe the blessed reign of King Solomon.
6. (a) What were the factors contributing to Israel's welfare and security? (b) But what does Israel's later history show?
7. Why is the law of Moses still of interest for us?

purpose. By its being fulfilled it was taken out of the way. The Bible so informs us in these words: "He kindly forgave us all our trespasses and blotted out the handwritten document [the Mosaic law] against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake [of Jesus Christ]." (Col. 2:13, 14) But this old body of law, although no more being in force after Jesus Christ was used to bring it to an end on Nisan 14, 33 C.E., contains many instructive types or "shadows," as well as principles, from which Christians may draw enlightenment and benefit. The weekly sabbath or day of rest, for example, which was stipulated in the Mosaic law, was such a shadow of good things to come, pointing forward to something in the future, namely, the thousand years of peace and tranquillity under the reign of Christ, the Messiah.—Col. 2:16, 17; Heb. 10:1.



[8] A very interesting provision in the Mosaic law was that of the cities of refuge. Where were they located and what purpose did they serve? The Law provided for a total of six of these cities, three of them on the east side of the Jordan River and three on the west side. Concerning the names and geographical locations of these cities we are informed by Joshua, Moses' successor as visible leader of Israel: "Accordingly they gave a sacred status to *Kedesh* in Galilee in the mountainous region of Naphtali, and *Shechem* in the mountainous region of Ephraim, and Kiriath-arba, that is to say, *Hebron,* in the mountainous region of Judah. And in the region of the Jordan, at Jericho, toward the east they gave *Bezer* in the wilderness on the tableland out of the tribe of Reuben, and *Ramoth* in Gilead out of the tribe of Gad, and *Golan* in Bashan out of the tribe of Manasseh."—Josh. 20:7, 8.

[9] A look at the map of the Promised Land shows that these cities were rather equally distributed throughout the land. Why was this so? These cities were to be within reach of any inhabitant—the Israelites as well as the alien residents and settlers—who might need the city's protection. These cities were havens of refuge, places of protection, open to persons whose lives were in danger, and therefore they were so located that the ones seeking protection might reasonably have the necessary strength and time to flee there. The national law ruled on who was eligible for protection. Anybody could flee to one of these cities who, due to accident, without any evil intent, had caused the death of another person or persons, be it while working or in any other situation.

[10] To illustrate, here is an example of such a situation, one that would make flight to the city of refuge necessary. "Now this is the case of the manslayer who may flee there and has to live: When he strikes his fellow man without knowing it and he was no hater of him formerly;

8. How many cities of refuge were there, and what were their names?

9. (a) How were these cities distributed over the land? (b) What purpose did they actually serve?

10. Under what circumstances, for example, could a man flee there?

or when he goes with his fellow man into the woods to gather wood, and his hand has been raised to strike with the ax to cut the tree, and the iron has slipped off from the wooden handle, and it has hit his fellow man and he has died, he himself should flee to one of these cities and must live."—Deut. 19:4, 5.

THE SANCTITY OF HUMAN LIFE

11 But we might ask, Why should such a man have to flee to a place of protection? Because, after having caused the death of a fellowman, he was now himself in danger of losing his life. The nearest relative had the right to act as avenger of the blood of the person killed; he was entitled to act as executioner and in this capacity he could act swiftly, without delay. At that time this right of the avenger of blood was fully recognized. Undoubtedly it had its origin in the ordinance we find in the first book of the Bible, in Genesis 9, verses 4 to 6. There we find the words spoken by Jehovah to Noah and his sons, survivors of the global flood, and these words underscore the great value the Creator attaches to human life. "Only flesh with its soul—its blood—you must not eat. And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of each one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, *by man will his own blood be shed,* for in God's image he made man." From this old ordinance was derived the right to inflict the death penalty upon those who shed human blood illegally.

12 This old ordinance was recognized in the Mosaic law. Anyone who willfully and illegally shed human blood had to pay with his own life, after the murder had been proved and established by witnesses. (Deut. 17:6) Even a person who caused the death of a fellowman involuntarily, without evil intent, made himself bloodguilty. But then the Law provided that such an unfortunate person could escape death by fleeing into the nearest city of refuge. The relevant passage in the Law reads: "And Jehovah continued to speak to Moses, saying: 'Speak to the sons of Israel, and you must say to them, "You are crossing the Jordan to the land of Canaan. And you must choose cities convenient for yourselves. As cities of refuge they will serve for you, and the manslayer must flee there who fatally strikes a soul unintentionally. And the cities must serve you as a refuge from the blood avenger, that the manslayer may not die until he stands before the assembly for judgment. And the cities that you will give, the six cities of refuge, will be at your service. . . . For the sons of Israel and for the alien resident and for the settler in the midst of them these six cities will serve as a refuge, for anyone to flee there that fatally strikes a soul unintentionally." ' "—Num. 35:9-15; Josh. 20:1-6.

13 It can thus be seen that, for everyone meeting its terms, this was a legal provision to save precious human life. These six cities were at the same time cities of the Levites, and one of them, Hebron, pertained to the Aaronic priests. But what about a person who made use of the legal protection in one of the six cities and who was actually not entitled to it, for example, a wicked murderer? The Law ruled out any protection for a murderer, such a person being considered unworthy to come within the protective shield of these cities. To ensure that no unworthy person would gain refuge, the law demanded

11. (a) Why should a person have to flee to the city of refuge? (b) What do Jehovah's words to Noah show?
12. Was bloodguilt attached only to the willful murderer?

13, 14. (a) Was a willful murderer permitted to gain protection in the city of refuge? (b) How was the fugitive's worthiness or willfulness determined?

that a hearing be held and the circumstances be examined, before a person was taken up definitely into the protective city. It was the elders of the slayer's dwelling place who had to examine the case and render the final decision. If the decision turned out to be favorable for the refugee, then henceforth he was shielded by the sacred status of the city of refuge. Thus we read:

14 "But if it was unexpectedly without enmity that he has pushed him or has thrown any article toward him without lying in wait, or any stone by which he could die without seeing him or he should cause it to fall upon him, so that he died, while he was not at enmity with him and was not seeking his injury, the assembly must then judge between the striker and the avenger of blood according to these judgments. And the assembly must deliver the manslayer out of the hand of the avenger of blood, and the assembly must return him to his city of refuge to which he had fled, and he must dwell in it until the death of the high priest who was anointed with the holy oil."—Num. 35: 22-25.

15 The last part of the scripture just quoted explains just how long the unintentional slayer had to remain in this legally provided asylum. He did not necessarily have to stay there for all his life, but only until the death of the high priest occurred, whichever high priest was in office at the time the refugee fled to one of these havens. When the high priest *died, then* at once all who had fled there were fully entitled to leave the city and return to their former dwelling places. Were they not in danger of being overtaken by the avenger of blood? No, not anymore. The avenger of blood now had no right to do harm to the released refugees. The case was closed. There was *no* longer any bloodguilt for which to account. "For he ought to dwell in his city of refuge until the high priest's death, and after the high priest's death the manslayer may return to the land of his possession."—Num. 35:28.

16 The provision of the city of refuge teaches us more than one thing. It shows us clearly that the Creator of man, Jehovah, values human life as something precious. There is no question that He has the full and indisputable right to destroy human life, if men oppose his sovereign will and ignore his purpose. Man, however, certainly is not in the same position as his Creator and therefore has no right to snuff out human life just as he pleases. Life is so precious. In a way it is holy. The Mosaic law ruled that even the unintentional manslayer became bloodguilty, showing thereby the severity of God in matters of bloodshed. No doubt this rigor was to impress the Israelites and convey to their minds the proper appreciation for the sanctity of human life. It also taught them in all their dealings to give careful consideration to this most precious possession of their fellowmen—life. Pointing to the great Source, the psalmist wrote: "For with you is the source of life." —Ps. 36:9.

17 On the other hand, the provision of the city of refuge shows that Jehovah is a God of mercy and that He, as the Supreme Judge, knows the hearts of men and makes a distinction between one who commits a wrong unintentionally and one who is wicked in heart and who willfully and presumptuously breaks the divine law. So the provision of the protective city as it existed in ancient Israel reveals two

15. How long must the unintentional manslayer stay in the city of refuge?

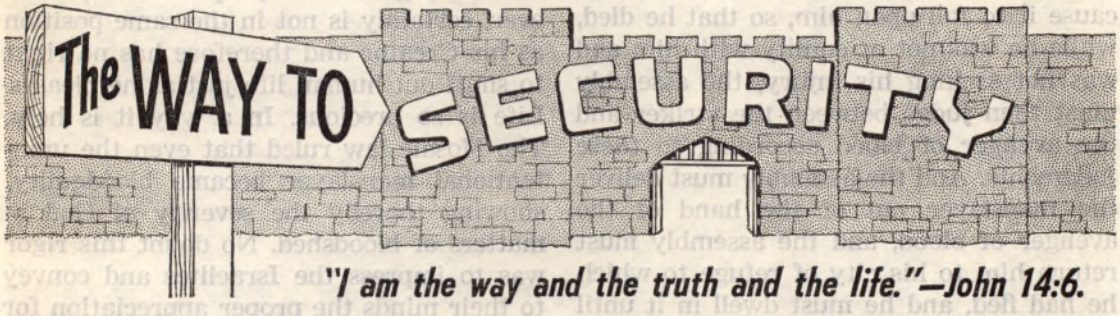
16. What does the provision of the city of refuge teach us as to the value of human life?

17. Which two great qualities of Jehovah are reflected in this special legal provision?

great attributes of Jehovah: his justice and his mercy. The psalmist wrote: "Righteousness and judgment are the established place of your throne; loving-kindness and trueness themselves come in before your face."—Ps. 89:14.

18 Since the provision of the city of refuge was of prophetic significance, pointing forward to greater things to come, the following questions arise: What does this city picture? Who is typified by the unintentional manslayer who was permitted to flee there and who by the avenger of blood who pursued the unintentional manslayer? What is meant by the road leading up to these cities? Who is the high priest? And what is shown by the fact that the refugees could leave the city after the high priest died? All these questions can be answered satisfactorily as we let God's holy spirit 'lead us into all the truth.' (John 16:13) For further discussion of these questions we refer the reader to the following article.

18. Since that provision was a prophetic type, what questions now arise?



"I am the way and the truth and the life."—John 14:6.

AMONG the ancient people of Israel the provision of the cities of refuge must often have proved to be lifesaving. Their purpose was to grant protection and security to unintentional manslayers, in view of threatening death by the hand of the legal avenger of blood. These cities were not to offer protection to criminals. And since the provision of these cities, as with so many other "shadows" of the Law (Heb. 10:1), was a prophetic type, from which Christians may learn much, the conclusion is inescapable that it typifies the grand provision of salvation that God, Jehovah, brought into operation for the eternal benefit of men of all kinds, to relieve and save them from the penalty of bloodguilt. How so?

2 God sent his highest Son, Jesus Christ, to earth to make known here the great truths of this provision and also that he might die a sacrificial death, in order to save those truly exercising faith in him from a certain and everlasting death, and give them life without end. Thus we read in Ephesians 1:7: "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness."—Matt. 20:28.

3 Even as with the typical city of refuge, so also the antitypical city of refuge is a merciful provision of God, to forgive repenting violators of His law on the basis of the ransom of Jesus Christ and to accept him into his care and protection. Writes the apostle Paul: "So that is why he is a mediator of a new covenant, in

1. What do the cities of refuge typify?
2. What were some of the reasons for Jesus Christ's coming to earth?

3. What is shown by the fact that both Israelites and alien residents could find refuge in the city of refuge?

order that, because a death has occurred for their release by ransom from the transgressions under the former covenant, the ones who have been called might receive the promise of the everlasting inheritance." (Heb. 9:15) In the literal city of refuge, both Israelites and alien residents could find refuge. (Num. 35:15) That pictures that the antitypical city of refuge offers its powerful protection, not only to spiritual Israelites, that is, those who become members of the heavenly class and rule and serve as priests with Christ Jesus, but also to all those who are in line to receive everlasting life on earth, "other sheep."—John 10:16.

[4] The unintentional manslayer in Israel did not flee abroad, leaving his country, but headed for the city of refuge, which belonged to the nonpriestly Levites; the city of Hebron belonged to the Aaronic priests. This signifies that the provision of salvation is closely connected with Jehovah's organization. A remnant of the spiritual priestly class is still on earth today, forming the nucleus of the congregation of Jehovah's people. We cannot ignore the role the visible congregation of Jehovah's witnesses plays in this provision of salvation. In Acts 2:47 we read: "At the same time Jehovah continued to join to them daily those being saved." That means that those "being saved" were added to the visible body of the early Christian congregation. They were gathered together into one united family of faith. So the visible congregation of God's people has something to do with the provision of salvation today. Indeed, it has an important place in that provision. Every congregation forms a small part of God's people. We cannot remain outside the organization of God's people, separated from it, if we want to have Jehovah's protection. Jehovah's spirit and his angels all tend to a bringing together in unity of thought, aim and action. So there is a vital connection between Jehovah's protection in the antitypical city of refuge and His visible congregation of spiritual Israelites, supervised by the "faithful and discreet slave."—Eph. 4:3-6; Matt. 24:45-47.

4. (a) What cannot be overlooked in the provision of salvation? (b) To what end do God's spirit and his angels work?

THE ANTITYPICAL UNINTENTIONAL MANSLAYER

[5] But who, then, actually is typified by the unintentional manslayer who found refuge in the protective city? He is a picture of all those who become conscious of the fact that they, in some way and from Jehovah's viewpoint, share in bloodguilt. This fact becomes clear to them when such sincere persons come in touch with the enlightening message of God's Word, the Bible, which teaches the sanctity of human life. As in ancient Israel, even so today, a person may have been the cause of an accident, fatal to some other person or persons. Year by year, tens of thousands of people lose their lives on the streets of the world due to traffic accidents. Although there is no evil intent present, nevertheless, there is a certain amount of guilt involved, and, as a rule, the law codes of the nations stipulate penal sanctions for such cases.

[6] But the application of the meaning of the unintentional manslayer in the present antitype is broader in scope and does not limit itself to those cases just mentioned. Our age is the period of the greatest wars in human history. Just think of World War I and World War II. Millions of men were forced to have a part in these bloody events, without actually wanting it. Tens of millions of men have thus died since 1914, due to the struggle

5. Who was foreshadowed by the unintentional manslayer?
6. How have many persons shared in bloodguilt in our age?

for world domination and also in the course of cruel ideological revolutions. Indeed, since 1914 C.E. alone the blood account of mankind has mounted as never before in all history. It goes without saying that the Creator of man, the one who declared the sanctity of life, must have viewed all this with great displeasure. —Hab. 1:13.

7 The fact that religious leaders in all the world gave their blessing and support to such organized, mass spilling of human blood has led many persons to believe that it was indeed God's will and even compatible with Christianity. So it can be presumed that many have done wrong while believing their course was right. The support of organized shedding of blood by the numerous churches and religions inside and outside Christendom reveals one thing very clearly: the immense bloodguilt that attaches to false religion throughout the entire world. This bloodguilt has accumulated, not merely in the past few decades, but also during the many centuries of the past. Blood indeed has flowed in streams in many religious wars, in wars inspired by religious leaders and supported by them, in crusades, during the so-called Inquisition and during the persecution of faithful servants of God before and after Christ. In Revelation, chapter 17, this world empire of false religion is signified or described in symbol as an immoral woman, called "Babylon the Great." We read: "And upon her forehead was written a name, a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.' And I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus."—Rev. 17:5, 6.

8 How much the churches have misrepresented God's purpose and justified wars is underlined by the following from a German Protestant Sunday paper during World War I: "Our combatants are not merely fighters for homeland and home, for king and fatherland, but they are God's armies, fighting in his service as his instruments and administrators. It is good for our Christian soldiers to know that they really stand in a far higher service and office, that they take care of God's business and that therefore the Lord has been so marvelously with us . . . to bring the war to a good end. Honor be to God alone! Also this war is a step forward on the way to the realization of the kingdom of God." (*Kirche, Krieg, Kriegsdienst,* by Walter Dignath, page 51) How tellingly the words of the prophet Jeremiah apply to the bloodguilt attached to false religious systems of Christendom! Says the prophet: "Also, in your skirts there have been found the blood marks of the souls of the innocent poor ones." (Jer. 2:34) But bloodguilt also attaches to pagan religious organizations.

7. (a) How has heavy bloodguilt become attached to false religion? (b) How does Revelation 17:5, 6 describe this?

8. How have churches misled the people?

THE ANTITYPICAL AVENGER OF BLOOD

9 Where there is so much bloodguilt, punishment is due and unavoidable. It will come without fail, swiftly, yes, within our generation. Speaking about this divine punishment, the prophet Isaiah wrote: "For, look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him, and the land will certainly expose her bloodshed and will no longer cover over her killed ones." (Isa. 26:21) In ancient Israel it was the legal avenger of blood who settled the account and imposed punishment. Who, we ask, is the avenger of blood in the antitype? It is Jesus Christ, to whom 'all authority has been given in

9. (a) When will punishment come upon the bloodguilty? (b) Who is the antitypical avenger of blood?

heaven and on the earth.' In Revelation, chapter 19, he is described as a rider on a white horse, carrying on war in righteousness. The armies in heaven follow him. About nineteen centuries ago Jesus was born on earth as a perfect human, and for this reason he often referred to himself as the "Son of man." (Matt. 28:18; 25:31) Due to this he became, so to speak, the closest relative of mankind and is therefore fully entitled to be the antitypical avenger of blood.

[10] In 1914 C.E. the "time of the end" came upon this order of human society, and particularly since that time the picture of the city of refuge has become timely and applicable. Why is this so? Because it is in our time, within this generation, that Jesus Christ will act as the great and powerful avenger of blood. He will make a complete end to this bloodguilty order of society. (Dan. 2:44) The avenger of blood and his vast army of holy angels will overtake each and every one who has not escaped in time to the shielding city of refuge. Absolutely nothing can stop this oncoming catastrophe. No nation will escape. But individuals can escape it.—Prov. 1:24-33.

FLIGHT TO SAFETY

[11] But how can individuals avoid being overtaken by the oncoming avenger of blood, Jesus Christ? The answer is: by flight to safety while there is yet the time. Flight to security is indeed possible. In ancient Israel there were six cities of refuge, rather equally located over the nation's territory. Thus the way to the place of safety was not too long for any who were in need of it. Security was within reach. So it is in the fulfillment of this prophetic picture. Honest and truth-loving men, who really want to find this real security, can find it. Salvation is within reach. The way to it is not too far. The protective city, God's provision of salvation, is near. But it takes some effort to get there. The way into security is not like a gay walk in springtime. It means hard work, yes, a fight, the "fight of the faith."—1 Tim. 6:12.

[12] For this we have an excellent example in the apostle Paul. He too had a share in the bloodguilt resting on the Jewish religious system, at the time when he was called Saul. He approved of the killing of true Christians. About the murder of Stephen, for example, we read: "Saul, for his part, was approving of the murder of him." (Acts 8:1) But after this Saul had converted to Christianity, what a fine fight he then fought for the true faith! What efforts he made to run the way to its end, in order to assure his salvation! He preached, he wrote numerous letters to his Christian brothers, he went through all kinds of difficulties and finally was put to death for being a Christian. The example of Paul and that of many others show us that it takes real effort to gain everlasting life.—2 Cor. 11:23-27; 2 Tim. 4:6-8.

THE WAY TO SECURITY

[13] Basic in starting this flight to safety is the consciousness that one has acted wrongly before Jehovah God and is guilty in his sight. (Ps. 51:3-5) This will lead the honest person to repentance, which also means a change of mind. Along with this goes faith in the Bible, in Jehovah God, in Jesus Christ and in God's kingdom. (Acts 3:19; Heb. 11:6; Acts 16:31) But faith means much more than just believing that God exists and that Jesus

10. Since when does the picture of the city of refuge apply in particular, and why?
11. How can a person avoid being overtaken by the avenger of blood?
12. Whose course furnishes an excellent example of how bloodguilty persons should act?
13. (a) What are some requirements for undertaking this flight? (b) What, actually, does faith mean?

Christ came to save sinners. Many people have this kind of faith, but it is wholly insufficient. Faith according to the Bible means much more: it means having complete confidence in Jehovah; it means complete obedience to God and it means action. (Heb. 11:1) It really means to dedicate oneself to Jehovah and become a follower of Christ, that is, his disciple, one who lives according to the divine will as it is set forth in the Bible. Do you see the big difference between faith as this term is commonly understood and faith in the true and deep Biblical sense? Jesus Christ declared: "Most truly I say to you, He that exercises faith in me, that one also will do the works that I do." (John 14:12) The road to security to the antitypical, lifesaving city of refuge is actually identical with the cramped road Jesus spoke about: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:14.

14 To follow this cramped road means that we cannot follow at the same time the broad and spacious road leading off into destruction. This means that we have to separate ourselves from the present wicked system of things. (Rom. 12:2) The true Christian will keep away from any movement that could involve him in bloodguilt. He will take a neutral position toward the affairs of this world. (John 18:36) As already pointed out, there is a tremendous bloodguilt attached to this world, and especially to the religious part of it. If we stay in these systems, we are a part of them and hence share in the bloodguilt resting collectively on these systems. So, as the apostle Paul separated himself from bloodguilty Judaism, honest persons today will separate themselves from Babylon the Great. It means that they break their connections with all false religion. The Bible makes this obligatory for anyone who does not want to share in the destructive judgment upon her. "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:4, 5.

15 That the churches of Christendom are a part of this Great Babylon is even admitted by their own prominent members. One who certainly must be quite familiar with the situation the churches find themselves in is the former Secretary-General of the Ecumenical Council of Churches, Dr. Visser't Hooft. Commenting on a speech he recently gave, a religious press bulletin said: "As another obstacle in the way to [religious] unity, Dr. Visser't Hooft mentioned the 'Babylonian captivity' of the church. Every church has entered into some alliance with worldly powers, not only with states and peoples, but also with races and cultures and national realities."—*Schweiz. evang. Pressedienst,* Sept. 30, 1964.

16 The wise person who loves life and wants to do what is right in God's sight will not delay his separation from this bloodguilty world in which we live, from whatever part he may have been in, political, social, religious. It is high time to flee, not when it is too late, when the avenger of blood commences to execute punishment. Stressing the need for *flight* in time, the antitypical avenger of blood, Jesus Christ, says: "Keep praying that your flight may not occur in wintertime, nor on the sabbath day; for then there will be great tribulation such as *has not* occurred since the world's beginning until now, no, nor will occur again." (Matt. 24: 20, 21) The time will come when circum-

14. From what should a person separate himself, and why?

15. How is it admitted that the churches of Christendom are a part of Babylon the Great?

16. Why should not the flight be delayed?

stances will no longer permit a successful flight, namely, at the destruction of Babylon the Great and the succeeding war of Armageddon.—Rev. 16:14 to 17:18.

REMAINING IN THE "CITY OF REFUGE"

17 As we have seen, the unintentional manslayer who found protection in a city of refuge had to stay there until the high priest who was officiating when he fled had died. Then he was free to return to his former place of dwelling. The avenger of blood then had no right anymore to touch him. In fulfillment of the prophetic type Jesus Christ also fulfills the role of the high priest, for indeed he is such a high priest, as we read in Hebrews 3:1: "Consequently, holy brothers, . . . consider the apostle and high priest whom we confess—Jesus."

18 In the interesting picture of the city of refuge, Christ therefore takes on a double role, that of the avenger of blood and that of the high priest, whose death spelled liberty for those in the protective city. What, then, does it mean to remain in the antitypical city of refuge until the death of the high priest? Since, actually, members of two classes are seeking refuge in that city—"Israelites" and "alien residents"—that is, members of the heavenly kingdom class and members of the earthly class, it means the following: When the members of the heavenly class, the spiritual Israelites, finish their earthly course as imperfect humans and are rewarded with a heavenly spiritual resurrection, then the high priest "dies" toward them, so to speak, that is, he ceases to function in the capacity of a high priest in their behalf. Being no longer human, they no more need his sin-atoning services, being themselves raised to immortality, to rule as kings and priests with Christ for a thousand years. (Rev. 20:6) As regards the Armageddon survivors, Jesus Christ will cease to function in their behalf as high priest when the thousand years of his royal rule have ended and all men will have been brought to human perfection on earth. To speak in the terms of the picture of the city of refuge, Jesus Christ will then "die" as respects them, that is, leave the scene as a sin-atoning high priest. These services will then no more be needed. Then they will come directly into God's hands to prove their perfect devotion to righteousness forever.—1 Cor. 15:24-28; Rom. 8:33; 6:7.

19 If, however, the one who in his human imperfection fled to the city of refuge were to leave the city before the High Priest's death, he would expose himself to the danger of death, the danger of being executed by the legal Avenger of Blood, as he would no longer be under benefit of the ransom sacrifice of the High Priest, Jesus Christ. This is a warning for us. It shows us that we must remain in the antitypical city of refuge as long as the divine provision demands it. If we want to assure our everlasting salvation, we must stay within the bounds of Jehovah God's loving provision associated with his visible organization, presided over by his High Priest. Let us not be tempted to forsake the shielding and powerful city of refuge in order to enjoy for a short time a deceptive freedom that exposes us to everlasting death. It is true that remaining in the city of refuge imposes some restrictions on us. We are not entirely free to do and say what we please. We have to obey God's will, abiding under our Ransomer, Jesus Christ the High Priest, and yet that means we have full freedom to do what is right and good.

17. Who is the high priest in today's city of refuge?
18. What does it mean to stay in the city of refuge until the high priest dies, (a) for the heavenly class? (b) for the Armageddon survivors?
19. What warning is given us?

[20] So the provision of the city of refuge in the old Mosaic law speaks with life-or-death urgency. It conveys a sobering lesson. It is a timely lesson for us who are living in this bloodguilty human society of the twentieth century. It shows us how as individuals we may escape both the world's collective bloodguilt and the approaching divine punishment of this wicked system of things. Happy indeed is the person who, not only reads and hears what God's requirements are, but applies them immediately and diligently in his life! Says the disciple James: "However, become doers of the word, and not hearers only, deceiving yourselves with false reasoning."—Jas. 1:22.

20. What advice does the disciple James give us?

GETTING A PERMANENT HOLD on LIFE

In this series of articles on the Bible book of Revelation, we have come to chapter 20, verses 7 to 10. The preceding six verses deal briefly with the thousand-year reign of Christ, during which the earth will be ruled by his kingdom without interference from Satanic influence. This rule of the promised Seed to bless all families of the earth has the purpose of eventually bringing real life—in the full, in its perfection—to mankind. Verses 7 to 10, discussed in this article, show a marvelous universal purpose that God has in connection with those on earth at that time.

CAN you feel comfortable and secure in your home if it is heavily mortgaged, even though you have steady employment or a good income? Hardly. You realize that sickness, accident or financial reverses can take away everything you have almost overnight. The same is true of life, which is "like a shadow." But say, now, that you were perfect in physical organism, living in a world where there was no war, no crime, where you possessed your own home and had it landscaped and beautified to delight your heart; also, where you had work to do that challenged your abilities and would keep your mind occupied in joyful activity.

"Fine," you say, "*if* that were possible." Well, it *is* possible, for it is the very purpose that God has toward this earth, to have it peopled with obedient humankind living in perfection, able to employ all their talents and abilities, as he arranged for them at the beginning. Again, you may say, "Yes, but I observe the word *'obedient,' obedient* mankind. How would I be sure that I would always be obedient? It would be a sword hanging uncomfortably over my head—the fear that I might do as Adam and Eve did, and lose life."

God realizes this and, in his love for those who love him, has kindly purposed something beyond our capacity to accom-

plish, but which he will do as he describes it for us in the seventh to tenth verses of Revelation, chapter 20.

PERFECTION REACHED

We look in at the point where the thousand-year reign of the Son of God has just ended. The special purpose of this reign, namely, that of bringing mankind back to the perfection originally given and of bringing about the necessary environment for perfect persons, a paradise earth, has been accomplished. During the thousand years, as the apostle Paul explains, all enemies of God and man, even death, as the last enemy, will be brought to nothing. By that time all traces of sin from Adam will have been removed from every person living on earth by reason of obedience during Christ's reign. This will mean the removal of all traces of death inherited from Adam, for the sting producing death is sin and the wages sin pays is death.—1 Cor. 15:26, 56; Rom. 6:23; 1 John 3:8.

"Next, the end, when he hands over the kingdom to his God and Father, when he has brought to nothing all government and all authority and power." (1 Cor. 15:24) While it is true that Jesus Christ is at the right hand of God as his appointed king, yet here he hands over the kingdom to Jehovah, his God and Father. The context shows us that he hands over his kingship with regard to the special thousand-year reign toward the earth. He has completed his job and has turned the finished work over to his Father for final inspection and approval. Out of all the universe, the earth has, in relation to God's sovereignty, been the only place that has been "out of orbit," figuratively speaking. Now, with everything brought back into line with God's will, it is again in its proper orbit.—Phil. 2:9-11; Rev. 11:15.

FINAL QUESTION YET TO BE ANSWERED

However, there is yet one more question demanding a final answer. Can wickedness again arise to throw the earth or any part of the universe into a wild, disobedient orbit, to the detriment or disturbance of all creatures in it, as was the case during the first six thousand years of human history? That uncomfortable question still exists, because perfection does not make one unable to sin or to disobey. The issue of God's universal sovereignty, therefore, still has one feature yet to be settled before God is satisfied and before complete and everlasting life can be granted to those living on earth.

For this reason it was not meant for Satan and his demons to remain forever in the abyss into which they were hurled just before Christ's thousand-year reign began. By the Messianic kingdom, God has had Satan held only in reserve, pending his everlasting destruction. This is not done as a mercy to Satan, but God has a purpose, namely, to settle the controversial issue of universal sovereignty forever, so that it may never rise again and create disturbance for those who want to serve God and who love his sovereignty.

God tells us through his angelic servant, "Now as soon as the thousand years have ended, Satan will be let loose out of his prison." (Rev. 20:7) Satan is the one who brought up the issue of the rightfulness and righteousness of God's sovereignty, and who caused Adam and Eve to bring death upon the human race by inducing them to rebel against God's sovereignty. The angel of the abyss, the one previously given the "key of the pit of the abyss" (Rev. 9:1, 2), is the one now commanded by Jehovah to break the seal of the abyss and to let Satan and his demons out, unchaining them, turning them loose at the earth. Who is this angel? Obviously the same angel that hurled them into the

abyss, the Seed of God's "woman," the Lord Jesus Christ, for God subjects all things under him.—1 Cor. 15:27; Heb. 2:8.

GOD BECOMES "ALL THINGS TO EVERYONE"

The apostle Paul goes on to tell us that, when Jesus comes to the end of his thousand-year reign, Jesus, in turn, subjects himself to the One who subjected all things to him. Why? "That God may be all things to everyone." (1 Cor. 15:28) Up to this point Christ has ruled in the name of his Father, and the ransom sacrifice has been made available and has been taken hold of by those on earth, but by this time the ransom benefits have been completely applied. Christ as High Priest steps aside, as it were, in order that perfected humankind might stand before God on their own merit without Christ as a sacrificing high priest to minister for them and come to their rescue when they make mistakes. Now they are humanly perfect, fully in control of all their faculties, and anything they next do is because of their own will and is not a mistake due to imperfection. Since 'God is the One who declares righteous,' God reserves to himself the authority to give *everlasting* life—a permanent right to life in his universe. —Rom. 8:33.

These perfected humans, therefore, must prove their unbreakable attachment to his sovereignty. There are many people who would appreciate and enjoy God's sovereignty as long as it meant good things for themselves. They would be obedient to the laws, for they would see that it meant to them all the desires of the heart. But it is different when God's sovereignty is challenged and there is an issue powerfully drawn, where one might feel that he has an opportunity to become absolutely independent and do exactly as he pleases. If, moreover, he has to put himself out, endangering his own selfish interests to uphold God's sovereignty, then he may act differently, for perfection in organism does not mean that a perfect creature cannot be tempted to commit sin. All on earth at that time must be tested finally as to whether their love for God's sovereignty is unchangeable. They must desire it above everything. They must want God's sovereignty and must be willing to fight for it and, if necessary, give up their lives for it.

How this test comes about Revelation proceeds to show: "And he [Satan, accompanied by his demons] will go out to mislead those nations in the four corners of the earth, Gog and Magog, to gather them together for the war. The number of these is as the sand of the sea." (Rev. 20:8) By the end of the thousand years the earth will be populated to its "four corners," in its four quarters, as a result of the resurrection of all the dead from earthly and watery graves during Christ's millennial reign. This population may have been contributed to by those of the "great crowd" of Armageddon survivors who marry or are already married and who for some time after the end of this wicked system raise families, as Noah's children did after the global flood. We do not know now how many *in toto* will inhabit the earth, although during the thousand years censuses may be taken. The number of those who fight against God's sovereignty when Satan is released and who follow him and his demons is not revealed to us. It will be a considerable number, although indefinite as the sand grains along the seashore.—Compare Genesis 22:17.

"GOG AND MAGOG"

In the Revelation a reminder is made of "Gog of the land of Magog" foretold in Ezekiel 38:1 to 39:16. Ezekiel's prophecy describes Satan in his debased realm now since being hurled out of heaven and

down to the earth about the World War I year of 1918. Revelation 20:8 makes a comparison here, because, in Ezekiel's prophecy, Gog of the land of Magog had, a thousand years previously, made his attack upon Jehovah God's spiritually prosperous people after their restoration in 1919 C.E. This attack at that time brought on Jehovah God's wrath and resulted in the destruction of Satan's visible earthly organization. But now at the end of the thousand years these misled humans make their attack after an Edenic paradise has been restored to all the earth by God's kingdom, after all living mankind have been uplifted to the human perfection and godlikeness that Adam and Eve had in the garden of Eden. These rebellious people who follow Satan have the same spirit as Gog had back at that time. Therefore, they are described by the terms Gog and Magog, just as people today might call a violent crowd a "Hitler-like mob," or an immoral neighborhood a "Sodom and Gomorrah." Revelation speaks of them as "nations in the four corners of the earth." By their being spoken of as nations we can understand what is meant, for today nationalism is an issue. More and more of the nations want their independent sovereignty. The "nations in the four corners of the earth" at that time would be those who have rebelled and set themselves up independently as nations far away from Jehovah God and his central organization.

What action do these "nations" take? "And they advanced over the breadth of the earth and encircled the camp of the holy ones and the beloved city." (Rev. 20:9) These rebellious people, like the former Gog of Magog, have separated themselves from God's people and therefore are described as being in a distant location. They hate the beloved city; of course, they also hate those on earth who serve that beloved city, but the beloved city here refers to Zion or Jerusalem, *the* heavenly city composed of those "holy ones" who had part in the first resurrection and who have by this time reigned with Christ for the thousand years. (Ps. 87:2, 3; Isa. 49:14-16) It is a revolt against Jehovah's sovereignty, which especially goes into force when Christ hands the Kingdom over to the Father. They do not want this sovereignty. Now that the Devil has handed them a supposed opportunity to come out from under God's sovereignty, they take advantage of it. So the revolt, although directly against the righteous ones on earth, is actually against God's capital government. The issue is the same as the one raised in Eden, the old universal issue. It is over this issue that the rebellious ones are prompted to attack the beloved city.

A SOUL-SEARCHING TEST

Of course, these "nations" cannot touch the heavenly Zion; therefore, they bring great danger to the ones on earth who stand firm for the rule of the beloved city and Jehovah's sovereignty—who retain allegiance to Jehovah's sovereignty. But these faithful ones will not be harmed in the least, though it may look very menacing and will certainly provide a thorough, soul-searching test. God protects his faithful ones, for fire will come out of heaven and devour the enemies. (Rev. 20:9) They do not go into Sheol or Hades but are burned up, annihilated forever.

Satan the Devil and his demons quickly follow with a plunge into the lake of fire and sulphur themselves. This, of course, will be at the hands of the royal Seed of God's woman, the King Jesus Christ. Although he has handed the Kingdom over to the Father, it has been for the purpose of this test and he is still Chief Executive Officer of Jehovah God and *is his Executioner.* The symbolic "wild beast" and

"false prophet," representing Satan's political system, have been in the lake of fire already now for a thousand years and have never reappeared. The Devil joins them there finally for his everlasting destruction. The Serpent's head is finally completely and everlastingly crushed by the Seed of God's woman, Jesus Christ. (Gen. 3:15) The triumphant King has used the keys of death, of Hades (Sheol) and of the abyss, but he has no key for this "lake of fire and sulphur." He never lets the symbolic wild beast and false prophet and Satan the Devil and his demons out of the fiery, sulphurous lake. That is why it is said that there "they will be tormented day and night forever and ever."—Rev. 20:10.

ISSUE NEVER TO RISE AGAIN

In the original Greek the word translated "will be tormented" is the future tense of the Greek word *basanízō*. It means primarily "to rub on the touchstone, to put to the test, then, to examine by torturing (*básanos*), touchstone, torment." —*The Expository Dictionary of New Testament Words,* Volume IV, page 141, by W. E. Vine, published by Oliphants Ltd., London, England.

You can see from this that, in the settlement of the issue of God's sovereignty, which had been challenged seven thousand years previously, the judicial judgment of the Most High God Jehovah will stand as an eternal precedent. If ever the issue of Jehovah's sovereignty should rise again on the part of any individual, spiritual or physical, in any part of the universe, this case or court precedent could be referred to as the touchstone concerning who rightfully holds the universal sovereignty. This is because the case involving Satan has gone to the very bottom of things as proof that there is no question unanswered with regard to God's sovereignty. It has been completely and thoroughly settled. Therefore, anyone who would make any statement out of harmony with God's sovereignty would be judged on the basis of this precedent and immediately destroyed in the "lake of fire and sulphur." So God has not wasted time in allowing wickedness to come to a head during 6,000 years of human history. The touchstone (*básanos*) on universal sovereignty, being for eternal use, will forever torment or heap disgrace on the name of Satan the Devil.

This could be illustrated. Say, for example, that a good man in a community has a family loyal to him. There is a wicked hater of him in the neighborhood who slanders him and lies about him, bringing his name or reputation into question in the minds of the townspeople. An investigation is made, the facts are assembled, and in the ensuing court case the one bringing the lying charges is fully shown up to be a slanderer and a thoroughly wicked person. From that time on that wicked man's name, when mentioned in the community, would be like a stench in the nostrils of the people. They would say, "Oh, that liar and slanderer," when his name was mentioned. Such a record and repeated mention of what he was exposed to be would be a torment or distress to his name and, if he had a family, this would result in torment for them to bear that name. So, should the issue of God's sovereignty come up in any place, it would only be a reminder of Satan's rebellion, which is a stench in the nostrils of all those who love God's sovereignty. Such a challenger of Jehovah's universal sovereignty would be put to death.

EVERLASTING LIFE ASSURED

On the part of any of those who stand faithful during the final test there will be no fear that they will ever become such

wicked challengers of God's sovereignty. The test administered by Jehovah himself will be complete, thorough, guaranteeing the everlasting obedience of those who pass it successfully. He issues the judicial decisions approving or justifying them, declaring them righteous, with a right to a permanent place on earth. Under his everlasting sovereignty they can be assured that he knows that their faithfulness is such and their integrity is such that they will never turn from him. They look forward to life a million years, yes, a thousand million years in the future with full certainty that the loving God Jehovah will protect and sustain their lives for all eternity. He will provide them with progressively marvelous things from his inexhaustible storehouse of riches through the continued administration of his beloved Son and Chief Agent, Jesus Christ.—Rom. 11:33-36; Phil. 4:19; 2:9-11.

Benefits Recognized

At a circuit assembly in California the following experience was related: "At my place of employment a group of workers had evidently discussed Jehovah's witnesses, one of them expressing the belief that the Witnesses are right and that they had an enlightening book with the word 'Babylon' in the title. A co-worker of mine told him she felt I would be able to get the book for him. The next morning she told me about the discussion; and I was able to tell the man that I could get him the book, adding that I did have with me a copy of the book *'All Scripture Is Inspired of God and Beneficial.'* He said: 'I will take it.' I told him that I would bring the book *'Babylon the Great Has Fallen!' God's Kingdom Rules!* tomorrow. He said, 'OK! Bring me ten!'

"Arrangements were made to deliver them during the lunch hour, at which time I asked, 'What are you going to do with all these books?' He said, 'I am going to mail some of them and pass some of them out to my friends. If a little bit of this truth rubs off on whoever reads it, it will do a mighty lot of good.' Later, through a telephone call he asked me for two more *'Babylon'* books, two *'All Scripture Is Inspired of God and Beneficial'* and two copies of the *New World Translation of the Holy Scriptures.* He subscribed for both *The Watchtower* and *Awake!* and placed an order for more Bible-study aids. Though he has been transferred, I learned that one of the Witnesses who works nearby has made arrangements for further helping this interested man."

Happy Coincidences

From 1946 to 1948 an American soldier and a German civilian worked together at an American base in West Germany and became good friends. After several transfers, both met again in 1951 and worked together until 1952. It was during this period of time that the wives of both started to study the Bible with Jehovah's witnesses, much to the unconcern of the soldier and the opposition of the German.

In 1952 the two parted ways and lost contact with each other for the next fifteen years. Then they met again in February of this year at South Lansing, New York. Both of them were there to attend the two-week Kingdom Ministry School, a refresher course for overseers and ministerial assistants of Jehovah's witnesses. What a joy to meet after all these years! Especially to be united in the worship of the only true God, Jehovah!

When the two sat together at the school and examined their lives, it was interesting to note that the wife of one was able to overcome the lack of interest, while the wife of the other overcame opposition. It was also interesting to note that both of them had begun to study the Bible in 1953; both were baptized in 1956, within two months of each other; both received their first appointment as ministerial servants in the congregation in 1958. And now, in 1967, both attended the 90th class of the Kingdom Ministry School!

Both of these ministers are thankful to Jehovah God for blessing them with a new start in life, and hope that they can be used still further to give honor to His name.

Latin and the Christian Greek Scriptures

TODAY Latin is a dead language. However, there was a time when it was a vital, living language. Due to the conquests of imperial Rome it was spoken not only in all parts of Italy but also in Gaul (France), Spain and northern Africa as well as being the official language in all of Rome's dominions.

History records some four general periods of Latin literature. The first dated from the preliterary or prehistoric beginnings of Latin to 240 B.C.E. The second, the preclassical, lasted from then until about 80 B.C.E. The third, which many divide into two parts, lasted from 80 B.C.E. to 14 C.E. and is known as the Golden Classical Period. The fourth, the "Silver" period, lasted from 14 C.E. to 130 C.E. In the succeeding centuries Latin gradually declined, becoming fragmented into the various Romance languages, Italian, French, Spanish, Portuguese and Romanian, while it itself became a dead language.

In addition to its literary and political lives, Latin also had a religious life. In the last half of the second century C.E. the religious powers of Rome began to have Latin replace Greek as the language of the Roman bishopric.* After some seventeen centuries Vatican Council II has allowed a return to the local vernacular in the saying of the mass.

For centuries Latin, though declining in use among the common people, was not only the official language of the Church of Rome but also of all culture (together with Greek), ever so many learned writers using Latin, including such notable figures as Martin Luther and Sir Isaac Newton. The Latin of classical literature preserved until our day was the style used by the learned and elite classes, there having been a common or everyday Latin even as there was for a time a *koiné* Greek. Doctors, pharmacists and botanists still use Latin in their professions.

Most European languages got their alphabet from the Latin, which, in turn, got it from the Greeks. One-half of the words of the English language have their origin in Latin.

Since Latin was the language of imperial Rome and hence the *official* language of Palestine at the time of Christ, it is not surprising to find some Latinisms in the Christian Greek Scriptures. The word "Latin" itself occurs but once in modern Bible translations, at John 19:20, where we are told that the inscription placed above Jesus on the torture stake was also written in Latin.

Latinisms are found mostly in the Gospels of Mark and Matthew, Mark having more *than* any other Bible writer; this lends credence to the position that he wrote his Gospel in Rome and for Romans. The apostle Paul, penman of fourteen of the twenty-seven books of the Christian Greek Scriptures, made little use of Latinisms and none occur in the Greek Septuagint Version of the Hebrew Scriptures.

Latin in the Christian Greek Scriptures occurs in various forms. Thus there are more than forty proper Latin names of persons and places found in them, such as Aquila, Luke, Mark, Paul, Caesarea and Tiberias. There are also some thirty words of military, judicial, monetary and domestic nature found in them, such as *centurio* (army officer); *colonia* (colony); *denarius* ("penny"); *speculator* (bodyguardsman); *titulus* (title) and *sicarius* (assassin).

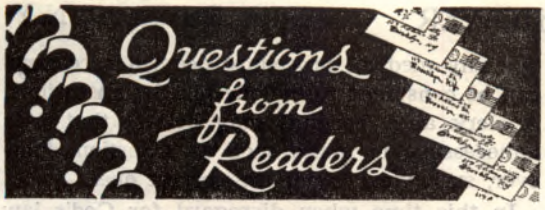
There are also certain Latin expressions or idioms that appear in the Christian Greek Scriptures. Among these are "wishing to satisfy the crowd" (Mark 15:15), "you must see to that" (Matt. 27:4), and "taking sufficient security." —Acts 17:9.

Then, again, there are certain adjectives in the Christian Greek Scriptures that, according to the Greek authority Robertson,* are formed after the Latin rather than after the Greek manner. Among these are *Herodianoi* (Mark 3:6); *Christianoi* (Acts 26:28) and *Philippianoi*.—Phil. 4:15.

The appearance of Latinisms in the Christian Greek Scriptures is of more than academic interest to Bible lovers. It is in keeping with what the Bible shows about Palestine's being occupied by Rome in the days of Christ. Further, since these Latinisms are found in the best Greek writings of the same period, it argues that the Christian Greek Scriptures were indeed written during the times they tell about. This fact, therefore, further testifies to the authenticity of the Christian Greek Scriptures.

* This accounted for the Latin Vulgate Bible translation by Jerome.

* *A Grammar of the Greek New Testament* (1934).



● In connection with Jesus' parable of the rich man and Lazarus, the name "Dives" is frequently given the rich man. Where does this name originate? Did not Jesus leave the rich man without a name?—A. K., U.S.A.

It is true that Jesus Christ did not dignify "the rich man" in the parable with a given name but rather described him in order to portray the class of persons he represents. (Luke 16:19-22) Though the Bible does not give a name for the rich man, he has become known, over the years, as "Dives." This is because *dives* is the Latin word meaning "rich," and this word appears in the Latin *Vulgate Version* (*"homo quidam erat dives"*; "there was a certain rich man"). So the word *dives* is not strictly a proper name but a Latin adjective. However, in English literature, as early as the time of Chaucer, the word "Dives" appears in popular usage as the name for the rich man of the parable. Later, theological literature adopted the "name," and its usage is now widespread. Yet the popularity of the word "Dives" does not contradict the fact that Jesus did not assign an actual name to this symbolic rich man.

● Is a Christian obligated to submit to a blood transfusion simply because a court orders it? —M. C., U.S.A.

The true Christian governs his life by the laws of God, obeying all human laws that do not conflict with God's. (Mark 12:17) Of interest to Christians is God's law to ancient Israel: "Be firmly resolved not to eat the blood, because the blood is the soul and you must not eat the soul with the flesh." (Deut. 12:23) So *God expected* the Israelites to be "firmly resolved" not to eat blood, even if someone might try to force them to eat it.—See also Genesis 9:4; Leviticus 17:11, 12, 14.

Is it any different with worshipers of Jehovah *today*? No, for the divine law regarding blood is still the same, just as stated in the Christian Greek Scriptures: "The holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication." (Acts 15:28, 29, 25) Please note that this prohibition on the use of blood to nourish the human body is linked with the prohibition of what amounts to idolatry. Well, would you commit an act of idolatry if ordered to do so by a court? If a judge ordered you to bow to an idol, would you do so? Or would you be firmly resolved to put God's law first, obeying God as ruler rather than men? (Acts 5:29) The early Christians refused demands for them to perform idolatrous acts, even though it meant death in a Roman arena.

So dedicated Christians today must be just as firmly resolved to obey God as the faithful Israelites and early Christians were. However, it has been noted that in some cases in which courts have ordered blood transfusions there has evidently not been a firm resolve on the part of the one professing to be a Christian. Some have indicated to the court that, while they would not authorize transfusions, they would not resist them if the court ordered them. In one case, after such a statement, the judge ordered a transfusion, stressing heavily the fact that the individual seemed to indicate that, as long as he himself did not authorize the blood transfusion, it would be all right. But is this all right with God? Is this being "firmly resolved" to obey God's law on blood?

It is true that the court bears the responsibility for what it does, if it orders blood; but if any Christian tells a judge that, while he would not agree to a transfusion, he would not resist if the court ordered it, he is in actuality cooperating with them in violating God's law. Is that what he wants to do? If a Christian is firmly resolved to obey God's law on blood, it is difficult to see how he could simply be passive about the matter. The extent to which a Christian will resist the administration of a blood transfusion in his case or in the case of a dependent is something for that person to decide and his congregation to examine.

The Christian firmly resolved to obey God can usually take steps to avoid anyone's trying to force blood transfusions upon him. How? By discussing the blood issue with his doctor before registering as a patient in a hospital. Keep in mind that the cooperation of the anesthetist is often needed, as well as that of the surgeon. There is also a release that can be signed, requesting that no blood transfusion be given and releasing the *hospital of any*

responsibility for their not administering blood transfusions. But that is not all.

When one enters a hospital, one will likely be asked to sign a statement granting the hospital the right to administer to the patient "whatever operative and medical procedures that may be deemed necessary or advisable." When one agrees to a statement such as that, one is signing a general consent. Unless an exception is inserted with regard to blood transfusions, such agreement of general consent 'for any medical procedure deemed necessary' can be construed to include blood transfusions. A clerk at a hospital may believe that it is unnecessary to make such an insertion; however, such view is not the correct one.

In this time when disregard for God's law prohibiting use of the blood of any other creature is ignored by the world in general, those who desire to please God need to be vigilant and firm for what is right.

ANNOUNCEMENTS

FIELD MINISTRY

The Holy Bible emphasizes the need for keeping useful habits. (1 Cor. 15:33) To help others cultivate and keep the good habits that God approves, Jehovah's witnesses carry on their ministry from door to door. In their field ministry they offer Bible literature that promotes fine habits such as prayer, the putting of God's kingdom first in one's life and the regular study of the Holy Scriptures. Such literature also stresses the right kind of association that is needed to keep these good habits. To help all interested persons find the happiness that comes from keeping divinely approved habits, Jehovah's witnesses are offering during the month of August the Bible-study aid *Life Everlasting—in Freedom of the Sons of God* and a booklet, for just 50c.

ANNUAL MEETING OF PENNSYLVANIA CORPORATION

Watch Tower Bible and Tract Society of Pennsylvania will hold the annual meeting of the members of the corporation on Sunday, October 1, 1967. In view of the fact that the annual meeting does fall on Sunday this year it is anticipated that the attendance may be larger than usual, thus making it advisable for the meeting to be held where we believe there will be sufficient room for all who wish to come. Therefore, the plans are for the annual meeting to be held at the Civic Arena in Pittsburgh. The program will begin at 8:30 a.m. and the doors to the Civic Arena will be open well in advance of program time.

Formal letters of notice will be sent to the members of the corporation. Mention is made of the annual meeting here as a reminder to the members to provide the Society's Secretary with their mailing address and also to inform the readers of *The Watchtower* who desire to attend that they will be welcome and that the meeting will be held this year at the Civic Arena in Pittsburgh.

"LET HIM SING PSALMS"

James, the half brother of Jesus, wrote (Jas. 5:13): "Is there anyone in good spirits? Let him sing psalms." What wonderful counsel that is! And the apostle Paul admonished "singing and accompanying yourselves with music in your hearts." That is the title of the songbook of 128 pages and 119 songs containing words and music written by Jehovah's witnesses. Regular edition is 20c; deluxe edition, gold-edged and gold-embossed cover, 50c. Accompany yourself with a fine orchestral rendering of all 119 songs on ten monaural 12-inch vinyl long-playing records (33⅓ r.p.m.), *the set* for only $8.50. Send today.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 10: The Need for Security. Page 493. Songs to Be Used: 72, 44.

September 17: The Way to Security. Page 498. Songs to Be Used: 79, 77.