



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 1, 1967

Semimonthly

**FINDING FREEDOM WITH
JEHOVAH'S VISIBLE
ORGANIZATION**

**FOLLOWING FAITHFUL SHEPHERDS
WITH LIFE IN VIEW**

**IS THE RELIGION OF YOUR PARENTS
THE RIGHT ONE FOR YOU?**

**A HEAVENLY TEMPLE OF WORSHIP
FOR ALL MANKIND**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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JP—Jewish Publication Soc.

Le—Isaac Leeser's version
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RS—Revised Standard Version
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Announcing JEHOVAH'S KINGDOM

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DO YOU want to take the wise course and do what is right? "Of course," you reply. Then you cannot afford to ignore the counsel of God's Word, the Holy Bible. Far from its being an old-fashioned book, without any relevance to our day, it is as pertinent and germane to living in this latter part of the twentieth century as when it first began to be put down in writing nearly 3,500 years ago.

For example, there are the wise warning words of the apostle Paul, calling our attention to the follies of the Israelites in the time of the prophet Moses: "Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them." No question about it, today there is more desiring of injurious things than ever before in man's history.—1 Cor. 10:6-10.

Among many such that might be mentioned is the cigarette habit. According to Dr. Hollis S. Ingraham, health commissioner of New York State, the cigarette is the "most serious known lethal agent today . . . There is no other agent, whether it is bullets or germs or viruses, that is killing anything like as many Americans as the cigarette is." No wonder that such countries as Great Britain and Italy for-

Beware of DESIRING INJURIOUS THINGS!

bid the advertising of cigarettes on TV and that the United States government requires each pack sold within its borders to contain the warning: "Caution: Cigarette smoking may be hazardous to health." And yet in 1966 cigarette shipments in the United States rose 2.2 percent over the previous year, for a total of 522.5 thousand million cigarettes, or an average of 4,296 per year for each American over eighteen years of age.—*New York Times*, February 28, 1967.

Another injurious thing in which people are indulging ever more and more are drugs that cause hallucinations, called "hallucinogens." Concerning them, Dr. Dana L. Farnsworth reports: "Our accumulating day by day experience with patients suffering the consequences of hallucinogens demonstrates beyond question that these drugs have the power to damage the individuals' psyche [personality], indeed, cripple it for life." Bearing him out is the report that appeared in the *New York Daily News*, April 27, 1967, about two young men who took LSD. One of these, a handsome nineteen-year-old, said: "When I see my face in the mirror, I see it turn into a thousand faces." He was semiconscious and strapped to a bed when a judge directed that he be committed to

a state mental hospital. The other was a twenty-one-year-old brilliant University of Texas student, whom a judge committed to a mental hospital for ninety days.

And then there is that injurious thing, promiscuous sex relations. Indulgence may seem to hold out promise of intense pleasure, but what frustration, grief and venereal disease are often associated with it! Thus Sweden, where premarital sex relations are no longer frowned upon, has the world's fastest-rising venereal disease rate, almost tripling in the past ten years, with 52 percent of the cases involving youths fifteen to nineteen years of age. Its illegitimacy rate is 12 percent, three times that of such other lands as Canada; and 92 percent of the brides under twenty are pregnant when they marry.

Not that youth alone errs in this regard. Promiscuity is becoming so prevalent that recently one of England's archdeacons dared to ask an assembly of Anglican bishops and archbishops: "Which of you has never in his life desired a strange woman?" Yet one who toys with infatuation by flirting risks becoming deeply involved in an illicit affair that may well bring harm to himself, to his loved ones and to the other person.

Then, again, a desired possession such as an automobile can be an injurious thing when given to an immature youth, as can be seen from the fact that teen-agers are involved in twice as many fatal auto accidents, proportionately, as are drivers over twenty-five years of age. Typical were the five teen-agers, all boys from five different homes, that were killed outside New York city shortly before midnight on April 9, 1967, as they tried to race a railroad train to a crossing, even to the extent of driving around the lowered gates. Using a car for excitement and thrills is making it an injurious thing.

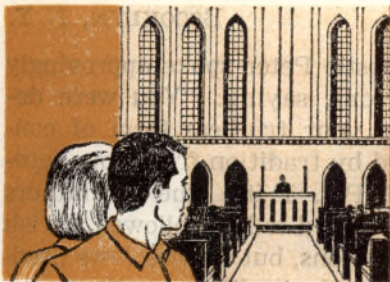
Since desiring injurious things might be

said to be playing a game that is not worth the risk, why do so many do it? Why? Because of the sin of our first parents, for which reason "the inclination of the heart of man is bad from his youth up," even as the Creator, Jehovah God, himself stated right after the flood of Noah's day. Due to this inheritance we are prone selfishly to desire pleasures without due regard for God's laws governing them. The Creator gave us life with a purpose in mind, not merely to pursue pleasure. The desiring of injurious things is therefore as wrong as it is unwise, especially as we cannot harm ourselves without also affecting others.—Gen. 8:21; Mark 12:31.

What will help us to beware of desiring injurious things? A study of God's Word will, and that in three ways. First, believe it when it warns us that to desire injurious things incurs God's anger; and "we are not stronger than he is, are we?"—1 Cor. 10:22, 5.

Secondly, God's Word shows us just what things are injurious, harmful, and therefore to be avoided as unwise, if not also morally bad. By its laws and principles and historical record it educates us. As the inspired psalmist long ago wrote: "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105.

And thirdly, the Bible helps us to beware of injurious things by impressing on our minds the value of good, true and wholesome things such as honest toil, wholesome family life and the worship of God, which bring a good conscience and hope of everlasting life for doing what is right. It shows that "godly devotion along with self-sufficiency" is great gain even now. Surely all such are reasons, as well as aids, for us not to be desiring injurious things.—1 Tim. 6:6; Eccl. 9:7-9; Rom. 6:23.



Is the Religion of Your Parents the right one for you?

How can you determine this? Is it proper to change your religion?

"MY PARENTS did not approve of our new religion," the young man explained, "and they did not hide their disapproval. My mother offered hundreds of prayers to try to make us return, as she sincerely believed that we had strayed into error."

The young man speaking was raised as a member of one of the prominent religions of Christendom. Recently, however, he and his wife had begun a serious study of the Bible, and what they learned caused them to change their religion. Was this proper? Is it right to leave the religion of one's parents? Is there a Scriptural precedent for making such a move? Let us see.

CHANGING ONE'S RELIGION

The patriarch Abraham is held forth in the Bible as an exemplary man of God. He is called "Jehovah's friend," and also is identified as "the father of all those having faith while in uncircumcision." (Jas. 2:23; Rom. 4:11) Did you realize that this outstanding man left the religion of his parents?

His father Terah lived near the southernmost tip of the famous Euphrates River in the Chaldean city of Ur. In that place idolatry was commonly practiced, and Terah apparently participated in idolatrous worship. Many years later the Israelite leader Joshua indicated this when he called the attention of the people to their ancestors, and said: "It was on the other side of the River [Euphrates] that your

forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods. . . . remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Jehovah."—Josh. 24:2, 14.

So Joshua urged that the people forsake the religion of their forefather Terah. Rather, they should imitate the faith of his son Abraham, who rendered exclusive devotion to the true God Jehovah. According to Jewish tradition, Abraham had taken the initiative and broken the idols of his father.

Another person who forsook her parents' religion and became a worshiper of Jehovah was Rahab. She was the Canaanite who concealed the Israelite spies, and received high commendation in the Scriptures for her faith. (Heb. 11:31; Jas. 2:25) Rahab explained to the spies what it was that prompted her to change her religion:

"We have heard how Jehovah dried up the waters of the Red Sea from before you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, namely, Sihon and Og, whom you devoted to destruction. . . . Jehovah your God is God in the heavens above and on the earth beneath. And now, please, swear to me by Jehovah that, because I have exercised loving-kindness toward you, you also will certainly exercise loving-kindness toward the household

of my father. . . . and you must deliver our souls from death.”—Josh. 2:9-13.

Rahab could perceive from the miraculous rescue of the Israelites out of Egypt that Jehovah is indeed “God in the heavens above and on the earth beneath”! The gods worshiped by her parents were incapable of accomplishing such wondrous deeds. Therefore, Rahab became a worshiper of Jehovah and was rewarded with the privilege of becoming an ancestress of the promised Messiah, Jesus Christ.—Matt. 1:1, 5.

Rahab’s daughter-in-law Ruth also left the worship of her parents, and was similarly blessed. Due to famine in the land of Judah, Naomi, her husband and two sons moved to the land of Moab, where her sons married Moabite women, one of whom was Ruth. In time, Naomi’s husband and sons died, leaving three widows. Naomi decided to return home to Judah, and so told her daughters-in-law: “Go, return, each one to the house of her mother.” One of the girls did go, but Ruth refused to leave Naomi.—Ruth 1:1-14.

At this Naomi said to Ruth: “‘Look! Your widowed sister-in-law has returned to her people and her gods. Return with your widowed sister-in-law.’ And Ruth proceeded to say: ‘Do not plead with me to abandon you, to turn back from accompanying you; for where you go I shall go, and where you spend the night I shall spend the night. Your people will be my people, and your God my God.’” (Ruth 1:15-17) Ruth chose to worship Jehovah along with Naomi, rather than return to her people and worship their gods. In time, Ruth married Boaz the son of Rahab, and thus was blessed with becoming the great-grandmother of King David and an ancestress of Jesus Christ.—Ruth 4:18-22.

In the first century also, many persons left the religion of their parents in order to become true worshipers of Jehovah

God. The apostle Peter spoke approvingly of such persons, saying: “You were delivered from your fruitless form of conduct received by tradition from your forefathers.” (1 Pet. 1:18) The forefathers that Peter referred to had followed Jewish religious traditions, but sincere Jews needed to leave such traditions and change their religion in order to gain God’s approval.

The apostle Paul is a Jew who did this. He writes: “I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers.” (Gal. 1:14) Paul was “a son of Pharisees,” and apparently had been raised by his parents as a member of that Jewish religious sect. (Acts 23:6; Phil. 3:5) But when he learned that the system of religious traditions practiced by the Pharisees was not approved by God, he did not hesitate to change his religion and become a Christian, even though this may have deeply grieved his Jewish parents.

REASON FOR THE CHANGE

In these instances the change of religion was not for mere convenience. It was not made for selfish reasons, such as to please a prospective marriage mate, for prestige, or to enhance one’s social standing or business prospects. To the contrary, Abraham’s worship of the true God Jehovah undoubtedly made him unpopular among the idol worshipers of the Mesopotamian city of Ur. Rahab’s conversion to Jehovah’s worship and her protection of the Israelite spies was done at the risk of her life. Also, Ruth’s choice to serve Jehovah meant that she had to abandon her own country and people. And Paul’s leaving the religion of his parents to become a Christian resulted in his suffering much persecution and hardship.—2 Cor. 11:23-27.

The change of religion by these persons was certainly not a matter of personal convenience! Rather, it was made on the basis of accurate knowledge concerning God and his purposes. They had taken in reliable information that demonstrated clearly that the way their parents worshiped was not pleasing to the true God, the Creator of heaven and earth. It is not improper to leave your parents' religion if its teachings are found to be out of harmony with God's Word the Bible. Instead, it is the courageous and right thing to do. And although such a change may be difficult to make, ultimately it brings beneficial results.

BENEFITS OF THE CHANGE

True, at the outset one's parents may be distressed, and even hostile. But remember: Jesus Christ warned that taking up true Christian worship would cause a division in some households. Yet, rather than encourage one to try to preserve peace by continuing to embrace false religious teachings and practices, Jesus said: "He that has greater affection for father or mother than for me is not worthy of me."—Matt. 10:34-37.

To refrain from true worship simply to please one's parents or grandparents is wrong. It will not truly benefit them, or you either. Real love is shown to them by being willing to put up with their disapproval, or even abuse, so that they may have the best possible opportunity to learn the truths from God's Word and come in line for the everlasting blessings that Jehovah God holds out to those that serve him.

Abraham's faithful course apparently had such beneficial effects upon his father Terah and other relatives. For when God directed Abraham to leave Mesopotamia with its bad environment of Babylonish false worship, his relatives, includ-

ing Terah, went along with him.—Acts 7: 1-4.

Evidently the conduct of Terah's righteous son so impressed Abraham's close relatives that some of them eventually joined Abraham in true worship. What a grand reward for faithfully adhering to the religion approved by God!—Gen. 24:4, 50, 51.

The young couple mentioned at the beginning of this article also were richly blessed for remaining firm in their decision to change their religion. Although this change was greatly opposed by their parents, the young man explains:

"Every time my mother visited us we would talk among ourselves of the truths we had learned from God's Word—about the name of God, how to pray to him, the condition of the dead, and so forth. By our constantly talking of the good things that we had learned, she began to think and to compare. This was progress, as throughout all her life she had never doubted that the priests had the whole truth and nothing but the truth. Now she was asking herself: 'Why do they never mention the name Jehovah? Why do they keep the Bible to themselves? Why do they say that the soul is immortal since the Bible says it can die?'"—Ezek. 18: 4; Isa. 53:12.

Finally, the mother expressed a desire to learn about the things of which she heard her children speak. "You can imagine our joy," her son writes, "when one day our patience was rewarded by her asking us to talk to her about the Bible and Jehovah, saying: 'I am beginning to believe that the Catholics do not have all the truth after all.' Now, a few months later, my mother zealously shares Bible truths she has learned with others. So do my two sisters. Soon they plan to join my wife and me by symbolizing their dedication to serve Jehovah God by being baptized."

How happy and united Bible truths have made this family! The mother is truly grateful that her children did not unquestioningly follow the religion in which they had been reared. It was not the right religion for any of them. It should cause you to consider: Is the religion of your parents the right one for you?

THE RIGHT RELIGION FOR YOU

How can you determine this? If your parents are sincere, devoted people who live clean lives and attend religious services regularly, is this proof that their religion is the right one for you? One might understandably think so, but note that the apostle Paul indicates more is necessary.

When writing to the young man Timothy from confinement in prison, he observed that his mother and grandmother were exemplary women of faith. (2 Tim. 1:5) They lived clean, moral lives. But they did more. Note from Paul's following admonition to Timothy what identified the religion of Timothy's mother as the right one for Timothy too: "Continue in the things that you learned and were persuaded to believe, knowing from what persons you learned them [from his mother and grandmother] and that from infancy *you have known the holy writings*, which are able to make you wise for salvation through the faith in connection with Christ Jesus."—2 Tim. 3:14, 15.

Did you observe that Timothy's mother taught him the "holy writings"? The inspired writings of God's Word that were available during Timothy's infancy were the thirty-nine books of the Hebrew Scriptures. In 41 C.E. the Gospel of Matthew was written, and about 47-48 C.E. the apostle Paul set out on his first missionary tour, at which time no doubt Lois and Eunice were contacted and became Christian believers. From that time on

these faithful women could instruct Timothy in the Scriptures regarding "faith in connection with Christ Jesus." Their religion equipped them to do so.

Does the religion of your parents prepare them to do this? Can they turn directly to the Bible to answer questions about God, his Son, Christ Jesus, God's purposes and about what is proper conduct, as could Timothy's mother and grandmother? If not, it should cause you to question seriously whether their religion is the right one for you. For the true religion equips its adherents to provide this vital instruction.

It is not sufficient merely to *feel* that your parents' religion is the right one for you. Unless you can prove the correctness of their beliefs from the Scriptures, no amount of religious fervor or sincerity will make them right. It is foolish to conclude: "If my religion is good enough for father and mother, it is good enough for me." What would have happened if Rahab had reasoned that way, and relied upon the gods of her parents and continued to worship them? Why, they would have all suffered destruction with the rest of those in Jericho! As it was, because of her bold stand in favor of the true God Jehovah, "Rahab and her father and her mother and her brothers . . . and all who belonged to her, Joshua preserved alive."—Josh. 6:23-25.

In this day, too, all false religion faces a condemnatory judgment. Therefore, search the Scriptures! Examine your religion carefully in the light of their teachings. Abandon false religion, as the Bible commands: "Get out from among them, and separate yourselves." (2 Cor. 6:17) Find the religion that takes the Bible seriously and that equips each of its adherents to be a minister of God. This is the religion for you. Enjoy God's protection and blessing by accepting it.

OF HOW much benefit to you would be the gift of an around-the-world trip if you were bed-ridden? How much could you enjoy the latest model color television set if you had lost your eyesight? Of how much value to you, then, would be God's gift of everlasting life on earth if the present unhappy, fearful state of this world were to continue?

God's purpose to free man for everlasting life on earth is clearly stated in the Psalms: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37: 29) The prophet Isaiah verified this promise as being of God by referring to Jehovah as "the true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited." (Isa. 45:18) Does it surprise you that God has purposed for man to inhabit the earth forever? It should not if you are familiar with the "Lord's prayer," because that is what you are requesting repeatedly when you pray: "Thy will be done in earth, as it is in heaven." —Matt. 6:10, AV.

But what of the unhappy, fearful conditions on the earth that would make end-

less life so much of a problem? You are praying for freedom from these things too when you say, "Thy kingdom come." How so? Because, as the prophet Daniel foretold, "in the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) The grand King of that everlasting kingdom long ago revealed to his apostle John what will happen afterward: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peo-

ples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4.

ORGANIZATION IS THE ORDER OF THE UNIVERSE

Do not these promises of God give concrete reality to his kingdom? They mean that God will make his kingdom under

4. (a) What do Jeremiah 23:4 and Isaiah 32:1 reveal as to God's kingdom? (b) According to Isaiah 32:2, when does the administration of righteousness through God's kingdom begin?

Finding Freedom

WITH

JEHOVAH'S VISIBLE ORGANIZATION

"I will raise up over them shepherds who will actually shepherd them; and they will be afraid no more."
—Jer. 23:4.

- 1, 2. What is Jehovah's purpose for man on earth?
3. How will Jehovah make life more endurable?

Christ just as real in governmental functions as the governments of men now ruling. God's promises mean, too, that provision must be made to administer that kingdom and see that its laws are properly enforced. The prophet Jeremiah foretold this as the purpose of Jehovah, who says: "I will raise up over them shepherds who will actually shepherd them; and they will be afraid no more." (Jer. 23:4) Isaiah testified as to the benefits of this arrangement: "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself." (Isa. 32:1) But this prophecy of Isaiah reveals something further, namely, that this administration of God's righteousness will begin even before God removes the governments of this system of things. For the prophecy continues: "And each one must prove to be like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land." (Isa. 32:2) All this emphasizes a well-ordered arrangement of persons, a concerted, united effort to accomplish a purpose. That means organization.

⁵ To some persons, though, one's conforming to the rules or regulations of an organization is stifling to one's individuality. Others, reasoning similarly, say that God is dealing with them personally, directing each one in an understanding of the Bible. However, the spiritual laws of God are just as necessary to our well-being as natural laws; and who among the individualists would refuse to conform to God's law of eating and drinking, for example, for fear of losing his individuality? Men can go on hunger strikes in protest against social or political evils, but they

do not escape the need for food. Furthermore, these physical needs and the laws that govern them are common to all men. We are not free to pick and choose according to our individual whims.

⁶ Why, then, is it reasonable to believe that spiritual laws do not apply with the same uniformity to all? In fact, it is more important for God's living, intelligent creatures to have law, order and organization than it is for the inanimate, non-soulful or soulless bodies of nature. Plants grow and stars move in orbit with no free-will choice. God's laws of nature control them and they cannot resist. As a result, the universe of such bodies is orderly and harmonious throughout. But man is a freewill agent and can, if he so desires, exercise his choice of action in an indiscriminate way. If all men were to do so, however, only a state of anarchy would result. So, to say that we do not need organization or that God directs each individual independently is to deny the interdependent order of the universe and the common provision that Jehovah has made for the sustenance of our physical needs. In fact, our very possession of free will should emphasize to us the need for organization, theocratic organization, that is, ruled by God from the top down.

THE BIBLE IS AN ORGANIZATIONAL BOOK

⁷ The Bible itself is an organizational book. The first words written by God's own finger, the Ten Commandments, were designed to form the basis for the theocratic administration of a national government with the descendants of Jacob or Israel as a chosen people and with Moses as mediator. (Ex. 19:3-8; 31:18) The

6. Why is theocratic organization of men needed, and what emphasizes this fact?

7. What shows that Jehovah was dealing with the nation of Israel as a theocratic organization?

5. Why do some object to organization, but in what way is such reasoning shortsighted?

children of Israel had been slaves in Egypt. Moses had already freed himself from Egypt's yoke by fleeing to Midian, where he had lived for forty years. But Jehovah directed him to return to Egypt to represent the Israelites as one united body of people. Jehovah then made a common provision for them all, and any who expected to benefit from it had to act upon it in the same identical manner. All must conform in the selection of an animal, a male sheep or goat one year old, and sprinkle its blood on the doorposts of their houses. Then, by families, they must roast and eat its flesh and leave Egypt en masse about midnight as an orderly body, obeying common instructions and receiving a common deliverance. (Ex. 12:1-13, 21-39) When Jehovah brought them all to Mount Sinai in the wilderness, he gave them his Law organizing them as a theocratic nation.

⁸ All the Law or *Torah* that Jehovah inspired Moses to write was for this theocratic organization of Israel. So were all the other books that now comprise the Hebrew Scriptures, or the "Old Testament" as some persons refer to them. But over fifteen centuries later, Paul, himself an Israelite and an apostle of Jesus Christ, wrote concerning these books that make up three-quarters of our Bible: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) By this, Paul meant that the Bible, as an instruction book for the theocratic organization of Israel, had now become a book of instructions for the organization of the Christian congregation.

⁹ As the canon of books of God's Word

was expanded and the Christian Greek Scriptures were added to complete the Bible, each book was written directly to the Christian congregation or to a member of the Christian congregation in its behalf. Thus the Bible is an organizational book and belongs to the Christian congregation as an organization, not to individuals, regardless of how sincerely they may believe that they can interpret the Bible. For this reason the Bible cannot be properly understood without Jehovah's visible organization in mind.

THE CHRISTIAN CONGREGATION AS AN ORGANIZATION

¹⁰ Jesus did not begin the Christian congregation while he was still on earth. He did, however, select twelve apostles at that time, although Judas, who betrayed him, was replaced by another follower after Jesus' ascension to his Father in heaven. These "apostles of the Lamb" began to serve as foundation stones and pillars of the congregation after it was organized. (Rev. 21:14) This came on the day of Pentecost, 33 C.E., when the first Christian congregation was organized at Jerusalem. One hundred and twenty of Jesus' disciples were assembled together with one mind and purpose when Jehovah's spirit was poured out upon them, and the Christian congregation never lost this unity of thought as long as the apostles remained alive.—Acts 1:12-15; 2:1-4.

¹¹ Though separated in person and groups assembling as Christian congregations, those composing the Christian congregation are still one united body, just as Israel was one typical theocratic nation. Paul said: "One body there is, and

8. How did the Hebrew Scriptures become a book of instructions for Christians?

9. How can it be said that the Bible is an organizational book for the Christian congregation?

10. When and how did the Christian congregation have a beginning?

11, 12. (a) What wrong view do some persons take of the Christian congregation? (b) How do Paul and Peter show that the congregation must be one body?

one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all." (Eph. 4:3-6; Gal. 6:16; see also 2 Peter 2:5.) It is impossible, however, to harmonize this description with the picture by some of Christ's church being composed of individual members scattered throughout all the contradictory sects of Christendom, all interpreting the Bible according to their own way of thinking. How could they, in such an unrelated condition, fulfill any kind of unified "purpose of a holy priesthood"?

¹² Furthermore, in harmony with the prophecy of Isaiah 32:1, 2, quoted above, how could these members of the congregation serve as a "hiding place from the wind" and protect those whom they teach from winds of false doctrine if they are not united themselves as to God's truth? Paul was opposed to such an unrelated, disunited course, because he counseled the Corinthian congregation: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought. For the disclosure was made to me about you, my brothers, by those of the house of Chloe, that dissensions exist among you. What I mean is this, that each one of you says: 'I belong to Paul,' 'But I to Apollos,' 'But I to Cephas,' 'But I to Christ.' Does the Christ exist divided?"—1 Cor. 1:10-13.

¹³ But what is the situation today? During the nineteen intervening centuries since the first-century visible theocratic organization, the Christian congregation has undergone serious changes and split-

ups. The flock of God has been scattered and hundreds of sects, just like those that Paul warned the Corinthian congregation against, now exist throughout Christendom. Has this advanced the theocratic order and the brotherhood of the Christian congregation? On the contrary, Christendom's religious disorganization has resulted in violent religious wars and persecution. As an example and prophetic pattern of these reprehensible leaders of Christendom, the apostate priests of Israel were addressed by Jeremiah, at Jehovah's direction: "'Woe to the shepherds who are destroying and scattering the sheep of my pasturage!' is the utterance of Jehovah. Therefore this is what Jehovah the God of Israel has said against the shepherds who are shepherding my people: 'You yourselves have scattered my sheep; and you kept dispersing them, and you have not turned your attention to them.'" (Jer. 23:1, 2, 11, 12) Jehovah will not allow such false shepherds to go unpunished.

THEOCRATIC ORDER RESTORED

¹⁴ But what of the scattered sheep? If theocratic order is to be restored to the Christian congregation, there must be a return to apostolic instruction. What Jeremiah's prophecy continues on to say must be accomplished: "'And I myself shall collect together the remnant of my sheep out of all the lands to which I had dispersed them, and I will bring them back to their pasture ground, and they will certainly be fruitful and become many. And I will raise up over them shepherds who will actually shepherd them; and they will be afraid no more, neither will they be struck with any terror, and none will be missing,' is the utterance of Jehovah."

13. What is the condition of Christendom, and whom will Jehovah hold responsible?

14, 15. (a) How has theocratic order been restored to the Christian congregation? (b) In what has this restoration resulted? (c) What question should all professing Christians seriously ask themselves?

(Jer. 23:3, 4) Thanks to Jehovah and his purpose this has been accomplished, not through a Roman Catholic Ecumenical Council or a religious program of inter-faith, but by slashing through the traditions of men and by a complete withdrawal of people from the corrupting influence of sectarianism. It has meant a drawing together of people following apostolic methods and instruction.

¹⁵ Today, Jehovah's visible theocratic organization has been restored. "Look! There are days coming," is the utterance of Jehovah, "and I will raise up to David a righteous sprout. And a king will certainly reign and act with discretion and execute justice and righteousness in the land. In his days Judah will be saved, and Israel itself will reside in security.'" (Jer. 23:5, 6) Under the direction of Christ Jesus, Jehovah's enthroned heavenly King, the Christian congregation on earth has again become apostolic in arrangements and methods of activity, adjusted to the needs of our modern day. This has made for unity, harmony, peace and working effectiveness within the ranks of true Christians. Does the organization you look to for spiritual guidance follow this theocratic pattern? Consider seriously these questions.

¹⁶ Do those taking the lead in your organization accept the Bible as God's Word, inspired by him as a revelation of his purpose and a book of instructions to direct us in the right way? Jesus did so, and taught his disciples to do likewise. (John 8:31, 32; 17:17; Ps. 119:105) Does the organization you look to provide regular assemblies for study of God's Word? First-century Christians were so assisted. (Heb. 10:25; Matt. 18:20; Rom. 16:5) Does it insist upon complete unity of doctrine and

thought within the congregation? Jesus' early disciples did. (1 Cor. 1:10-13; Jas. 3:16, 17) Is a theocratic procedure followed in making appointments to service positions? It was in the early congregation. (Acts 6:1-6; 14:23; 20:28) Do all associated with your organization put Kingdom interests first in their lives? Jesus taught his disciples to do so. (Matt. 6:33) Do they recognize their privilege and responsibility to preach from house to house? Those of the early apostolic congregation did. (Matt. 28:19, 20; Acts 5:42; 20:20; 1 Cor. 9:16) Do they preach the good news of God's kingdom? Jesus said they would. (Matt. 24:14) When faced with opposition, do they refuse to compromise the message of the Kingdom? The early congregation did. (Acts 4:19, 20; 5:29-32) Do all receive and accept counsel through the governing body? It is a stabilizing responsibility that the first Christians recognized. (Acts 2:42; 16:4, 5; Heb. 13:17) Do those charged with the responsibility of the organization work diligently to maintain it in a clean condition? The apostles of Jesus never lagged in this regard. (1 Cor. 5:1-5, 13; 1 Tim. 5:19-21) Is there a genuine love manifested among those in your congregation? Jesus said it would be a mark of the true congregation.—John 13:35.

¹⁷ Viewing the organization from a different position now, does the one you support make a distinction between "clergy" and "laity"? Such distinctions were unheard of among early Christians. (Matt. 23:8-12; 20:25-28; 1 Pet. 5:2, 3) Is financial support of your organization handled on a strictly voluntary basis? The early congregation never solicited funds. (Acts 11:29, 30; 2 Cor. 9:5-7) Is your organization active in world affairs? Jesus and his apostles refused to become a part of this world. (John 17:16, 17; Jas. 4:4)

16, 17. By what practices in the apostolic congregation can Jehovah's visible organization be identified today?

Do those associated with your organization seek political positions or reforms? Those in the early congregation had a more permanent hope centered in God's kingdom. (2 Pet. 3:13, 14) Do national or racial barriers exist within your organization? There were none in first-century congregations. (Gal. 3:28; Rev. 7:9) Is discrimination practiced? Early Christians abided by the principle that "there is no partiality with God" but his "will is that all sorts of men should be saved and come to an accurate knowledge of truth." —Rom. 2:11; 1 Tim. 2:4; Jas. 2:1-4.

IDENTIFYING THE THEOCRATIC ORGANIZATION

¹⁸ Those in the apostolic organization did not fulfill these requirements for the Christian congregation in just a token way. They viewed their position in Jehovah's chosen visible channel as sacred and would allow nothing to jeopardize their standing with God. They had no fear of this world. (Matt. 10:26-28) Their only concern was to provide for the safety and well-being of the flock of God. Jesus pointed to this mark of the true visible organization in connection with a detailed prophecy relating to this time of the end. He said: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings."—Matt. 24:45-47.

¹⁹ Evidences are now conclusive that Jesus Christ was enthroned in heaven in 1914 C.E. and that he accompanied Jehovah to his temple in 1918 C.E., when

judgment began with the house of God.* (1 Pet. 4:17) After cleansing those belonging to this house who were alive on earth, Jehovah poured out his spirit upon them and assigned them the responsibility of serving as his sole visible channel, through whom alone spiritual instruction was to come. Those who recognize Jehovah's visible theocratic organization, therefore, must recognize and accept this appointment of the "faithful and discreet slave" and be submissive to it.

²⁰ Today those thus charged with this grand privilege and responsibility are called Jehovah's witnesses, and have been since 1931. As a group they have been separated more and more from the sectarianism of Christendom from the 1870's onward. Since 1879 the *Watch Tower* magazine has been used by this collective group to dispense spiritual food regularly to those of this "little flock" of true Christians. (Luke 12:32) In 1884 they formed a legal servant, a corporation, called Zion's Watch Tower Tract Society, now known as the Watch Tower Bible and Tract Society of Pennsylvania. By 1919, having survived the fiery trials of World War I, this "faithful and discreet slave" class was no novice organization. True, the apostles were no longer in its midst, but they had left behind written instructions as part of Jehovah's great Record Book. Additionally, the modern-day members of this 1900-year-old Christian congregation had received from the days of the apostles onward a rich heritage of Christian loyalty and integrity, long and patient suffering of persecution, abiding faith in Jehovah's precious promises, con-

18. What mark of the true visible organization did Jesus identify, and what reward did he say he would give?

19. What must those who recognize Jehovah's visible organization accept?

* See the book *You May Survive Armageddon into God's New World*, Chapter 6, entitled "A-do-nay' Comes to His Temple." Published by the Watch Tower Bible & Tract Society in 1955.

20, 21. Who today are charged with the responsibility of representing Jehovah's King, and what record provides their recommendation?

fidence in the leadership of its invisible Lord and King, Jesus Christ, and obedience to its centuries-old commission to be witnesses in all the earth.—Acts 1:6-8.

²¹ In this spiritually mature condition they well qualify as those “who will actually shepherd them; and they will be

afraid no more, neither will they be struck with any terror, and none will be missing,” because “a king will certainly reign and act with discretion and execute justice and righteousness in the land.” Find freedom and security in their midst. Read the article that follows to learn how.

Following Faithful Shepherds WITH LIFE IN VIEW



JEHOVAH'S purpose to provide freedom and everlasting life on earth for obedient mankind is already well under way. It is reaching a crucial stage of development in our generation with impending destruction of this present system of things and with the beginning of Christ's thousand-year reign of peace that will immediately follow. But none of us will receive life without putting forth some effort. Not that salvation comes by works alone. James, in writing to the first-century Christian congregation, said: “Faith, if it does not have works, is dead in itself. Indeed, as the body without breath is dead, so also faith without works is dead.” (Jas. 2:17, 26) This means we must prove our faith by our course of action, by the things we do. It means that

1. How and why must faith be proved to receive the gift of life?

righteous requirements of the King Jesus Christ must be met.

² Even now, through his visible theocratic organization on earth, Jehovah is providing a campaign of spiritual instruction that is searching out those of our generation of honest heart toward God and changing over their lives to bring them into conformity with his reign of righteousness under his

King. The effectiveness of this campaign in growing numbers and spiritual advancement is an evidence that present unhappy, fearful conditions will terminate with this old system and the righteousness of Christ's reign will cover the earth. What will your position be when that time comes?

³ Make haste to identify the visible theocratic organization of God that represents his king, Jesus Christ. It is essential for life. Doing so, be complete in accepting its every aspect. We cannot claim to love God, yet deny his Word and channel of communication. We cannot accept

2. What campaign is now in progress, and to what does its effectiveness testify?

3. What consistent course must we follow to be complete in accepting Jehovah's visible organization?

apostolic teaching, yet reject our commission to teach others. We cannot accept the house-to-house ministry, yet ignore God's moral requirements in everyday living. We cannot live an exemplary life, yet remain apathetic to the issue soon to be settled. We cannot preach the end of this system of things, yet seek to acquire all that this world has to offer in security or material benefits. Jehovah's visible organization is based firmly on the twelvefold foundation of the "apostles of the Lamb," with Jesus Christ himself being the foundation cornerstone. (Rev. 21:14, 19, 20; Eph. 2:20-22) Therefore, in submitting to Jehovah's visible theocratic organization, we must be in full and complete agreement with every feature of its apostolic procedure and requirements.

UNITY MAINTAINED BY SUBMISSION

4 "Do not fear that you might lose your identity or freedom by submission. Members of the first-century Christian congregation willingly submitted themselves to the direction of the organization through its governing body. Even the apostles Peter and Paul did so. When matters of dispute arose, they were referred for settlement to the entire body of the twelve apostles and the older men of influence who served in the Jerusalem congregation. One such instance occurred about 49 C.E. Paul and Barnabas, on a missionary assignment in the Roman provinces of Asia Minor, had been baptizing uncircumcised Gentiles as Christians. When this became known in their home congregation in Antioch of Syria, certain men from Judea objected, saying: "Unless you get circumcised according to the custom of Moses, you cannot be saved." (Acts 15:1) Considerable discussion failed to settle the

matter, so Paul, instead of demanding any rights as an apostle, took the problem to the governing body in Jerusalem. There, after due consideration under the direction of God's holy spirit, the issue was settled and notice of the decision was sent to the Antioch congregation by a letter and a delegation representing the governing body. As a result, the congregation was freed from doubts and dissension. —Acts 15:2-31.

5 This prompt action by Paul and the governing body had a unifying, preserving effect and was productive of increase. Later, as Paul and his party "traveled on through the cities they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem. Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day." (Acts 16:4, 5) In this way today too the governing body of the Christian congregation serves the entire organization. Solutions to problems arising in one locality are widely circulated so that the unity and oneness of the entire organization might be maintained.

6 However, the governing body is not alone in administering Jehovah's spiritual provisions for your blessing and for the protection and unity of the congregations. As foretold by Isaiah: "And as respects princes, they will rule as princes for justice itself." (Isa. 32:1) Here *prince* is not to be understood in a political sense, for those called "princes" (or *sarim*, Hebrew) have no part in this present wicked system of things, soon to be destroyed. According to the sense of the word in Hebrew, those of Isaiah's prophecy are to

4. Why need one not fear losing his identity or freedom by submitting to the direction of Jehovah's organization?

5. (a) What resulted to the early congregation by so doing? (b) How is oneness maintained in the organization today?

6. What assistance does the governing body have in administering its responsibilities, and how do they serve?

serve in the theocratic organization as principal men in charge of groups of a thousand or a hundred or of fifty or of even ten. Thus, the King Jesus Christ has placed men of the "faithful and discreet slave" class, and even men from among the "great crowd," whose hope it is to live on earth, in charge of congregations and groups of them, even of service groups of ten, giving them proportionate responsibilities. In this way they have become "shepherds" in the sense of Jeremiah 23: 4.—Rev. 7:9-12.

IMITATORS OF FAITH, NOT MEN

Those thus appointed are not called "princes," "shepherds" or "pastors," however, but are commonly called "servants." This emphasizes their relationship to the organization and their responsibility toward those in their charge. Jesus made this position quite clear to his apostles. "Jesus, calling them to him, said: 'You know that the rulers of the nations lord it over them and the great men wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave.'" (Matt. 20:25-27) Since a slave or servant is one who ministers to the needs of a master or employer, those in positions of responsibility who are called "servants" are not ministered to but minister willingly to those in need in the congregation. In this they follow the example of Jesus, who said: "Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) Not only are such servants responsible to those in their charge but they are also liable to Jehovah God for

the welfare of these "sheep." It is only reasonable, then, that Jehovah would require the "sheep" to be willingly submissive to the shepherds. "Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17.

⁸ In submitting yourself to Jehovah's visible organization as administered by such servants, you are still not required or expected to follow men. On the contrary, Paul counseled: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 13: 7) It is the *faith* of these men that is to be imitated and their course of conduct that is to be observed.

⁹ These men too, though occupying responsible positions of oversight themselves, recognize and submit to the superior appointment of the "faithful and discreet slave." In doing so, they are quick to heed the admonition of Peter, one of the earlier members of that body. He said: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6) Acting for the "faithful and discreet slave," they realize the grave responsibility entrusted to them as representatives of the heavenly Kingdom government and constantly seek Jehovah's direction and spirit to enable them to discharge their assignment "for justice itself" in harmony with the righteousness of Jesus Christ's reign, not deviating at any time for the sake of expediency or self-aggrandizement. (Acts 8: 4-17) Does the record of the modern

7. (a) Why are such "shepherds" called "servants"?
(b) What liability do they have to Jehovah, and what responsibility does this place upon the "sheep"?

8. In what respect do the "sheep" follow the "shepherds"?

9. To whom and how must the "shepherds" themselves be submissive?

"faithful and discreet slave" reveal that this has been the concern for Jehovah's "sheep" in these last days? A brief review of some facts might be reassuring.

THE MODERN ELIJAH PREPARES THE WAY

¹⁰ Great strides in theocratic procedure have been made since 1919 C.E. This is graphically portrayed in the prophetic drama of the ministries of the prophets Elijah and Elisha in ancient Israel. As foretold by Malachi: "Look! I am sending to you people Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah. And he must turn the heart of fathers back toward sons, and the heart of sons back toward fathers; in order that I may not come and actually strike the earth with a devoting of it to destruction." (Mal. 4:5, 6) The original Elijah was a prominent witness of Jehovah in the tenth century B.C.E., five centuries before Malachi uttered his prophecy. This Elijah that was to come had a small-scale fulfillment in John the Baptist, but the Elijah of Malachi's prophecy was scheduled to appear in our own fateful day, just before and during the time of the end of this present system of things. True to the prophecy, in modern times the "faithful and discreet slave" has appeared to perform the foretold work of Elijah.

¹¹ This began a period of making Jehovah's requirements in righteousness stronger within the modern congregation that might be likened to Israel in its earlier days in the Promised Land. At first, even though the nation was united under theocratic law and judges ruled, "what was right in his own eyes was what each one

was accustomed to do." Why did this loose organization exist? The account says: "In those days there was no king in Israel." (Judg. 21:25) So it was in the earlier days of the modern theocratic organization. Jehovah's administration of righteousness took a pronounced forward step with the return of the Christian congregation to apostolic teachings. But before the King, Jesus Christ, was enthroned in 1914 C.E. the organization was loosely administered. Each "ecclesia" or congregation was self-governed by elected "elders" and "deacons." But in 1914 Jehovah enthroned his King Jesus Christ, and from 1919 onward the time became due for Jeremiah's prophecy to be fulfilled: "'And I myself shall collect together the remnant of my sheep out of all the lands to which I had dispersed them, and I will bring them back to their pasture ground, and they will certainly be fruitful and become many. And I will raise up over them shepherds who will actually shepherd them; and they will be afraid no more, neither will they be struck with any terror, and none will be missing,' is the utterance of Jehovah."—Jer. 23:3, 4.

¹² This benefit of theocratic administration did not come all at once. In 1932 the "elective elders" were replaced in the congregation by an appointed "service director," who was assisted by a group of mature members of the congregation democratically elected to their positions. But not until 1938 did the final change to strictly theocratic order take place. In that year, through the columns of *The Watchtower*, it was revealed from the Scriptures that the power of appointment of servants in congregations rightfully rests with the governing body of the "faithful and discreet slave" as directed

10. (a) Who was Elijah? (b) What did Malachi foretell concerning Elijah, and of whom was Elijah a type?

11. What change in organizational administration took place in the Christian congregation when Jesus was enthroned, and what parallel did this have in ancient Israel?

12. (a) By what progressive steps was theocratic order restored during the Elijah work? (b) What did this ensure for the "sheep"?

by Jesus Christ from Jehovah's temple.* This important step in the restoration of theocratic order assured Jehovah's "sheep" that they would not again be separated into independent "flocks" by unscrupulous "shepherds." The shepherds that Jehovah promised through Jeremiah would be those fully in agreement with Jesus' words that "they will become one flock, one shepherd."—John 10:16.

EXPANSION AND HEALING DURING ELISHA PERIOD

¹³ Thus came a strengthening of the Christian congregation and a safeguarding against the strenuous days ahead. These theocratically appointed shepherds whom Jehovah was raising up within the congregation were "to be like a hiding place from the wind and a place of concealment from the rainstorm." Not only was the visible organization of God due to experience a severe time of trial by persecution, but it was also due to "be fruitful and become many" as a result of the intense program of education ahead.

¹⁴ In 1942 the change came. In the throes of World War II, with the change in administrations of the second and third presidents of the Watch Tower Bible and Tract Society, the Elijah work passed away, having realized its purpose to Jehovah's praise. It had been actively directed toward beginning the work of "dividing the waters" of the symbolic Jordan River, that is, dividing the symbolic waters of the peoples, gathering the "other sheep" or "great crowd" to the right hand of the reigning King Jesus Christ. (2 Ki. 2:8; Matt. 25:31-46) As the Elisha class vigorously took up the "mantle of Elijah"

or the divine commission Elijah had so actively fulfilled, the time for unparalleled expansion had begun. The years since 1942 have told their tale regarding the exploits of the anointed Elisha class, accompanied by an ever-increasing number of the "great crowd."—Rev. 7:9-17.

¹⁵ To parallel the many miracles performed by the original Elisha, sixteen as compared with Elijah's eight, the modern Elisha class at once began arrangements for producing better preachers of the Kingdom good news in furtherance of the prophecy of Matthew 24:14. On February 1, 1943, the Watchtower Bible School of Gilead was set up for training missionaries and special representatives of the Watch Tower Society to serve in all parts of the earth. That same year, 1943, a new training program, the Theocratic Ministry School, began in the congregations of Jehovah's witnesses. At first only male students were enrolled in these schools, but in 1958 provision was made for the women of the congregations to enroll and participate.

¹⁶ As the work expanded, new congregations were formed, this requiring more servants to supervise the Kingdom preaching of the good news. To improve their service, a new feature was introduced in 1959, a Kingdom Ministry School with a four-week course of study, free to all overseers invited to be students. By the following year the school was established in the various lands, this resulting in better supervision of the congregations world wide.—1 Tim. 3:1-7; Titus 1:5-9.

¹⁷ Just as Elisha of old raised from the dead the son of the Shunammite woman who befriended him, so the modern Elisha work has meant spiritual life from the

* See *The Watchtower* as of May 15, 1938, pages 147 to 156; June 1, 1938, pages 163 to 171; June 15, 1938, pages 179 to 188.

13. Why was the restoration of theocratic order timely?

14. When and with what activity did the Elisha work begin?

15, 16. What far-reaching advancements in theocratic activity have been made by the Elisha class as pictured by the miracles of Elisha?

17. How has the Elisha work resulted in a great spiritual healing?

dead for countless numbers. (2 Ki. 4:17-37) Hundreds of thousands who were lying in a death state in their sins and under divine condemnation have been raised to a happy life in Jehovah's service, with the bright prospect of everlasting life under the Kingdom after this present system is destroyed at Armageddon. This gathering work has been intensified since 1942. During that crucial year of World War II incomplete reports showed upward of 106,000 persons proclaiming the good news. Due to the loving administration of the reigning King and the untiring efforts of his "faithful and discreet slave," and the "great crowd" and the appointed "shepherds," the increase has been continual until, in this year, just 25 years later, 1,150,000 were actively engaged in publishing the Kingdom message.

MAINTAINING CHRISTIAN STANDARDS OF CONDUCT

¹⁸ This strengthening of theocratic structure has brought a closer supervision of the organization as to Scriptural requirements in conduct of those associated. Christian standards have always been recognized by the modern "faithful and discreet slave" and have always been held up before the congregation as requirements in Christian living. Even as early as 1904, the first president of the Watch Tower Society, in his book *The New Creation*, outlined a Scriptural procedure for dealing with violators, even to the point of withdrawing from them the congregation's "fellowship and any and all signs or manifestations of brotherhood."* But this extreme measure of excommunication or disfellowshipping was not widely practiced among the congregations and was not made a requirement on congregations un-

til 1952.† No longer could Christian conduct be viewed simply as a matter affecting only the individual or individuals involved. Paul wrote the Corinthian congregation in connection with a disfellowshipping case in the first-century congregation: "Do you not know that a little leaven ferments the whole lump?" (1 Cor. 5:1-6) No longer could those following the practices of the nations be allowed admittance to the congregation nor could those falling away to such practices be allowed to remain.

¹⁹ Thus it can be seen that the modern theocratic organization of shepherds of God's flock has only the interests of the Kingdom and of God's "sheep" at heart. As those "keeping watch over your souls," they know they "will render an account." It is vital to their discharge of Kingdom responsibilities that "none will be missing." To make certain of this, you must be taught: "Keep on, then, seeking first the kingdom and [God's] righteousness."—Matt. 6:33.

²⁰ Such a theocratic view of matters will enable you always to keep pace with the organization, neither running ahead nor lagging dangerously behind. You will encounter trying circumstances. Do not be overcome by them. Wait on Jehovah and put your hope in him. (Ps. 37:34; 27:14) It might even be that reproof will be necessary on occasion. Do not become offended. If you do, you are undoubtedly taking yourself too seriously, failing to see the point of the reproof. Nor should you persuade yourself that you are of no use to the organization and quit simply because some mistake may be drawn to your attention. Rather, "my son, do not belittle the discipline from Jehovah, nei-

* See Study VI, "Order and Discipline in the New Creation," pages 273 to 347.

† See *The Watchtower*, as of March 1, 1952, pages 131-148.

18, 19. How have the requirements in Christian conduct been strengthened?

20, 21. How can we show proper submission under trying circumstances?

ther give out when you are corrected by him; for whom Jehovah loves he disciplines; in fact, he scourges every one whom he receives as a son."—Heb. 12: 5, 6.

²¹ On the other hand, it may be that your advancement will be rapid. Guard against an attitude of super-faithfulness. It might ensnare you. Do not feel that others in the congregation are slow and backward. You might even become impatient with the organization. Consider instead the example of Moses, who pleaded with Jehovah to spare his typical theocratic nation when some faithless ones in the organization sinned against Jehovah and brought his anger down upon the entire congregation. (Ex. 32:1-14) Neither should you wait constantly to be directed as to the theocratic activity assigned. Eagerly assume individual responsibility and seek ways of advancing the Kingdom interests in harmony with the program cur-

rently outlined by the "faithful and discreet slave."

²² The Bible sets forth every inducement and encouragement to place the theocratic organization ahead of oneself, to accept it in all its features and stick to it loyally. The theocratic pace of activity is still increasing. What Jehovah will yet require of his faithful servants on earth before Armageddon he will reveal in due time. Staying close to his visible theocratic organization is the only way to find out. Having identified that organization and God's righteous requirements expressed through his channel, never let it go. Follow Jehovah's faithful shepherds so that, "just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord."—Rom. 5:21.

22. Why, then, should we stick loyally to Jehovah's visible organization?

A HEAVENLY TEMPLE OF WORSHIP

for all mankind

MANY are the temples throughout the earth that the peoples of the nations and various religions view as the dwelling place of their gods or the place where they can approach their God and have communion with him to receive his favor. They are usually very ornate and costly, placing a heavy financial burden on the people who support them. They are filled with statues of gold and ornamented with precious jewels. Some are covered

with gold. Many of these temples have been found to be inadequate for supplying the spiritual needs of the people, failing to bring them to the true God, and have, therefore, fallen into decay or have been destroyed.

At the present time millions of people gather to temples for worship, many of them in Christendom, where their churches and religious buildings are called temples of God. Are these temples supplying

the spiritual needs of the people and bringing them to the true God? Sad to say, they are not. Instead of bringing peace and unity they have brought division. Even now there are serious internal upheavals in the religious organizations. And some of the most bitter wars that have been fought have been so-called "holy wars." All the world's religions have been dominated by the nationalism of their respective countries and therefore have not brought the people together in communion with the one true God of the universe.

JERUSALEM'S TEMPLE

The temple at Jerusalem was a magnificent one indeed. Nevertheless, unlike the temples of worldly religions, its construction and its priesthood were not supported at a great burden of cost to the people. God gave the entire Promised Land to the twelve tribes of Israel. The temple tribe, Levi, would have had its own share. But God selected Levi for priestly and ministerial service. The Levite family of Aaron worked hard at the temple sacrificial work and in teaching God's law. They were, therefore, freed from taking care of an allotment of land and instead subsisted on the tithe brought by the other tribes. The remaining tribes, in effect, were merely supplying to God's priesthood and his temple that which the Levites normally would have owned, had they not been used by God for this special service.

As long as Israel's priesthood and its kings were faithful the temple served to bring Israel into communication with Jehovah God, and great prosperity and blessing were the result. But when apostate religion set in, the nation went into decay and finally Jehovah allowed the temple to be destroyed by Israel's enemies.

In Israel there were not hundreds of temples dotting the land. The one temple was set on Mount Moriah. After Israel's

return from exile in Babylon people met in their various cities in synagogues, but these meeting places were not temples. They were merely places for instruction and learning in the law of God. Only at Jerusalem was the temple with its sanctuary where the people could approach God through the priesthood that was established there. At least three times a year all males were required to come up to Jerusalem to the temple, and many made the trip much more frequently.

ONE TEMPLE FOR ALL

Now, God has said that he would establish one temple for all mankind. One temple, with the one right worship of the one true God, would certainly be a strong force for unity among mankind. But would such a thing be practical? How could all mankind go regularly up to one location? Jehovah God the Creator of the universe is already in the process of completing such a temple. He gave John a vision of it in its fully constructed state. The time is very near when it will be open for all mankind to come and for all to receive through it the full blessings of God.

It was one of the seven angels who had the seven bowls containing the seven last plagues of God's anger who had shown the apostle John the judgment of the "great harlot," Babylon the Great, the bitter enemy of the bride of Christ. (Rev. 17:1-6) It was quite appropriate, then, that an angel of the same group should show to John who the bride of Christ is, the bride who remains a virgin for Christ and who escapes Babylon's plagues. John writes:

"And there came one of the seven angels who had the seven bowls which were full of the seven last plagues, and he spoke with me and said: 'Come here, I will show you the bride, the Lamb's wife.' So he carried me away in the power of the spirit to a great and lofty mountain, and

he showed me the holy city Jerusalem coming down out of heaven from God and having the glory of God. Its radiance was like a most precious stone, as a jasper stone shining crystal-clear."—Rev. 21:9-11.

NO LITERAL BUILDING

We notice here that when the spiritual temple class is mentioned, it is called Jerusalem. The ancient temple was built on Mount Moriah in Jerusalem. In this vision we find that the apostle John saw, not a temple building, but the "holy city Jerusalem." Since the Christian congregation is the temple of God and the bride of Christ, New Jerusalem, being the bride, is identified also as God's temple. (1 Cor. 6:19; 1 Pet. 2:5; Rev. 21:2) It is a symbolic temple, which is neither a literal building nor a literal city, but of which Jesus Christ is the Foundation Cornerstone. It is a heavenly organization, coming down, that is, extending its benign influence toward humankind. This reveals how it is possible for all mankind to approach God's true temple, for it is not located on one earthly spot, but it is in heaven, and is therefore approachable by all and can give attention to all.

John goes on to describe the city: "It had a great and lofty wall and had twelve gates, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb."—Rev. 21:12-14.

The fact that the twelve gates had inscribed on them the names of the twelve tribes of the sons of Israel helps us to see what constitutes this symbolic city. It

makes understandable that it represents spiritual Israel, composed of 144,000 members, as described in Revelation 7:4-8.

Twelve angels are seen guarding the city gates. This is a comforting thing for us, for it gives us assurance that no one will get into the city who is not righteous and who therefore does not belong there. No one who desires to carry on a false religion or who is likely to defile this temple and corrupt its worship as did the priests of ancient Jerusalem can get admission there.

THE TEMPLE'S FOUNDATIONS

The city's wall had on each of its twelve foundation stones the name of one of the twelve apostles of the Lamb. Now, if John had envisioned the Christian congregation when it was first established on the day of Pentecost of 33 C.E., one of these names would have been Matthias. But John's vision is of the completed, glorified congregation of God in the heavens at the beginning of Christ's thousand-year reign. Therefore, not the name Matthias, but the name Paul, might be there, inasmuch as he was directly chosen to be one of the apostles by Jesus Christ himself, as were the other eleven. (Acts 1:15-26; 9:15; Gal. 1:1) Of course, the name of Judas Iscariot would not be included. Such a person could have no part in this symbolic city because he loved dishonest gain and was therefore a self-idolater, dying in the "second death," as the "son of destruction."—John 17:12; Acts 1:16-20; 1 Pet. 5:2.

Accordingly, the names on the foundation stones would be: (1) Simon Peter, (2) Andrew, (3) James, (4) John, (5) Philip, (6) Bartholomew (Nathanael), (7) Thomas, (8) Matthew, (9) James of Alphaeus, (10) Thaddaeus (Judas son of James), (11) Simon the Cananaean, and



(12) Paul.—Matt. 10:1-4; Luke 6:12-16; John 1:45-49; Mark 3:16-19.

In the ancient temple of Jerusalem the Most Holy compartment was a perfect cube. (1 Ki. 6:20) This signified the perfection and four-squareness of Jehovah's heavenly temple, which is shown to be a perfect cube of tremendous size. It extends into the third dimension, exceeding the foursquareness of ancient Babylon, which also was a sacred city and, according to the historian Herodotus, was built as a square on both sides of the Euphrates River. It is far greater than the Assyrian capital Nineveh, which was reported by Diodorus Siculus as being built foursquare. The measurements of the heavenly Jerusalem were given to John:

ITS DIMENSIONS

"Now the one who was speaking with me

was holding as a measure a golden reed, that he might measure the city and its large gates and its wall. And the city lies foursquare, and its length is as great as its breadth. And he measured the city with the reed, twelve thousand furlongs; its length and breadth and height are equal. Also, he measured its wall, one hundred and forty-four cubits, according to a man's measure, at the same time an angel's. Now the structure of its wall was jasper, and the city was pure gold like clear glass. The foundations of the city's wall were adorned with every sort of precious stone: the first foundation was jasper, the second sapphire, the third

chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprased, the eleventh hyacinth, the twelfth amethyst. Also, the twelve gates were twelve pearls; each one of the gates was made of one pearl. And the broad way of the city was pure gold, as transparent glass."—Rev. 21:15-21.

While it is not said how long the reed in the hand of the angel was, the unit of measurement is understandable, for the Bible says it is "according to a man's measure" so that the city's dimensions are expressed in our known human terms. Apparently the angel measured around the city, the perimeter being twelve thousand furlongs or 1,500 miles, making each side of the city 375 miles long—its height being the same, 375 miles. In John's day only an angel could have measured anything so high. Sitting on the earth, the top of the city would reach into what is now called "outer space."

The wall of the city was 144 cubits or 216 feet in height. This made the city itself more than 9,000 times as high as the walls and it must have been an awe-inspiring vision for the apostle to behold, symbolizing the greatness of the New Jerusalem and making other cities with their temples look flat by comparison.

This heavenly city far surpasses in beauty and riches anything known on earth—a city of such size built of metals and precious stones, everything in it being precious. The spiritual things it symbolizes are much more valuable. This should illustrate to us that the city is most precious to God and should be so to all of God's faithful people at the time that it comes from God out of heaven, that is, out of God's new heaven of his new order. Just as the bride of Christ is said to be lovely, pure and chaste, so the purity of this city is pictured as extreme cleanness, the righteousness of it being represented by pure gold, like clear glass.

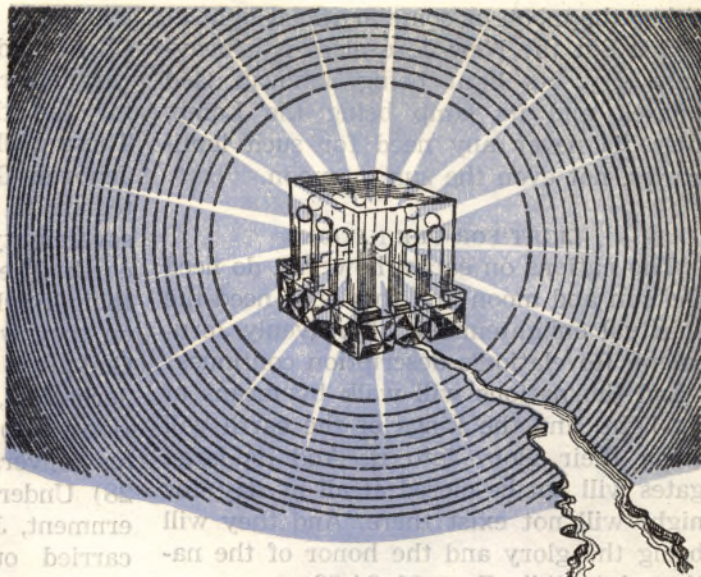
A PALACE OF GOD

It is interesting that in the Bible the Hebrew word most often translated "temple" also means "palace." This temple of God being sanctified for him to dwell in is therefore the habitation for the great King of the universe and is his heavenly palace. John says:

"And I did not see a temple in it, for Jehovah God the Almighty is its temple, also the Lamb is. And the city has no need of the sun nor of the moon to shine upon it, for the glory of God lighted it up, and its lamp was the Lamb."

—Rev. 21:22, 23.

Since the symbolic city is in itself a temple and a



The Apostle John's Vision of New Jerusalem

palace, the abode of the God and King of the universe, it is obvious that there would not be any temple sanctuary in it. Men are accustomed to go to a temple building to worship God. But the 144,000 inhabitants of this city do not need to go up to some temple to approach Jehovah God the Almighty, for he dwells right there by spirit. They can approach God directly. In that sense he is like the temple. It is not necessary for the inhabitants of this city to approach him through some building, with something inside of it to represent him. For related reasons the Lamb Jesus Christ is also the city's temple. The temple at Jerusalem was served by a high priest. Jesus Christ is Jehovah's High Priest. He is also known as the Husband of this symbolic temple-city. He is the Foundation, the Cornerstone of the spiritual temple and, since the temple endures through the millennium, he will always be there as its High Priest, directing the worship of the peoples according to Jehovah's will and instructing them in God's way, according to the duties of a priest.—Eph. 2:19-22; Rev. 20:4-6.

In the ancient tabernacle and temple at Jerusalem there were oil-burning lamps in the Holy compartment, but Jehovah's Shekinah light was miraculously there in the Most Holy to provide light. An earthly city needs light by means of the sun in the daytime and

either the moon or some artificial light at night. But the New Jerusalem is a heavenly city. Its light being Jehovah God himself and its lamp being the Lamb, there is never any need for such luminaries, not even the sun or moon.

LIGHT FOR THE NATIONS

The nations on earth, however, do need the sun and moon and they also need the spiritual enlightenment of heavenly Jerusalem. Revelation's description continues: "And the nations will walk by means of its light, and the kings of the earth will bring their glory into it. And its large gates will not be closed at all by day, for night will not exist there. And they will bring the glory and the honor of the nations into it."—Rev. 21:24-26.

Those on earth will be guided by this heavenly city. The Bible will be completely clarified for them, also the scrolls to be written, which will include God's righteous and enlightening rules, laws and instructions, will be made so plain that none will violate these through ignorance. The spiritual temple will indeed serve in its intended function and will bring mankind all into full relationship with God so that they can walk on the way that leads to everlasting life without stumbling. This temple made up of the Seed of Abraham will truly carry out the blessing of all the families and nations of the earth.—Gen. 12:3; 22:18.

Who are the kings of the earth who will bring their glory into this heavenly city, New Jerusalem? Certainly they are not the kings of the political nations. The preceding chapters of Revelation have shown that, by the time Jehovah's city has presented itself to mankind, the kings of the earth will have been killed off in the battle of Har-Magedon. Since the days of the kings of Judah, the only kings ever ap-

pointed to office by Jehovah God are Jesus Christ and his 144,000 world conquerors, who will rule as heavenly kings with him for the thousand years. (Rev. 5:8-10) These while on earth give full devotion to Jehovah God and give their lives and integrity to God in support of his universal sovereignty. They are not kings when on earth. They are tried and proved here. In their kingly and priestly position in heaven they will be zealous to bring all their God-given glory into the holy city, New Jerusalem, to magnify the royal organization to God's praise and to the support of his universal sovereignty. (1 Cor. 15:24-28) Under the rule of such a godly government, Jehovah's purposes will be fully carried out to bring perfection on a paradise earth, to mankind's everlasting benefit.

RESULTS TO MANKIND

The response from the people will be that the glory and the honor of the nations of earth will be brought into that heavenly city. As they forget their past national and religious differences, the practice of the true worship of Jehovah and allegiance to his heavenly government will bring their heartfelt praise and gratitude to God and true love and real peace among men.

Today Christians are in only a relative subjection to the "superior authorities," the political governments of this world, because their primary subjection must be to God. But then there will be total subjection to God's Messianic government, for the temple as the center of worship will also be the palace of the King of the universe. It will be with delight that the nations will subject themselves to its sovereignty. As they recognize to a fuller and fuller extent its glories, the glories of the present national political governments will

gradually fade away from human memory. Full trust and confidence will everlastingly be placed in God's Messianic government by the peoples of earth. No politics, false religion or any trace of corruptness will ever enter into God's sanctuary, the sacred city: "But anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it; only those written in the Lamb's scroll of life will." (Rev. 21:27) This city's inhabitants, the kings over the "new earth," will be worthy of fullest confidence.

If we are to worship the true God at his temple and be among the nations that walk in the light of the New Jerusalem, we must take an interest now in the same Book that tells us of the operation of God's heavenly temple. We there find clear-cut instructions that will enable us to be among the first ones of the nations that will walk in the light of the holy city. It will enable us to survive the destruction that comes upon the false religions

and political systems of this world and to drink of the life-giving waters that will flow forth from the temple. Even now Jehovah through his Messiah has taken power to rule as King. He has almost completed the building of the temple. The psalmist uses ancient Mount Zion in a beautiful description, along with instructions for us, when he says:

"Jehovah is great and much to be praised in the city of our God, in his holy mountain. Pretty for loftiness, the exultation of the whole earth, is Mount Zion on the remote sides of the north, the town of the grand King. In her dwelling towers God himself has become known as a secure height. March around Zion, you people, and go about it, count its towers. Set your hearts upon its rampart, inspect its dwelling towers, in order that you may recount it to the future generation. For this God is our God to time indefinite, even forever. He himself will guide us until we die."—Ps. 48:1-3, 12-14.

"IN THE SOVEREIGN LORD JEHOVAH

I HAVE PLACED MY REFUGE"

As told by Isobel Foster

OUR home was situated in the lush green hills and pleasant valleys of Ireland, and there I was born on January 15, 1880. While still very young I lost both father and mother. Our guardian uncles decided to give us girls lots of religious training, and so enrolled us in an Episcopal parish school.

Though each schoolday opened with Bible reading and some explanations by the teacher, I was seldom quite satisfied with what she said, though my love for the Bible continued to grow. And we did learn many passages of the Bible by heart. Often, when some little problem arose, I would go quietly to the Lord in prayer,

recalling his promise to give help and protection.—Ps. 27:10.

As soon as I was old enough, I followed my now married sisters overseas, and took up the nursing career in Canada. When I graduated I moved to New York to take up practice there, caring for private cases, either in their homes or in hospitals.

A THIRST-QUENCHING DRINK

During all the years I was in New York I did not contact any of Jehovah's witnesses, though there was a congregation in Brooklyn, as I learned later. I returned to Winnipeg, Canada, while World War I was still raging, there to take up a business course and obtain employment with the provincial government. It turned out that my landlady was one of the Bible Students, as Jehovah's witnesses were then known. I was not at first aware of this and she was timid about telling me.

Finally, one day she got up courage to inquire what I thought about where people go at death. I told her I did not know, that I knew they would not get to heaven until after the judgment, that I did not believe in hellfire, and that I would surely like to know the whereabouts of the souls of the dead. She quoted me scriptures to prove that we *are* souls, that sinful souls die, and that at death the body returns to dust and the spirit or breath of life returns to God who originally imparted it. (Gen. 2:7; Ezek. 18:4; Eccl. 12:7) That settled the question for me. My church-going ended right there. It was like finding a freshwater spring amid the desert.

In early spring of 1918 I was baptized in symbol of my dedication to serve Jehovah. Now truly I had 'placed my refuge in the Sovereign Lord Jehovah.' (Ps. 73:28) This stand was soon to be put to the test, for under the pressures of World War I the Christian work of Jehovah's witnesses and their literature were placed under ban. We

had to meet in secret, and carry only our Bibles. This, however, proved to be beneficial, for we had to be prepared to answer all study questions from memory.

During the ban we used to go out at dawn and put Bible tracts under doors. Also, we watched for opportunities to do incidental witnessing. Later, when the ban was lifted, we had the joy of a new instrument for spreading the good news, namely, the *Golden Age* magazine (now known as *Awake!*). I went all through the building where my office was located, obtaining subscriptions from most of the department heads.

EXPANSION WORK BEGINS

Cedar Point, Ohio, in 1922, was my first big assembly. What a joy it was to learn that 'spirit of life from God had enabled his witnesses to stand upon their feet and prophesy'! (Rev. 11:11) When, during the main discourse, President J. F. Rutherford of the Watch Tower Society read the scripture: "I began to hear the voice of Jehovah saying: 'Whom shall I send, and who will go for us?'" the whole assembly answered as one man: "Here I am! Send me."—Isa. 6:8.

From then on the expansion work really got under way. Every weekend we organized car groups and traveled to towns and villages far out around Winnipeg, there to witness to the people. There was opposition, but often this just resulted in arousing curiosity, and people read our literature and learned the truthful message of the Bible.

I began to think about giving my whole time to the preaching ministry, for I could see that the field was ripe. Fellow workers in the government office described such a move as going into a work with no future in it. Not a bit dissuaded, I finally enrolled in the full-time service as a pioneer minister and bade good-bye to

my "secure" government job. That was over forty-one years ago, and I have never once regretted the step. Jehovah has surely proved to be a refuge for me.

A CHALLENGING CAREER

My full-time preaching ministry as a pioneer began in Iowa in 1926. Later that year I was joined by my present partner, and together we preached the good news in isolated areas in seventeen different states and in so many counties that I have lost count.

We had an old car, but even so we rarely saw any other Witnesses from one year to the next. A special treat was to attend the annual celebration of the Lord's Evening Meal with some congregation and join in singing the praises of our God.

Among the memories I shall always cherish are the kind, encouraging letters we received from the Society. They always knew where we were, and this thought alone was a great comfort to us. And how we needed this backing! In one Mississippi county, for example, the mayor sent word to us by the marshal that we could not continue our work without a license. The mayor was superintendent of the Methodist Sunday School. We explained that our work was not commercial, and despite threat of arrest we went on as usual. We recalled that the first-century Christians 'obeyed God as ruler rather than men.' (Acts 5:29) We were arrested and placed in a hastily cleaned cell by a shamefaced jailer.

The trial date was continually postponed until we insisted on a hearing, for we had no intention of desisting from our God-given service. Accused of peddling without a license, I testified on the wit-

ness stand that I was no peddler, but an ambassador for the Lord. We were declared guilty and sentenced to a fine or five months in prison. The case was appealed to the District Court, but when it came up the following winter the judge refused to try it and "remanded it to the file." Anyway, a swarm of Witnesses from Memphis descended upon that county and

thoroughly witnessed to its inhabitants without further interference.

Often the territory was so isolated that many

roads were not even on the map. One day in the Blue Ridge Mountains we inquired if a certain side road led to a little town we wanted to reach. The answer was Yes, without further elucidation. So, off we went, but soon noticed that the road became steadily worse until it was no more than a narrow shelf against the steep side of the mountain. The sheer drop to the valley looked to be about half a mile. When we got down to the valley beyond, the man at the filling station asked how we got there. We pointed to the road, and he exclaimed: "You didn't! It is dangerous even to walk that road!"

During depression years we had to barter Bibles and other literature for food items such as vegetables, fruit, eggs and even chickens. When it was chickens, we even had to catch them ourselves at times. I will not go into detail as to how we did it; but one thing we can say, the leghorns were the worst! Also, we had to travel long distances over washboard roads, sometimes as much as sixty miles round trip. We would start at dawn and not get back until after dark. Yet with all these experiences we did maintain our sense of humor and never once thought of quitting.

READ THE NEXT ISSUE

Rescuing a Great Crowd of Mankind Out of Armageddon

(Reproduction of principal discourse heard by
convention audiences world wide)

Then came special pioneer work in 1937. This meant our going into unassigned towns or towns where the congregations of Jehovah's people needed help. We shall never forget the kindness of our Christian brothers in a New Jersey city to which we were first sent. They extended generous hospitality and helped us to find an apartment. And then how delighted we were to be getting regularly to meetings again and enjoying the fellowship of our brothers and sisters in the faith!

In 1939 we were privileged to be present in Madison Square Garden, New York city, when the Watch Tower Society's president, J. F. Rutherford, delivered his powerful lecture on "Government and Peace" in spite of the determined efforts of mobsters to break up the gathering. Their yells and jeers failed to drown out the lecture, which proceeded to its grand climax.

GLADDENING RESULTS

In 1943 my partner and I were assigned to work in cooperation with the Boston,

Massachusetts, congregation, and we have had the satisfying experience of seeing it grow and divide and subdivide, until now there are ten congregations in the area. Meantime we often wondered about the effects of our service in the many isolated areas we covered. Well, imagine our joy to receive a letter, forwarded by the Society, from a Witness in the deep south who wanted to let us know what our calls meant to her and her family! The year after our last visit, when other Witnesses arrived, they were ready for baptism—father, mother, and grown son and daughter. They soon sold their property and became pioneer ministers.

I am now infirm, but as I still do what I am able, I am continually reminded of the many blessed privileges that Jehovah has granted me through the years. How happy I am that I followed the wise course of the psalmist and could say as he did: "In the sovereign Lord Jehovah I have placed my refuge"—Ps. 73:28.

Preach Release to Babylon's Captives

EARLY release or inescapable destruction with what is holding them in bondage! That is the issue facing all people today. Release from what? Release from Babylon the Great.—Rev. 18:4.

What is this Babylon from which "my people" must get release? It could not be today's political or commercial organizations, for the Bible prophetically shows that their leaders mourn the destruction of Babylon the Great. (Rev. 18:9-19) It, therefore, could only be the world empire of false religion. The name Babylon certainly befits her, for was not ancient Babylon the fountainhead of false religion and did she not, as a world power, hold many peoples in bondage, refusing to let them go? Surely!—Isa. 14:4, 17.

To persons held captive in modern Babylon Jehovah's witnesses have the commission to preach a release, even as did their Leader

Jesus Christ when on earth nineteen centuries ago: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release." (Luke 4:18)* Those Jews who heeded the preaching of Jesus and his apostles obtained a release and so escaped the destruction that befell their nation in 70 C.E. And so today only those who obtain a release can hope to escape destruction.

However, let us never forget that for release from Babylon to mean safety, protection and life, more is required than merely to sever one's connections with Babylon the Great. Ever so many persons have done that and yet will be destroyed at Armageddon when

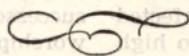
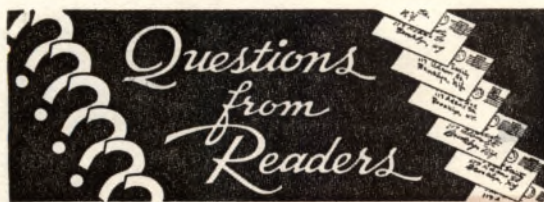
* For details see *The Watchtower*, November 15, 1966.

Jehovah wipes out the commercial and political paramours of Great Babylon. As *The Watchtower* as far back as 1934 pointed out, for persons to become "sheep" they must make a presentation of themselves to do Jehovah's will and be baptized in water just as Jesus was, and then follow his example in preaching a release to others still in bondage.—Matt. 28:19, 20.

What does this mean for Jehovah's witnesses today? That there is much work for them to do. They must not only help persons to sever their connections with Babylon the Great but, by making return visits, by conducting Bible studies with them and by inviting them to associate with the Witnesses at the Kingdom Halls, help them to take their stand for Jehovah God and his Son, Christ the King. That means much work, hard work, dependable work, unselfish work!—1 Cor. 15:58.

It also means urgency. The end of this system of things is drawing on apace! All those destroyed with Babylon the Great or later at Armageddon cannot hope for a resurrection. Nor may we overlook the fact that it is those who get this release who will be sharing in the vindication of Jehovah's name, making his heart glad.—Prov. 27:11.

What reasons for us to put first in our lives God's kingdom and his righteousness! (Matt. 6:33) What reasons for us to discipline ourselves, making sure that we neither needlessly associate with nor imitate those who are "lovers of pleasure rather than lovers of God." (2 Tim. 3:15; 1 Cor. 15:33) May we at all times give evidence that we do love Jehovah God with all our heart, mind, soul and strength, and our neighbor as ourselves, by making use of every opportunity to preach release to Babylon's captives!—Mark 12:29-31.



● Deuteronomy 10:6 reads, "And the sons of Israel pulled away from Beeroth Bene-jaakan for Moserah." However, Numbers 33:31, 32 says exactly the reverse. How are we to understand this seeming discrepancy?

The account in the book of Numbers states that when the Israelites were on their journey through the wilderness they "pulled away from Moseroth and went camping in Bene-jaakan. After that they pulled away from Bene-jaakan and went camping in Hor-haggidgad." So the account at Deuteronomy does list the direction of travel of the Israelites in reverse order from the Numbers account. In view of the many years spent in the wilderness, it is quite possible that the Israelites passed twice through this region.

As *The Pentateuch and Haftorahs* (Deuteronomy) commentary on Deuteronomy 10:6 suggests: "A probable explanation is that the

Israelites, after journeying on a southern direction to the land of Edom, had to turn sharply to the north. . . . They may have had to retrace their steps for a short distance, and revisit some of the places they had passed through, this time in the reverse order." It is to be noted that the record of Deuteronomy (10:6) refers to Aaron's death immediately after referring to the station of Moserah, whereas the Numbers account (33:31-39) describes the Israelites' travels to Ezion-geber and then northwest to Kadesh before dealing with the matter of the death of Aaron. This, together with the long number of years involved, would certainly allow for a measure of backtracking, if such were the case. Bene-jaakan (Beeroth Bene-jaakan, meaning "wells of the sons of Jaakan") is usually identified with a site a few miles north of Kadesh-barnea.

● 1 Kings 15:14 and 2 Chronicles 14:5 seem to contradict each other. One says Asa removed the high places, the other says he did not. How is this to be understood?

The record at 2 Chronicles 14:25 states: "Asa proceeded to do what was good and right in the eyes of Jehovah his God. So he removed the foreign altars and the high places and

broke up the sacred pillars and cut down the sacred poles. Further, he said to Judah to search for Jehovah the God of their forefathers and to do the law and the commandment. Accordingly he removed from all the cities of Judah the high places and the incense stands." So Asa did demonstrate a zeal for pure worship "like David his forefather," and courageously set about to clean out of the land the male temple prostitutes and the idols. He even removed his grandmother, Maacah, from her position as a sort of 'first lady' of the land because of her making a "horrible idol" to the sacred pole of Ashtoreth, and he burned the religious idol.—1 Ki. 15:11-13.

Right after the account of the king's destroying his grandmother's idol, however, 1 Kings 15:14 says that "the high places he did not remove. Nevertheless, Asa's heart itself proved to be complete with Jehovah all his days." It therefore appears that the high places referred to in the Chronicles account were those of the adopted pagan worship that infected Judah, while the Kings account refers to high places at which the people engaged in worship of Jehovah.

Even after the setting up of the tabernacle and later after the establishment of Solomon's temple, occasional sacrificing that was acceptable to Jehovah was done to him on high places under special circumstances, as in the case of Samuel, David and Elijah. (1 Sam. 9: 11-19; 1 Chron. 21:26-30; 1 Ki. 18:20, 30-39) Nevertheless, the regular approved place for sacrifice was that authorized by Jehovah. (Num. 33:52; Deut. 12:2-14; Josh. 22:29) Improper modes of worship were also carried on in Jehovah's name (compare Exodus 32:5) and such may have continued at certain high places in spite of the removal of the pagan high places, perhaps because the king did not pursue their elimination with the same vigor as in the removal of the pagan sites.

Or it is possible that Asa did effect a complete removal of all high places but that such cropped up again in due time and were not removed at the time of the conclusion of his reign, allowing for their being smashed by his successor Jehoshaphat. Asa's zeal for right worship brought a period of peace from Jehovah so that his "kingdom continued without disturbance before him."—2 Chron. 14:1, 5.



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