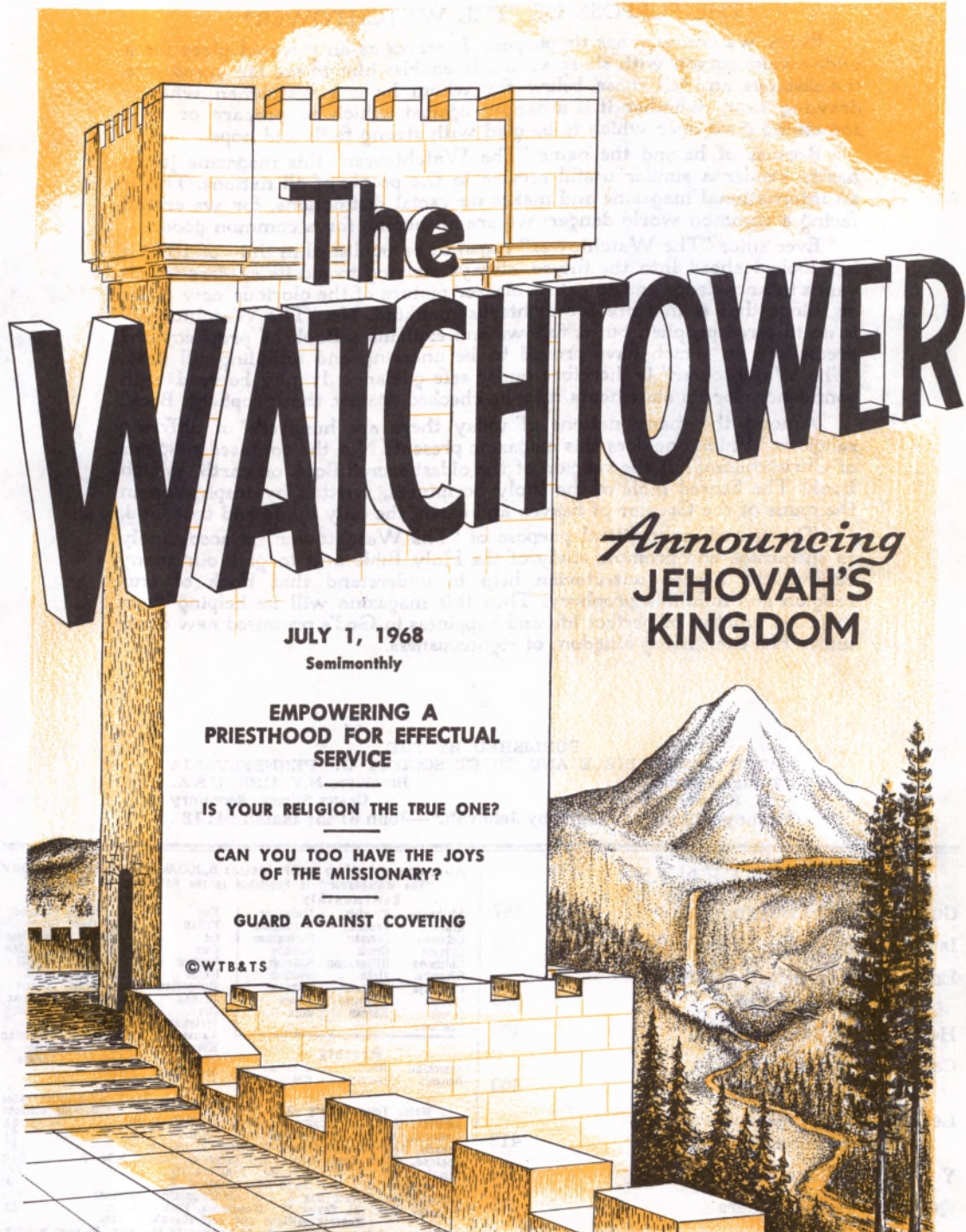




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 1, 1968

Semimonthly

**EMPOWERING A
PRIESTHOOD FOR EFFECTUAL
SERVICE**

—
IS YOUR RELIGION THE TRUE ONE?
—

**CAN YOU TOO HAVE THE JOYS
OF THE MISSIONARY?**
—

GUARD AGAINST COVETING

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNOER, *President*
GRANT SUITER, *Secretary*
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

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Average printing each issue: 5,300,000 Five cents a copy
"The Watchtower" is Published in the Following 74 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Malagasy	Ewe	Marathi	Siamese
Arabic	French	Norwegian	Fijian	Melanesian	Silosi
Cebuano	German	Portuguese	Ga	Pidgin	Sinhalese
Chinese	Greek	Sesotho	Gun	Motu	Slovenian
Chishona	Hiligaynon	Spanish	Hebrew	Pampango	Swahili
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			Kanarese	Samoan	Urdu
			Kikongo	Sango	Yoruba
Armenian	Bicol	Croatian	Lingala	Serbian	
Bengali	Burmese	Esik	Malayalam		

Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 \$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135 \$1
Canada, 150 Bridgeland Ave., Toronto 19, Ontario \$1
England, Watch Tower House, The Ridgeway, London N.W. 7 \$8/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10 7/-
New Zealand, 621 New North Rd., Auckland 3 90c
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain \$2

Monthly editions cost half the above rates.
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address in italics). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS—American Standard Version	Le—Isaac Leeser's version
AT—An American Translation	Mo—James Moffatt's version
AV—Authorized Version (1811)	Ro—J. B. Rotherham's version
Dy—Catholic Douay version	RS—Revised Standard Version
JP—Jewish Publication Soc.	Yg—Robert Young's version



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXXIX

July 1, 1968

Number 13

Guard Against

COVETING

DO YOU want to live long and enjoy a life of happiness? Then one of the things you must do is to guard against coveting the possessions of other people.

There are many things that it is lawful for you to desire to possess, such as a mate, an automobile, or a home. But you should never desire these things if they belong to another; you may not covet another's possessions. Thus it is also right to seek to improve, to seek advancement, but not by forcing someone else out of his position.—1 Tim. 3:1.

To covet has been defined as "to long inordinately for something which belongs to another; as to covet a neighbor's piece of property because of its fine view." Covetousness is a form of greed that is especially reprehensible in that a covetous person not only wants things for himself, but he sets his heart on things that rightfully belong to another. Covetousness is bound to breed trouble. Not without good reason did Jesus Christ warn: "Guard against every sort of covetousness."—Luke 12:15.

The Bible not only warns against covetousness but also contains examples show-

ing the harm that results from coveting. In the time of Joshua, the successor to Moses, Achan, together with his entire family, came to a bitter end because of his coveting some of the riches of the city of Jericho that were devoted to Jehovah God. (Josh. 7:16-26) Centuries later, wicked King Ahab sealed his doom by reason of his coveting the vineyard belonging to Naboth. Naboth had refused to sell it and so Ahab's wife Jezebel procured it for him by having Naboth falsely accused and slain.—1 Ki. 21:4-16.

Fully aware of how deeply ingrained in the heart of fallen man covetousness is and the harm it can cause, the Creator, Jehovah God, forbade it in the tenth of the Ten Commandments: "Neither must you desire your fellow man's wife. Neither must you selfishly crave your fellow man's house, his field or . . . anything that belongs to your fellow man." (Deut. 5:21) It might be said that this very commandment of itself stamps the Decalogue or Ten Commandments as containing far more than human wisdom. How so? For what human lawmakers would ever have thought of making such a law which, though entirely unenforceable by man,

forbids wrong thinking and gets at the root of so many of mankind's problems? It makes each man his own moral policeman, as it were, putting him on guard against this basic selfish tendency.

How ingrained coveting is in human nature, that is, fallen, sinful human nature, can be seen from the fact that a child seems to be instinctively covetous. Any desirable thing he sees he immediately wants to grasp. He must be trained, disciplined, so as to appreciate that there is such a thing as private ownership. He must be taught to respect the rights and possessions of others.—Prov. 22:15.

The apostle Paul warned that 'covetousness is idolatry.' In what way can it be said that coveting another's possessions makes one an idolater? In that he makes an idol of himself. He is like those whose "god is their belly." He makes his selfish cravings the uppermost thing in his life.—Col. 3:5; Phil. 3:19.

In these days it appears that covetousness has run wild in such lands as the United States, as can be seen by the looting associated with the rioting that took place right after Dr. King's assassination. Thus it is reported that in Washington, D.C., the riots there were marked by an "eerie carnival atmosphere" as jolly looters "dashed in and out of shattered shop-windows carrying their booty away in plain sight of the law." One of the looters said, "Man, we're getting what we want." It is not as though these looters were needy persons, for a check of Detroit looters last year showed that, of 115 arrested by the police, 105 had good jobs and late-model autos. Nor could the looting be termed solely a racial protest, because among the looters were white persons, and stores owned by Negroes were also looted by Negroes.

Since the inclination of the heart of man is toward covetousness from his youth up,

how can we guard against it? First of all, by reminding ourselves continually that all covetousness is displeasing to our Maker, Jehovah God, and incurs his wrath. Fearing to displease him will help us to avoid what is bad.—Gen. 8:21; Prov. 8:13.

Secondly, we will be helped to guard against covetousness by taking to heart the Scriptural counsel: "You must love your neighbor as yourself," and, "Just as you want men to do to you, do the same way to them." You would not want another to covet your marriage partner, or any of your possessions, would you? Then do not covet his or hers. Coveting leads to trouble with your fellowman, even as noted by the disciple James: "From what source are there wars and from what source are there fights among you? . . . You desire, and yet you do not have. You go on murdering and coveting." Yes, coveting makes you the enemy of the one whose possessions you covet, and for this enmity some have paid dearly.—Mark 12:31; Luke 6:31; Jas. 4:1, 2.

Further, learning the lesson of contentment will help us to guard against coveting. Wisely the Bible counsels that godly devotion along with contentment is great gain, and that, having food and shelter, we should be content with these things. Appreciation of the simple fact that with added possessions go added burdens and greater fear of loss can do much to help us to be content.—Eccl. 5:11, 12; 1 Tim. 6:6-8.

The apostle Paul set a good example for all Christians in this matter. He wrote that at no time had he coveted others' possessions. Instead, he sacrificed himself for his fellowmen. No doubt one reason he was able to do this was that he had learned to be content in whatever state he found himself. Happy are all those who seek to imitate him in this!—Phil. 4:12; 1 Thess. 2:5-12.

IS

YOUR RELIGION

The
TRUE
ONE?There is a way to tell.
Do you know how?

"HOW am I to know for sure that my religion is the true one?" you may ask. "There are hundreds of different religions, and each one claims to be true. I don't have time to study every religion."

Is that the way you feel? It is understandable that you may. However, since the many different religions teach conflicting doctrines, it is obvious that not all of them can be true.

The Bible, too, indicates this, for it speaks of "one faith," and encourages: "Keep testing whether you are in the faith, keep proving what you yourselves are." (Eph. 4:5; 2 Cor. 13:5) The Bible also warns about being misled by false ministers, who "keep transforming themselves into ministers of righteousness." (2 Cor. 11:14, 15) Jesus Christ himself said that many persons would be misled into taking the broad road to destruction, and so warned: "Be on the watch for the false prophets."—Matt. 7:13-15.

It is natural that you should desire not to be misled. But how can you avoid it? How can you know for sure that your religion is the true one? It can be done by finding out whether its teachings are supported by God's Word, which Jesus said is the truth. (John 17:17) Also by determining the kind of fruitage the religion produces. Fine, wholesome fruitage is an indication that the religion is the true one,

whereas bad fruitage is an indication that it is false.—Matt. 7:16-23.

So the test is a relatively easy one to make. If a religion is not in accord with what the Bible teaches, then it is not in harmony with truth. It is not the true religion. (Rom. 3:4) You have nothing to fear in examining your beliefs by the standard of God's Word, for if you have the true religion you can only be reassured. And if what

you believe is not in keeping with the Bible, then you should welcome the truth, because it leads to eternal life.—John 17:3.

MAKING THE TEST

Following are a few questions that should help you to see whether your religion adheres to the Bible. Answer the inquiries as you read them. Then ponder what the Bible has to say. If yours is the true religion it will be in harmony with the Bible. Since the *King James Version* is perhaps the Bible most commonly used in English-speaking countries, all references will be from it in making this doctrinal test, though you will find the same truth in any other Bible translation.

First, does your religion teach the "Trinity" doctrine, which claims that Almighty God and Jesus Christ and the holy spirit are three persons combined to make one God? Does it say that the Son, Jesus Christ, is coeternal and coequal with the Father, Jehovah God?

Now consider what the Bible says on this matter: "There is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5) Thus, God is

one person, and Jesus is no part of God but is the mediator between God and man. Jesus, too, said: "Hear, O Israel; the Lord our God is one Lord." (Mark 12:29) And of himself Jesus said: "I am the Son of God." (John 10:36; see also Luke 1:32.) So rather than Jesus' being God or a part of God, the Bible speaks of him as the Son of God.

Are Jehovah God and Christ Jesus co-eternal, as the "Trinity" doctrine claims? Of Jehovah the Bible says: "From everlasting to everlasting, thou art God." Also, it calls him "the high and lofty One that inhabiteth eternity." (Ps. 90:2; Isa. 57:15) Hence he was not born, was not created; he had no beginning. But note that the Bible calls Jesus Christ "the firstborn of every creature," and "the beginning of the creation of God."—Col. 1:15; Rev. 3:14.

And what about their being coequal? Those who teach the "Trinity" believe that they are. But Jesus said: "My Father is greater than I." (John 14:28) And the Bible, at Mark 13:32, says that the Father has knowledge of important information of which the angels and the Son are ignorant. Obviously, then, Jesus and the Father are not equal. How does your religion compare with what these scriptures teach? It should agree with them if yours is the true religion.

Make the test on another fundamental teaching. Does your religion teach that the soul is immortal, which means it cannot die? Note what the Bible says: "None can keep alive his own soul." (Ps. 22:29) "He hath poured out his soul unto death." (Isa. 53:12) "Every living soul died." (Rev. 16:3) "The soul that sinneth, it shall die." (Ezek. 18:4, 20) The Bible answer is obvious. It teaches that souls are mortal, that they can and do die. Does your religion teach that? It should if it is the true one.

Try another question. Does your religion teach that only the wicked go to hell, that hell is a place of fire and that none are resurrected from hell? The Bible says that Jesus Christ was in hell three days and was resurrected from there. In a prophecy concerning him, it explains: "Thou wilt not leave my soul in hell [*sheol*]; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10; Acts 2:31) Also, Jonah was a man that was as in hell and got out alive. When swallowed by a big fish, Jonah said: "Out of the belly of hell [*sheol*] cried I." (Jonah 2:2) Where was Jonah? In the fish's belly, and there was no fire there!

What, then, is hell? Let us see from the Bible. At Genesis 37:35 Jacob, one of Jesus' forefathers, when mourning for his son Joseph, whom he thought to be dead, lamented: "I will go down into the grave [*sheol*] unto my son mourning." Here the *American Standard Version* leaves the Hebrew word *sheol* untranslated; the *King James Version* renders it "grave," but the Catholic *Douay Version* renders it "hell." Obviously *sheol*, or hell, is mankind's common grave. And note that the Bible says: "Death and hell delivered up the dead which were in them." (Rev. 20:13) Yes, all those in hell are to be resurrected! Does your religion teach this? Since the Bible does, so will the true religion.

Now for another question. Does your religion teach that the dead are conscious? The inspired Scriptures say: "For the living know that they shall die: but the dead know not any thing." (Eccl. 9:5) "The dead praise not the LORD, neither any that go down into silence." (Ps. 115:17) So, according to the Bible, the dead are not conscious. However, they have the grand prospect of being raised from unconsciousness by means of a resurrection from the dead.—John 5:28, 29; Acts 24:15.

You can also very easily make the test

in connection with other teachings. For example, does your religion teach that Christians are still under the Mosaic law, and that the observance of a weekly sabbath day is therefore binding upon them? (Rom. 6:14; Col. 2:16, 17) Does your religion permit any praying or bowing before images in worship? (Lev. 26:1; 1 Cor. 10:14) Does it allow the eating of blood? (Lev. 17:12-14; Acts 15:28, 29) Does it have a clergy class upon which it bestows titles such as "Father" and "Reverend"? (Matt. 23:9; Job 32:21, 22) The scriptures here cited show that the true religion does not teach or practice any of these things.

It is important that you make such a test. If you are not certain what your religion teaches, then, by all means, find out. Then examine its teachings in the light of God's Word. See if these are supported by the Bible. If they are not, reject that religion. Locate the religion whose teachings are in harmony with the Bible. Yes, heed the Bible admonition: "Prove all things; hold fast that which is good."—1 Thess. 5:21.

EXAMINING THE FRUITAGE

The true religion can also be identified by the fruitage it bears. Jesus Christ explained that there is one outstanding feature by which it can be recognized, saying: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) Does your religion produce this fruitage of love? Does it inspire its people genuinely to love one another, regardless of the race or nationality to which they belong?—1 John 4:20.

Is it not obvious that, instead of bearing the fruitage of love, the major religions of the world have condoned and even encouraged their members to hate and war against persons of another race or nationality? During wartime millions

of persons belonging to the same religion have slaughtered one another on the battlefields, with each side supported by their respective clergy who are also of the same religion! Religions that produce such unloving fruitage are not pursuing the way of love and of true religion. By the fruitage they bear you can identify them to be false.—1 John 3:10-12.

Examine further. Whether the religion that you have been taught is the true one can also be determined by its attitude toward the world. Jesus Christ showed the proper position of true worshipers when he said: "They are no part of the world, just as I am no part of the world." (John 17:16) And his disciple James wrote: "Do you not know that the friendship with the world is enmity with God?"—Jas. 4:4.

The true religion, therefore, obeys these Scriptural instructions and keeps separate from the world. Does your religion do so? Or is it an integral part of the world and its politics? Does it, for example, encourage participation in political elections? If you really desire God's blessing, you cannot afford to maintain connections with a religion that disobeys Christ's instructions on these matters.

Continue to examine. Whether the religion that you have been taught is the true one or not can also be determined by its attitude toward God's name, Jehovah. (Ps. 83:18; Isa. 12:4, 5) Jesus Christ set the proper example in this connection by publicizing God's name, explaining in prayer to his Father: "I have made your name manifest to the men you gave me out of the world." (John 17:6) Does your religion bear this fruitage? Is it particularly noted for its making known God's name and purposes? The true religion is.

Examine yet further. The true religion can also be identified by its imitating Jesus' example of giving an important place

to God's Word. It firmly believes that "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight." (2 Tim. 3:16) Therefore, it is particularly noted for its activity of teaching others God's Word. Is yours? Does your religion provide free home Bible instruction at the convenience of interested persons? The true religion does.

Continue the examination, for there is yet another outstanding feature of the true religion. That is its preaching of the message of God's kingdom. Jesus Christ also set the example in bearing this fruitage. The Bible explains: "He went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God." (Luke 8:1) He also instructed his disciples. (Matt. 10:12-14) And when giving the commission for Christians living in these "last days," Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

How does your religion measure up? Does it take the Kingdom message to the homes of the people, performing the ministry in the way Jesus and his apostles did? Can its ministers say, as did the apostle Paul: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house"? (Acts 20:20) The ministers of the true religion can, for this is the principal way they perform their ministry.

THE TRUE RELIGION

So there is a way to identify the true religion. First, it can be recognized by its

teachings. The true religion does not teach the "Trinity" doctrine; it does not say that man has an immortal soul; nor does it teach that humans will suffer everlasting torment in a hellfire after death. Rather, it teaches that the Father, Jehovah God, is greater than the Son; it says that the dead are unconscious, and it explains that they are resting in their graves until the resurrection. Really, does not the Scriptural truth on just these matters help greatly to identify the true religion?

How helpful, too, is the examination of fruitage! We have seen that the true religion bears the fruitage of love, and that those who practice it refuse to slaughter fellow believers during wartime, regardless of their race or nationality. They

keep completely free from worldly politics. They regularly speak about God, and frequently use his name Jehovah. They are outstandingly noted for conducting Bible studies free of charge in the homes of interested persons. And the ministers of the true religion call regularly from house to house preaching about God's kingdom.

Are you familiar with the religion that fits this description? Is it your religion? If it is not, then it is vitally important that you search to find the true religion.

This will require some personal study on your part. But it is not difficult. God has provided his Word, the Bible, which outlines what is true religion. Study the Bible. Prove what is false and reject it. Prove what is true and hold it fast. After learning what God's will is, do it. The apostle John revealed how important it is for you to do this, writing: "The world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

COMING IN THE NEXT ISSUE

- The Holy Scriptures Supply Spiritual Needs.
- Drawing Comfort from the Scriptures.
- Was There an Earthwide Flood?

Empowering a Priesthood

HISTORY, ancient and modern, records the formation of numerous

priesthoods that have claimed ability and authority to bring men nearer to God and obtain for them divine blessings. Because those priesthoods were not called by God, were not ordained by him but rather by men, and were formed, for the most part, of selfish position seekers, they have produced no good results. In fact, candid persons will admit that humankind today is drifting farther and farther from the Creator, Jehovah God, and is seemingly doomed to self-destruction in thermo-nuclear war. In this extremity, how vital for honest-hearted people to learn of God's merciful provision of a priesthood to which he has granted all the necessary qualifications for an effectual ministry!

² After Moses had been called to the heights of Sinai and there instructed by Jehovah's angel, he was in position to reveal God's will to the nation of Israel. Likewise, Christ Jesus, having entered the very presence of his Father in heaven, was in position to reveal the mystery of Jehovah's will to his faithful followers on

1. Why have many priesthoods noted in history failed the people?

2. What vital reason is there for giving careful attention to directions of the Greater Moses today?

FOR EFFECTUAL SERVICE

"The priests of Jehovah you will be called; the ministers of our God you will be said to be."—Isa. 61:6.

earth, with the help of God's holy spirit poured out upon them, so that they

might have intellectual capacity to grasp the wonderful things revealed. (Heb. 9:24; 1 John 5:20) Let us follow along, then, with Bible open at the eighth chapter of the Bible book of Leviticus, and seek to understand what the Greater Moses, Christ Jesus, has to tell us about the installation of a heavenly priesthood foreshadowed by

that typical priesthood installed on Nisan 1-7, 1512 B.C.E.

³ *Jehovah proceeded to speak to Moses.* (Vs. 1) "And Jehovah proceeded to speak to Moses, saying:" The Source and the channel of every good thing that comes to creatures are here identified. Said Paul the apostle to others who, in association with him, had been "sanctified in union with Christ Jesus, called to be holy ones": "There is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him." We may be sure that an understanding of God's arrangement for empowering an everlasting priesthood will prove to be most beneficial to us. —1 Cor. 1:2; 8:6.

3. What vital truth is pointed to by Leviticus 8:1?

⁴*The assembly congregated at the entrance.* (Vs. 3) "And make all the assembly congregate at the entrance of the tent of meeting." The assembly of all those nonpriestly tribes points to a multitude out of all nations that must in due time be assembled and instructed as to the opportunities and requirements for life. Such gathered ones correspond to "the twelve tribes of Israel" over whom the heavenly priesthood under Christ Jesus is destined to rule. (Matt. 19:28) In modern fulfillment we have observed, particularly from and after the year 1935, the assembly of a great crowd of Jehovah's earthly "sheep" who are vitally interested in his provision for their eventual reconciliation with him.

⁵*This is the thing that Jehovah has given command to do.* (Vs. 5) "Moses now said to the assembly: 'This is the thing that Jehovah has given command to do.'" Pointing to Jehovah as the originator of this marvelous provision of a life-giving priesthood on behalf of obedient humans, Christ Jesus displays complete subservience to his Father. As he expressed the matter during his earthly ministry: "I do nothing of my own initiative; but just as the Father taught me I speak these things." How essential, then, for us to pay close attention to the things spoken and done on authority of the Sovereign God himself!—John 8:28.

⁶*Moses washes Aaron and his sons with water.* (Vs. 6) "So Moses brought Aaron and his sons near and washed them with water." Since Aaron was selected to be the high priest, he represents none other than Christ Jesus. So the washing here could in no wise refer to any cleansing of

the one who was "loyal, guileless, undefiled." Rather, the washed Aaron points to that sinless One who, according to the apostle Paul, "offered himself without blemish to God." (Heb. 7:26; 9:14) As to the sons of Aaron, their washing by Moses tells of a real cleansing process that is performed upon ones who have been selected and called to be members of the heavenly priesthood. So it cannot refer to the baptism of Christ's underpriests, particularly since baptism does not refer to the matter of cleansing. Paul, writing under inspiration, tells us what this washing is: "Christ also loved the congregation [of his underpriests] and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish." (Eph. 5:25-27) By the application of his teaching to their minds and hearts, and with the operation of God's holy spirit, these are made spiritual sons of God, "a certain first fruits of his creatures."—Jas. 1:18.

⁷*Linen robe and sash put upon Aaron.* (Vs. 7) "After that he put the robe upon him and girded him with the sash and clothed him with the sleeveless coat and put the ephod upon him and girded him with the girdle of the ephod and bound it closely to him with it." At Revelation 19:8 we learn that "the fine linen stands for the righteous acts of the holy ones." Christ, the High Priest, has certainly been identified by the long series of righteous acts he has performed from the time when he willingly agreed to lay aside heavenly glory and become a man right up to the present time, righteous acts that are so because of being in full harmony with

4. The assembly of the other nonpriestly tribes has what significance for us?

5. What relationship between Christ Jesus and his Father in heaven is indicated by Moses' words at verse 5?

6. What is represented (a) by the washing of Aaron, and (b) by the washing of his sons?

7. (a) The linen robe placed upon Aaron pictures what? (b) And the sash?

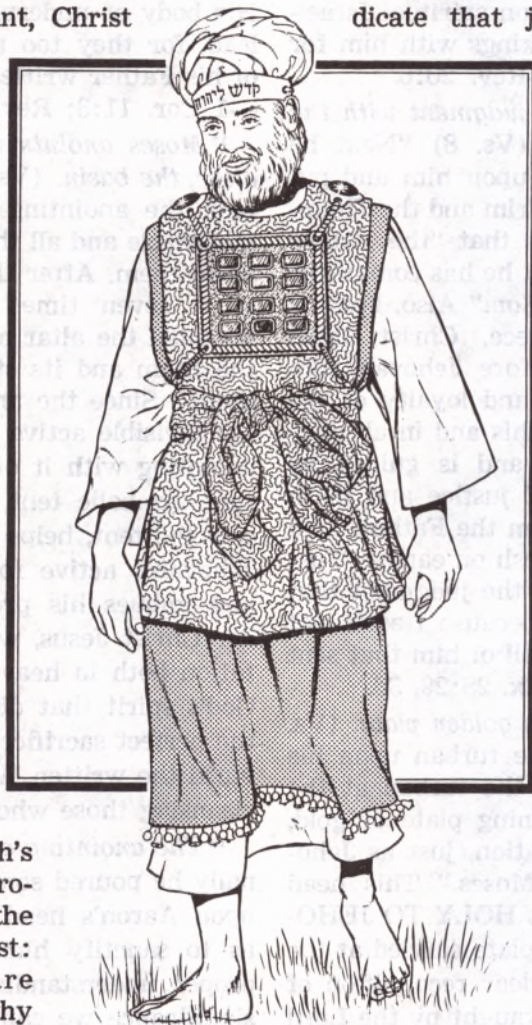
Jehovah's progressively revealed purposes. The sash can also be understood in the light of what Isaiah the prophet wrote: "And righteousness must prove to be the belt of his hips, and faithfulness the belt of his loins." This well describes Jehovah's chief servant, Christ Jesus, who always delights to acknowledge his submission to the Father. —Isa. 11:5.

⁸ The sleeveless coat, with blue its predominating color, and having a handsome fringe of embroidered pomegranates alternating with gold bells, was truly a garment of beauty. As blue was to serve as a sign to the Israelites that they must "remember all the commandments of Jehovah and do them," the glorious heavenly High Priest sets the right example for all in highly prizing Jehovah's reminders. How appropriate to his lips are the words of the psalmist: "Your reminders are wonderful. That is why my soul has observed them." While on earth he had continually referred to the reminders of God's written Word. (Num. 15:37-41; Ps. 119:129) The pomegranates speak of the fruitfulness and productivity that mark

the service of this faithful priest of the "true tent," while the golden bells suggest joyful proclamation. Since the "sound from him must be heard when he goes into the sanctuary before Jehovah and when he comes out," this would indicate that joyful proclamation is due, not only when his resurrection and ascension to heaven take place, but also when he appears again to his faithful followers at the time of his second presence.—Ex. 28:35.

⁹ Atop the sleeveless coat is next placed the ephod, one part hanging down in front and the other hanging down behind. Today the great King-Priest who is like ancient Melchizedek bears upon his shoulders the God-given responsibility to administer the benefits of two covenants that promised marvelous blessings to obedient humans. One of these was given to faithful Abraham in the long distant past (at his back), while

the other is of much later date, the covenant that God made with Christ Jesus himself for a kingdom, which covenant he mentioned to his close followers on the occasion of that special evening meal he



8. (a) The blue sleeveless coat has what application?
(b) And what about its ornamental fringe?

9. What do we understand from (a) the two parts of the ephod, and (b) the engraved jewels at the shoulders?

inaugurated for them just before his sacrificial death. (Gen. 12:1-3; Luke 22:28-30) That the two portions were fastened at the shoulder by jewels engraved with the names of the twelve tribes is telling us in symbol how Jesus Christ joins with him in his administration spiritual Israelites who will "rule as kings with him for the thousand years."—Rev. 20:6.

¹⁰ *The breastpiece of judgment with the Urim and Thummim.* (Vs. 8) "Next he placed the breastpiece upon him and put in the breastpiece the Urim and the Thummim." This reminds us that "the Father judges no one at all, but he has committed all the judging to the Son." Also, bearing the symbolic breastpiece, Christ Jesus bears responsibility before Jehovah constantly for the purity and loyalty of the spiritual Israelites. In this and in all matters he has at heart and is guided by the sound principles of justice and truth that he has learned from the Father. Said he in the days of his flesh on earth: "Just as I hear, I judge; and the judgment that I render is righteous, because I seek, not my own will, but the will of him that sent me."—John 5:22, 30; Ex. 28:29, 30.

¹¹ *The turban with its golden plate.* (Vs. 9) "Then he placed the turban upon his head and placed upon the turban at the forefront of it the shining plate of gold, the holy sign of dedication, just as Jehovah had commanded Moses." This head covering and the words HOLY TO JEHOVAH engraved on the plate carried at the forehead express the clear recognition of the headship principle taught by the Lord Jesus to his disciples and transmitted to us by them: "But I want you to know that the head of every man is the Christ; in turn the head of a woman is the man;

in turn the head of the Christ is God." More than that, this beautiful badge tells of the frank and open confession of the heavenly High Priest that he is owned by his God and Creator, and he will never render himself in service to anyone else. His body of underpriests must follow his lead, for they too must have "the name of his Father written on their foreheads."—1 Cor. 11:3; Rev. 14:1.

¹² *Moses anoints with oil the tent, the altar, the basin.* (Vss. 10, 11) "Moses now took the anointing oil and anointed the tabernacle and all that was in it and sanctified them. After that he spattered some of it seven times upon the altar and anointed the altar and all its utensils and the basin and its stand so as to sanctify them." Since the anointing oil stands for the invisible active force of Jehovah, the anointing with it of all the provisions of that symbolic tent, both inside and outside the tent, helps us to understand that Jehovah's active force is what approves and imbues his propitiatory system under Christ Jesus, with all of its manifestation both in heaven and on earth. It is God's spirit that directed the offering of the perfect sacrifice for sin, and that provided the written Word and its power for cleansing those who approach him.

¹³ *The anointing of Aaron.* (Vs. 12) "Finally he poured some of the anointing oil upon Aaron's head and anointed him so as to sanctify him." That we have the proper understanding of the oil and its significance we can note from the words of the apostle Peter: "You know the subject that was talked about throughout the whole of Judea, starting from Galilee after the baptism that John preached, name-

10. What is pictured by Aaron's bearing the breastpiece and its contents over his heart?

11. How has Christ Jesus given the right example to his underpriests, as pictured by the turban and its golden plate?

12. What vital truths are represented by the anointing of the tent, the altar and the basin?

13. How does Aaron's anointing apply in fulfillment, and how does it in the fulfillment affect Christ's body of priests?

ly, Jesus who was from Nazareth, how God anointed him with holy spirit and power." (Acts 10:37, 38) And that this anointing extends through him to his priesthood members we are assured by Paul: "But he who guarantees that you and we belong to Christ and he who has anointed us is God. He has also put his seal upon us and has given us the token of what is to come, that is, the spirit, in our hearts."—2 Cor. 1:21, 22.

¹⁴ *Aaron's sons clothed with robes of installation.* (Vs. 13) "Moses then brought Aaron's sons near and clothed them with robes and girded them with sashes and wrapped the headgear upon them, just as Jehovah had commanded Moses." This takes place after the investiture of Aaron and after he had been anointed with oil. So, in later fulfillment, the anointing of Jesus at Jordan in the fall of 29 C.E. preceded by more than three and a half years the anointing with holy spirit of his disciples at Pentecost of 33 C.E. They too must follow their High Priest in performing righteous acts of devotion in obedience to the revelation of Jehovah's will for them.

BULL OF THE SIN OFFERING

¹⁵ *Aaron and sons lay hands on the bull's head.* (Vs. 14) "Then he led up the bull of the sin offering and Aaron and his sons laid their hands upon the head of the bull of the sin offering." Their action shows that they are directly involved in this proffered victim. Christ Jesus, for his part, gladly agrees to 'carry the sin of many people, and to interpose for the transgressors,' while his anointed followers readily confess that he constitutes the sacrifice for their sins upon whom they

load all of their guilt. The bull, then, stands for the "man Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) The prospective members of the heavenly priesthood must rest their hope of life and acceptance with Jehovah squarely upon their faith in that precious offering.

¹⁶ *Blood of bull applied to the altar.* (Vs. 15) "And Moses proceeded to slaughter it and take the blood and put it with his finger upon the horns of the altar round about and purify the altar from sin, but the rest of the blood he poured at the base of the altar, that he might sanctify it to make atonement upon it." Since those things visible outside the tent refer to things visible here upon earth, it is of special significance that the blood is applied, not to the copper basin, but to the altar. The cleansing 'bath of water of the word' needs no sin-atonement benefits applied to it, for "the sayings of Jehovah are pure sayings." (Ps. 12:6) However, the symbolic altar on which Jesus was offered is clean and pure and to God just like the copper altar after the sacrificial blood was applied to it. The horns of the altar, particularly, speak of its power for acceptance with God, which power derives from the merit of Christ's sacrifice for sins. On the basis of Christ's sacrifice on God's symbolic altar all the gifts and vows of those who seek favor and reconciliation with Jehovah must now be presented.—Heb. 13:10-12.

¹⁷ *Intestinal fat, liver, kidneys smoked on altar.* (Vs. 16) "After that he took all the fat that was upon the intestines, and the appendage of the liver and the two kidneys and their fat and Moses made them smoke upon the altar." The sizzling,

14. The appropriate timing of the clothing of Aaron's sons has what significance?

15. What does the bull of the sin offering picture, and what is the significance of Aaron and his sons' laying their hands on its head?

16. In the realities, what is to be understood by the blood's being applied to the altar and not to the wash-basin?

17. The smoking of the fat and the inward parts on the altar has what application in the reality?

smoking fat here accurately represents the burning zeal with which Christ Jesus performed the will of Jehovah upon earth, seeing that it was amid fiery persecution and reproach that he had to maintain integrity. Speaking prophetically for Christ Jesus, the psalmist declares: "For sheer zeal for your house has eaten me up, and the very reproaches of those reproaching you have fallen upon me." (Ps. 69:9; Rom. 15:3) The vital inward organs of the offering here represent the inmost feelings and longings of the High Priest, the pure motive with which he rendered all in worship to his Father.

¹⁸ *Remainder of bull burned outside the camp.* (Vs. 17) "And he had the bull and its skin and its flesh and its dung burned with fire outside the camp, just as Jehovah had commanded Moses." As the fat and inward parts refer to that which is not seen, the true inclinations and inmost desires of the creature, so the outward parts, the flesh and bone, that cover the vital organs seem to point to the outward man, in Jesus' case the fleshly body upon which the enemy wreaked their fierce hatred. To aid us in discerning the reality of this part of the shadow picture, we have to read the words of the apostle Paul: "For the bodies of those animals whose blood is taken into the holy place by the high priest for sin are burned up outside the camp. Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us, then, go forth to him outside the camp, bearing the reproach he bore." (Heb. 13: 11-13) At the installation of the Aaronic priesthood the blood of the sacrificed bull was not taken into the Most Holy, because such procedure could only be done one day of each year, the day of atone-

ment, Tishri 10. But we do know that at the installing of the priests the bull here did represent the "one sacrifice for sins forever."

¹⁹ Jesus' faithful course under trial and persecution to the death perfected or qualified him to be the High Priest who would enter heaven itself with the value of his own sacrificed, perfect human life. Thus the apostle Paul could write: "Although he was a Son, he learned obedience [under the most crucial test] from the things he suffered; and after he had been made perfect [in obedience] he became responsible for everlasting salvation to all those obeying him." (Heb. 5:8, 9) His body of underpriests must also display the same courage and endurance under enemy reproach even until death.

THE RAM OF THE BURNT OFFERING

²⁰ *The ram of the burnt offering presented.* (Vs. 18) "He now brought the ram of the burnt offering near, and Aaron and his sons then laid their hands upon the head of the ram." Again the imposition of hands by Aaron and his sons points to the fact that this ram involves all the members of the heavenly priesthood, and since it is a burnt offering "for a restful odor" unto Jehovah, it is expressing the prayer of the Greater Aaron to Jehovah that he would now apply the benefits of his ransom sacrifice to the members of his body of underpriests so that they might be in position to function acceptably on behalf of still others who would be drawing near to God. Jesus' anointed followers lean entirely upon the merit of his offering of himself for their sins so as to become usable and acceptable to Jehovah.

18. The portions burned outside the camp have what significance, and how does the apostle Paul confirm this?

19. In what way did endurance of persecution specially qualify Christ Jesus?

20. What does the ram of the burnt offering signify, and why the imposition of hands upon its head?

²¹ *Application of the blood of the ram.* (Vs. 19) "After that Moses slaughtered it and sprinkled the blood round about upon the altar." Again we note the blood being applied to the altar, pointing to the cleanness and purity of God's altar by means of which the atoning merit of Jesus' shed blood comes to his underpriests. Thereby the way is opened for multitudes of honest-hearted persons from all nations and languages to assemble themselves unto an organization of priests through which, during the Millennium, Jehovah is pleased to receive them for instruction and cleansing under direction of the great High Priest in the heavens.

²² *The entire ram smoked upon the altar.* (Vss. 20, 21) "And he cut up the ram into its pieces, and Moses proceeded to make the head and the pieces and the suet smoke. And the intestines and the shanks he washed with water, and Moses then made the entire ram smoke upon the altar. It was a burnt offering for a restful odor. It was an offering made by fire to Jehovah, just as Jehovah had commanded Moses." The completeness of Jesus' sacrifice of himself, his physical and mental powers, his inmost thoughts and desires, his walking in a pure course, is noted by the shadow representation here. His anointed followers must follow the path he trod, throw themselves wholeheartedly into the service of the "true tent." They can never permit any other concern of life to overshadow their devotion to the interests of God's pure worship. As did their Leader, so must they think, not of themselves alone, but of the multitude of others who urgently need help to make a successful approach to Jehovah.

21. That ram's blood being applied to the altar has what meaning for us?

22. The disposition of the entire ram of the burnt offering has what application to Christ Jesus and to his underpriests?

THE RAM OF THE INSTALLATION

²³ *The ram of installation presented.* (Vs. 22) "Then he brought the second ram, the ram of the installation, near, and Aaron and his sons laid their hands upon the ram's head." Again we have to appreciate that this offering is something of prime concern to the entire priesthood under Christ, for Aaron and his sons again laid their hands upon this third animal offering. The blood of Jesus having first been offered for the sins of humankind, and then special request having been made for the benefits of that sacrifice to begin accruing to his anointed followers, the third step is to constitute the actual installation of this body of priests, charging them with duties and responsibilities relating to pure worship. Here, too, emphasis is placed upon the perfect offering from which stems the empowering of this priesthood to serve effectually at the "true tent" of God's worship.

²⁴ *Blood applied to Aaron's right ear, thumb, toe.* (Vs. 23) "After that Moses slaughtered it and took some of its blood and put it upon the lobe of Aaron's right ear and upon the thumb of his right hand and upon the big toe of his right foot." During his sacrificial ministry of three and a half years on earth, the greater High Priest, Christ Jesus, provided the perfect example for his underpriests. His ear was continually attuned to the directions of Jehovah as expressed in the written Word; he gave these his primary attention. His physical and mental abilities and equipment were expended fully in doing the work assigned him; he gave of his best. And never did his feet stray from the narrow path of integrity-keeping; prophetically his very steps had been plotted

23. How does the presentation of the ram of installation apply in the reality?

24. How has Christ Jesus fulfilled the picture of Aaron having his right ear, thumb and great toe smeared with blood?

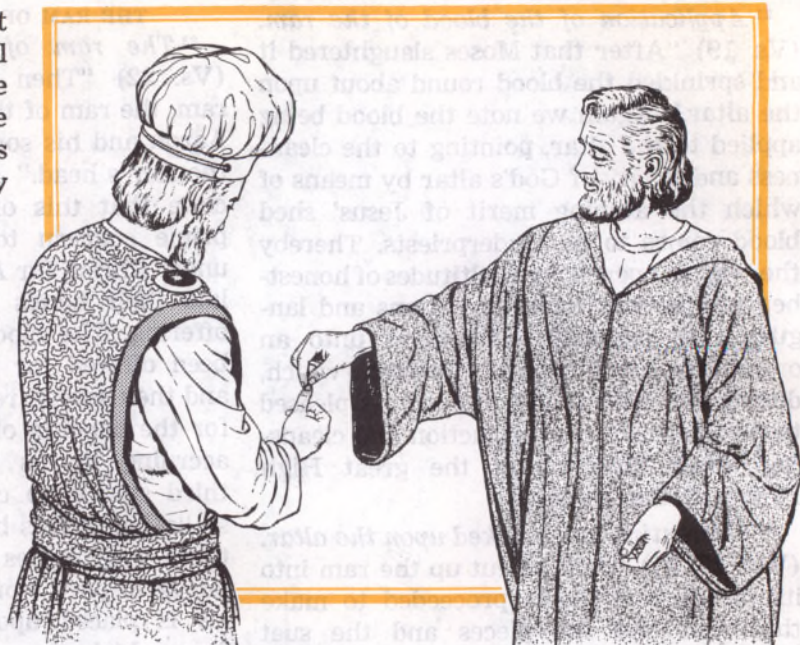
out for him, and thus it could be said that "all the things written in the law of Moses and in the Prophets and Psalms about me" were truly fulfilled.—Luke 24:44.

²⁵ *Blood applied to Aaron's sons.* (Vs. 24)

"Next Moses brought Aaron's sons near and put some of the blood upon the lobe of their right ear and upon the thumb of their right hand and upon the big toe of their right foot; but Moses sprinkled the rest of the blood round about upon the altar." Jesus' anointed followers are committed to a course identical with that of their

High Priest. They too must give their best attention to the directives of God's Word as made plain to them by holy spirit. They must apply the best of their physical and mental powers to the work of carrying out the things heard, and they must ever walk in a right way before Jehovah, constantly 'making straight paths for their feet.' (Heb. 12:13) They must grasp God's service, as it were with right hand, and apply their best powers to their priestly duties.

25. How does the application of the blood to Aaron's sons apply to the Christian priesthood?



Moses put some of the blood of the ram of installation upon the lobe of Aaron's right ear and upon the thumb of his right hand and upon the big toe of his right foot

²⁶ How comforting and thrilling it is to know that Jehovah's exalted King-Priest after the manner of Melchizedek is reigning and has an organization of priestly servants to serve with him during the Millennium as an acceptable approach for multitudes as they bring their gifts and offer their vows to the Sovereign Ruler of all the universe, with strong hope of being eventually brought into full harmony with him!

26. Why is information about the heavenly priesthood under Christ of special comfort to life seekers today?

PART 2

THE present welfare and future prospects of a great crowd of persons out of every nation, tribe, people and

tongue are, in God's purpose, tied in with a divinely approved priesthood composed

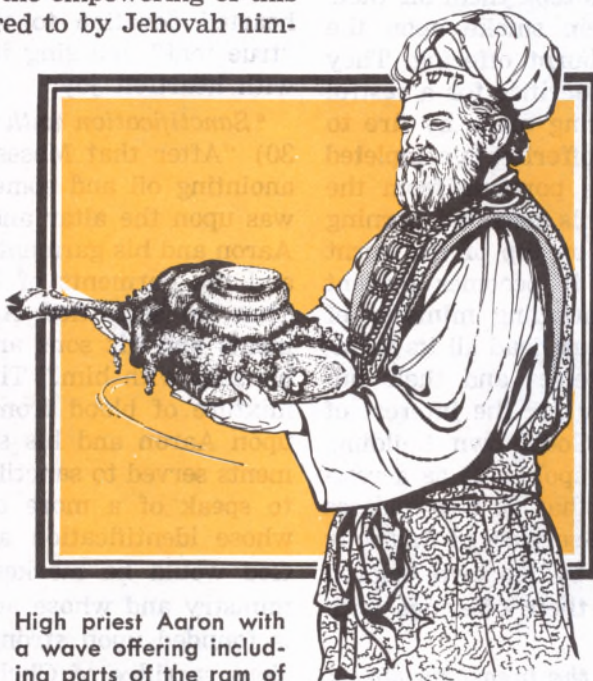
1. Why is information about the heavenly priesthood vital today, and what is meant by their installation?

of a glorious heavenly High Priest and his underpriests. It should give us strong confidence to learn that the shadow pictures of the law given through Moses point clearly to that priesthood and show that their "being adequately qualified issues from God," in harmony with the inspired words of the apostle Paul to that effect. (2 Cor. 3:5) Since the empowering of this priesthood is referred to by Jehovah himself as 'a filling of their hands with power,' it is of special interest to us to note the next step in this series of shadow pictures enacted under the direction of Moses for our instruction and encouragement.—Lev. 8:33; Heb. 10:1.

² *Wave offering of ram of installation.* (Lev. 8:25-27) "Then he took the fat and the fat tail and all the fat that was upon the intestines, and the appendage of the liver and the two kidneys and their fat and the right leg. And out of the basket of unfermented cakes that was before Jehovah he took one unfermented ring-shaped cake and one ring-shaped cake of oiled bread and one wafer. He then placed them upon the fatty pieces and the right leg. After that he put all of them upon the palms of Aaron and the palms of his sons and began to wave them to and fro as a wave offering before Jehovah." The rich, fatty portions of this ram together with its liver, kidneys and right

leg, as well as baked offerings, are loaded upon the hands of high priest Aaron and his sons, and by them waved to and fro before Jehovah. The waving denotes continuous action as distinct from a single act. Jesus' anointed followers have the privilege of sharing with their High Priest in a continuous course of devotion to the service of Jehovah, a service that is marked by zeal for Jehovah's name and by a giving of the best of their mental and physical efforts. And there must be joy in such a privilege, for the apostle Peter bids them to "go on rejoicing forasmuch as you are sharers in the sufferings of the Christ [for the sake of Jehovah's name], that you may rejoice and be overjoyed also during the revelation of his glory."

—1 Pet. 4:13.



High priest Aaron with a wave offering including parts of the ram of installation

³ Members of this priesthood share with their High Priest a ministry that calls for purity from sin and false religion (the unfermented cake), fruitful service marked by the fruits of the holy spirit (the oiled cake), and by workmanship of the finest quality (the wafer). The ministry of the High Priest himself exemplified all these excellent qualities, and he stands ready at all times to aid his underpriests as they strive to follow his steps closely. Such continuous offering of de-

2. What is pictured by the waving to and fro before Jehovah of choice portions of the ram of installation?

3. In the reality, how do the baked goods included in the wave offering relate to the ministry of Christ and his underpriests?

voted practical works of faith are fitly accompanied by prayer to the builder of the "true tent," in harmony with the words of the psalmist: "May my prayer be prepared as incense before you, the raising up of my palms as the evening grain offering."—Ps. 141:2; 1 Cor. 5:8.

⁴ *Wave offering smoked upon the altar.* (Vs. 28) "Then Moses took them off their palms and made them smoke upon the altar on top of the burnt offering. They were an installation sacrifice for a restful odor. It was an offering made by fire to Jehovah." The wave offering is completed by Moses' taking the portions from the hands of Aaron and his sons and burning them upon the altar on top of the burnt offering. From this it becomes evident that the faithful continuing ministry of Christ's priesthood must lead all its members to spend themselves and their humanity in its entirety for the interest of the "true tent" of God's own building. This offering, too, is spoken of as a restful odor, indicating that it now pleases Jehovah to accept the services of this body of priests sponsored by his own beloved Son, and to receive their offerings with pleasure.

⁵ *Wave offering of the breast by Moses.* (Vs. 29) "And Moses proceeded to take the breast and to wave it to and fro as a wave offering before Jehovah. From the installation ram it became the portion for Moses, just as Jehovah had commanded Moses." The breast of the installation ram, doubtless including the heart, since it is not otherwise mentioned, was waved to and fro by Moses and then taken to himself as his portion of the offering. Moses here appears to act as the special representative of Jehovah, and in accepting the

breast he foreshadows Jehovah's own acceptance of Jesus Christ and of the priests under Christ on the basis of his Son's own perfect offering, an offering rendered up with gladness in response to the Father's invitation: "My son, do give your heart to me, and may those eyes of yours take pleasure in my own ways." (Prov. 23:26) Jesus' underpriests must also give wholehearted devotion to the worship at the "true tent" and sing its Builder's praises with heartfelt joy.

⁶ *Sanctification with oil and blood.* (Vs. 30) "After that Moses took some of the anointing oil and some of the blood that was upon the altar and spattered it upon Aaron and his garments and upon his sons and the garments of his sons with him. Thus he sanctified Aaron and his garments and his sons and the garments of his sons with him." The spattering of the mixture of blood from the altar and oil upon Aaron and his sons and their garments served to sanctify them. This seems to speak of a more effectual priesthood whose identification and authority from God would be marked by a spirit-filled ministry and whose acceptance with God is founded upon strong faith in the precious sacrifice of Christ Jesus. Both persons and garments being spattered suggests that the members of this priesthood, individually and collectively, inwardly and outwardly, must be identified as depending fully upon the merit of Christ's atoning blood and bringing forth the rich fruitage of Jehovah's holy spirit.

⁷ *Aaron and his sons boil and eat the flesh.* (Vs. 31) "Then Moses said to Aaron and his sons: 'Boil the flesh at the entrance of the tent of meeting, and there is where you will eat it and the bread

4. The smoking of the wave offering on the altar has what significance?

5. Moses' waving of the breast of this second ram points to what in the reality?

6. The spattering of oil mixed with blood has what application to the Christian priesthood?

7, 8. Complete disposition of all that is left of the ram of installation indicates what as to the real installation?

that is in the installation basket, just as I was given the command, saying, "Aaron and his sons will eat it."'" The shadow here tells of the complete disposition of the installation sacrifice. So, too, it is Jehovah's will that the empowering of the priesthood under Christ should proceed to its thorough completion. Also, here we have indication of Jehovah's ample provision for the spiritual sustenance of this body of priests under Christ. They are also promised sufficient material necessities for each day as they go on discharging their priestly duties, for the apostle Paul declares: "Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news." As they busily preach and teach the good news, God puts it into the hearts of appreciative hearers to share with them material necessities of life. —1 Cor. 9:13, 14; Eph. 3:16; Gal. 6:6.

** Leftovers of installation sacrifice burned.* (Vs. 32) "And what is left over of the flesh and the bread you will burn with fire." Whether by eating on the part of the priests or by burning, that installation sacrifice was to be completely consumed. In the reality Christ Jesus applies the merit of his sacrifice to its fullest extent toward those who are formed into a holy priesthood so that they may be fully acceptable to God and fully empowered to extend effectual help to others who seek to approach the Source of life.

** Keeping the obligatory watch seven days.* (Vss. 33-35) "And you must not go out from the entrance of the tent of meeting for seven days, until the day of fulfilling the days of your installation, because it

will take seven days to fill your hand with power. Just as it has been done this day, Jehovah has commanded to be done so as to make atonement for you. And you will stay at the entrance of the tent of meeting day and night for seven days, and you must keep the obligatory watch of Jehovah, that you may not die; for so I have been commanded." The exemplary High Priest of God fulfilled his period of duty of three and a half years here on earth, and then was raised a spirit creature and exalted to the highest position in the universe under the Creator. His underpriests must also faithfully complete the term of their earthly ministry, devoting themselves wholly to the interests of the "true tent," so that they may also in due course be raised to life as spirit creatures. While still on earth this priesthood has been given an effective "ministry of reconciliation" on behalf of other life seekers. When its members complete their faithful ministry in the flesh by participation in "the first resurrection," then truly their hands are filled with power to serve God's purpose effectually to bless multitudes upon this earth during the Millennium.

A HEAVENLY PRIESTHOOD IN ACTION

¹⁰ Thus blessings for men and women of all nations and tribes and peoples and tongues who now turn in repentance to the "true tent" of God's building do not have to wait until the last members of that body of priests finish their earthly ministry in order to gain benefits. No, for the blood of Jesus' perfect offering has been applied in behalf of these last members, and by God's holy spirit they have been given a new birth as his spirit-begotten sons and have been qualified to do what they could not otherwise do as mere imperfect human creatures. Jehovah

9. What is the application of the "obligatory watch" (a) to Christ Jesus, and (b) to his anointed followers?

10. Why are blessings from Jehovah available even now through the ministry of Christ's body of priests?

gives clear indication of this fact by the signal of his approval on the Aaronic priesthood that was made to appear before all Israel. Let us take note of how this came about as we give consideration to the ninth chapter of Leviticus.

¹¹ *Sin offering and burnt offering for Aaron's priesthood.* (Lev. 9:2, 7-14) "Then he said to Aaron: 'Take for yourself a young calf for a sin offering and a ram for a burnt offering, sound ones, and present them before Jehovah.' Then Moses said to Aaron: 'Go near to the altar and render up your sin offering and your burnt offering, and make atonement in your own behalf and in behalf of your house; and render up the offering of the people and make atonement in their behalf, just as Jehovah has commanded.' Aaron immediately went near to the altar and slaughtered the calf of the sin offering that was for him. Then Aaron's sons presented the blood to him and he dipped his finger in the blood and put it upon the horns of the altar, and the rest of the blood he poured at the base of the altar. And he made the fat and the kidneys and the appendage of the liver from the sin offering smoke upon the altar, just as Jehovah had commanded Moses. And he burned the flesh and the skin with fire outside the camp. Then he slaughtered the burnt offering and Aaron's sons handed him the blood and he sprinkled it round about upon the altar. And they handed him the burnt offering in its pieces and the head, and he proceeded to make them smoke upon the altar. Further, he washed the intestines and the shanks and made them smoke upon the burnt offering on the altar." During the installation of the priesthood Moses had acted as representative of and in the place of God. Aaron and his sons

are now officiating without the immediate aid of Moses, for they have been fully installed. Likewise, Jesus Christ was fully installed in his heavenly high priesthood in 33 C.E. by God himself. Later the spirit was poured out upon his followers at Pentecost, and they humbly submitted to its directive power, and thus they began to be installed by God but through Jesus Christ and so undertook their ministry. As he promised them, the holy spirit teaches them all the things that are necessary so that they may go ahead and fulfill the responsibilities with which their High Priest has charged them. But he also promised them that he, their High Priest, would be with them always to the conclusion of the system of things. (Matt. 28: 18-20) Again the sin offering shows that this holy priesthood makes every approach to the presence of the Creator with and upon the basis of the one precious sacrifice for sins. Their constant recognition of this is what renders their ministrations effectual. The symbolic burnt offering serves as confirmation of the fact that Jehovah has accepted the sacrifice of his beloved Son and is pleased to apply its merits to the whole household of priests for whom Christ makes special intercession.

¹² That Jehovah did approve of having the benefits from the "one sacrifice for sins" released unto the body of priests under Christ was testified to by the pouring out of his holy spirit upon them at Pentecost, 33 C.E. From then on they have 'declared abroad the excellencies of Jehovah,' thereby offering a spiritual sacrifice with which the Most High is well pleased, for this was the very purpose of his sanctifying and qualifying them for priestly duty.—1 Pet. 2:5, 9.

11. What is pictured by Aaron and his sons now officiating without the immediate aid of Moses, and what is the meaning of the sin offering and the burnt offering?

12. In fulfillment, when and how did Jehovah demonstrate his acceptance of the services of Christ's underpriests?

¹³ *Sin offering and burnt offering for the people.* (Vss. 15, 16) "He now went to presenting the offering of the people and took the goat of the sin offering that was for the people and slaughtered it and made an offering for sin with it as with the first. Then he presented the burnt offering and handled it according to the regular procedure." It should be noted that the offering for the nonpriestly tribes of Israel followed after completion of the offering for the tribe of Levi, the tribe of high priest Aaron. Thus also the merit of the sacrifice of Christ Jesus is applied on behalf of members of the holy spiritual priesthood and brings benefits to them before benefits begin to flow to others of humankind. Indeed, the facts show that, from the outpouring of God's spirit on that Pentecostal day of 33 C.E. to the time of the calling of the final members making up the full predetermined number of 144,000 of Christ's body of priests, a period of some nineteen centuries has elapsed. From the year 1935 evidences have piled up showing that benefits are now being made available for an unnumbered crowd of nonpriestly worshipers of the true God. And after Armageddon has brought to its end the present wicked system of things and after Satan has been bound and abyssed, the flow of unhampered blessings for repentant humans will constitute strong evidence that the royal priesthood under Christ is ministering effectually.

¹⁴ *Grain offering on behalf of the people.* (Vs. 17) "He next presented the grain offering and filled his hand with some of it and made it smoke upon the altar, apart from the burnt offering of the morning." This grain offering is in addition to the one already offered that morning with the

daily sacrifice. The record says that Aaron "filled his hand with some of it" and then it was placed on top of the burnt offering on the altar. This seems to say that the ministry of Christ Jesus and his anointed followers is a fruitful one, abounding now in benefits for a "great crowd" of persons from all nations. (Rev. 7:9) The bountiful harvest of persons offering homage to Jehovah's name in this present day is the very tangible evidence of divine blessing upon the ministry of the heavenly priesthood.

¹⁵ *Communion sacrifice for the people of Israel.* (Vss. 18-21) "After that he slaughtered the bull and the ram of the communion sacrifice that was for the people. Then Aaron's sons handed him the blood and he sprinkled it round about upon the altar. As for the fatty pieces of the bull and the fat tail of the ram and the fat covering and the kidneys and the appendage of the liver, they now placed the fatty pieces upon the breasts, after which he made the fatty pieces smoke upon the altar. But the breasts and the right leg Aaron waved to and fro as a wave offering before Jehovah, just as Moses had commanded." Just as the bull and the ram are next slaughtered and their blood applied, so too Jesus' shed blood and the application of its merit bring benefits to Christ's underpriests. But now, since 1935 C.E., some benefits begin to flow to a great crowd of persons out of all nations. Such persons are brought into closer communication with Jehovah by having instruction on how to conform their lives to his will. They receive information on how to merit divine approval and protection during the oncoming war of Armageddon. They are taught how to demonstrate their thanksgiving and appreciation to God for all his loving-kindness

13. The sin offering and burnt offering for the entire people have what meaning in fulfillment, and why is the timing of these important?

14. What is represented by the grain offering here?

15. What does the communion offering for the people signify in the reality, and what will be its eventual effect?

by sharing with the anointed body of priests in calling upon the name of Jehovah and making known his marvelous works. Through the provision of the symbolic communion sacrifice Jehovah kindly condescends to accept the worship and praise of the "great crowd," and so there is a measurable approach by them to Jehovah in peaceful relations. Eventually, during the Millennium the communion offering of the great High Priest, Christ Jesus, will bring the worthy ones of all mankind into a full and proper standing before Jehovah.

¹⁶ *Aaron blesses the people.* (Vss. 22, 23) "Then Aaron raised his hands toward the people and blessed them and came down from rendering the sin offering and the burnt offering and the communion sacrifices. Finally Moses and Aaron went into the tent of meeting and came out and blessed the people." Before entering into the very presence of Jehovah as a merciful High Priest, Christ Jesus provided for blessing people who shall eventually benefit by his effectual ministry. Did he not leave behind in the care of his underpriests the words or teachings that would mean life to all obedient ones? But after his entry into the heavens, and after he was authorized by the heavenly Father to turn his attention again to the earth, he did send forth from his heavenly throne many more blessings of life-giving knowledge and understanding, first to his body of priests yet on earth, and then through them to the "other sheep," a great crowd of whom are now joining in pure worship of the Most High.—John 10:16.

¹⁷ *Evidence of God's approval on the installed priesthood.* (Vss. 23^b, 24^a) "Then Jehovah's glory appeared to all the people, and fire came out from before Jehovah and began consuming the burnt of-

fering and the fatty pieces upon the altar." Fire evidently proceeded from the direction of the tent and its Most Holy compartment and swiftly consumed the burnt offering and the fat of the communion offering of the people. To all the Israelites this was awe-inspiring but it was an assuring evidence that Jehovah accepted that priesthood and the offering on the altar as covering for their sins, so that now He could indeed be with them as their God. To a modern throng of non-priestly worshipers, Jehovah has begun to demonstrate acceptance of Jesus Christ and his underpriests, represented in the remnant of these who are still serving here on the earth. Through this heavenly priesthood Jehovah has truly channeled a tremendous flow of spiritual revelations. As we look back on the past fifty years of history of God's dealings with his anointed servants on earth we can note how he has blessed and protected them in the face of global opposition and hatred. Just how "fire" from Jehovah's presence will be fully manifested with regard to his heavenly priesthood and Christ's sacrifice remains to be seen in the not distant future, after full installation of all the heavenly priesthood.

¹⁸ Additional evidence of Jehovah's approval upon the remnant of Christ's underpriests upon earth today may be noted in the way Jehovah is pleased to use them to call attention to the clear division between clean and unclean. Through the pages of this magazine life seekers are taught how to deport themselves in every activity of life in the manner that will bring God's blessing. Whether it is conduct in the home, or conduct at secular work, or under a great variety of circumstances, there has been no lack of clear direction from God's Word for those who want to

16. How has the Greater Aaron blessed the people?

17. What striking evidence has Jehovah given of his approval on an installed priesthood in our day?

18. What additional evidence is there of God's use of the services of a Christian priesthood?

please the Creator. And the effect of all this accurate education is truly amazing! A vast crowd of worshipers of the true God separated as by a great gulf from the confused and warring nations of this system of things, and united in a strong bond of love for Jehovah.

¹⁹ Greater evidences of God's approval and use of the priesthood under Christ Jesus, now almost all installed, await the new order of things upon earth after Armageddon. At that time the new Jerusalem, the holy city of heavenly priests, with its perfected members ruling in power with their High Priest, will extend its influence to men on the earth to an unprecedented degree. Armageddon survivors and those who later are raised from the dead will still be in need of the protective shield of a holy priesthood, for they will still be imperfect and in need of much help so as to be prepared to meet successfully the final test of their integrity when Satan is "let loose out of his prison" for a short time at the end of the thousand years of Christ's reign.—Rev. 20:7, 8.

²⁰ *The response of the people.* (Vs. 24) "When all the people got to see it, they broke out into shouting and went falling upon their faces." That culminating evidence of Jehovah's approval on and presence with the priesthood of Aaron produced a demonstration of great joy mingled with godly fear. Does even the preliminary part of the revelation of Jehovah's approval upon a more effectual priesthood today produce such a demonstration? It surely does. Look at the great throng of sheeplike persons who have gathered around God's remnant of spiritual priests, and who, having been en-

lightened as to his merciful provision for their approach to him, heartily join their voices in shouts of praise to him and with godly fear engage in his worship "with spirit and truth."—John 4:24.

²¹ In this priesthood of Jehovah's provision they discern "the congregation of the first-born who have been enrolled in the heavens." All other earthly worshipers of Jehovah rejoice in the fact that, though since 1918 the vast majority of the 144,000 members of Christ's body of priests have assumed their places that had been reserved for them in the heavens, Jehovah has yet left upon earth a remnant of that holy brotherhood as a nucleus around which men who love God and righteousness may assemble and avail themselves of the expressions of Jehovah's goodwill. To the great crowd of worshipers out of every nation the presence of that remnant with them gives strong assurance that soon now their hope of relief and deliverance from a wicked system of things is to be realized. This is especially so as they note that each year the numbers of that remnant continue to dwindle. What hope, what expectation, what zeal for active worship this engenders in their hearts!

²² Jacob indeed received his encouraging dream-vision of the ladder connecting earth with heaven, with angels ascending and descending upon it. But what a grand vision is today granted to the great crowd of earthly worshipers of Jehovah, as they perceive with the eye of faith the instrumentality that Jehovah will shortly use to extend peace and blessings to them: "The holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her hus-

19. What post-Armageddon evidences may we expect of Jehovah's use of this installed priesthood?

20. How do lovers of God's truth and righteousness today respond to his signal blessing upon his heavenly priesthood?

21. How do modern worshipers at Jehovah's "true tent" view the presence in their midst of a remnant of Christ's body of underpriests?

22. What inspiring vision has been granted to the great crowd of earthly worshipers, and of what does this assure them?

band." Yes, that composite Bride of Christ made up of its 144,000 members will be fully identified with and subject to its Head and Husband, Christ Jesus, in his divinely given work of rehabilitation of deserving humans.—Rev. 21:2.

²³ How heartwarming to know that the high and holy God of heaven has taken into account the weaknesses and the needs and the limitations of his erring human creatures, in that he has provided "as high priest, not one who cannot sympathize with our weaknesses," but one who will have perfect insight into all our problems! (Heb. 4:15) Likewise serving under him will be a body of heavenly priests who have also personally experienced all the handicaps and troubles of humankind, and who will therefore also know how to train and help people with patience and love.

²⁴ God's perfect knowledge of the workings of the human mind and His recognition of our love for those who have been separated from us by death are seen in his kind purpose to bring forth from their graves a multitude of persons who will receive opportunity for life. They, too, must bring the evidences of their devotion to God's righteousness unto the "true tent," and they, too, must submit to training and direction by the royal priesthood under Christ. During the thousand years

of Christ's restorative reign steps will be taken progressively to remove all causes for tears and pain, for "the holy city," Jehovah's loving provision for the reconciliation of repentant humans with Himself, will be operating effectually with the High Priest Jesus Christ. This is what the apostle John describes for our benefit: "With that I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. 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.

²⁵ With this happy prospect of near approach unto Jehovah, the holy God, how grateful we should be to that great Provider of every good and perfect present! During the remaining time before the end of this doomed system of things, let us use our time wisely and pleasingly to Jehovah. Let us each one take hold of the opportunities now to gain blessings from him through our association with the remnant of Christ's underpriests yet on earth. Our associating with and accepting the lead from them in matters of true worship will be laying for ourselves a fine foundation for post-Armageddon works looking to Jehovah's final approval.

23. The composition of the heavenly priesthood furnishes life seekers with what comforting thoughts?
24. (a) What future service will be faithfully cared for by the heavenly priesthood, bringing great joy to survivors of Armageddon? (b) How is this indicated at Revelation 21:3, 4?

25. How should those future happy prospects and present favors affect our worship of Jehovah now?

He Made the Bones Too

- In commenting on his own marvelous creations, Jehovah called Job's attention to the hippopotamus, saying that its bones are like "wrought-iron rods" and "tubes of copper." (Job 40:18) Just as marvelous is the miniature stapes or stirrup bone in the human ear. It measures only 2.6 to 3.4 millimeters (0.10 to 0.17 of an inch) in length, and it weighs only 2.0 to 4.3 milligrams (0.03 to 0.065 of a grain). The God who made the massive leg bones of the hippopotamus made the tiny stapes too.

CAN YOU TOO HAVE THE

Joys OF THE Missionary?

"THE other day two of us walked for two miles over a little oxcart trail, cut down into deep ruts, to reach the house where we were to conduct a Bible study. Imagine sitting there on low *banquitos* (V-shaped benches) in a little thatched-roof cottage with mud walls and a hard-packed dirt floor. In one corner, and still in the nest on the floor, two pigeons were caring for their young, while chickens came in the open door to pick rice from the neatly stacked *puñados* (literally, fistfuls of unthreshed grain) in another corner."

So reads a letter from missionaries of Jehovah's witnesses serving off the beaten track in Panama, but not too far from the blacktop highway and bustling, modern Panama City. "We do appreciate the handiwork of our Creator here in these tropics," the letter continues. "Growth here is so rapid and luxuriant that what started out as poles for our clothesline ended up budding and eventually becoming shade trees for our patio. Now we understand why most of the fence posts hereabouts are trees. And the sunsets are gorgeously colorful; we know, because we view them through our west, board-shuttered window that frames gently swaying palm fronds against the evening sky. But more beautiful still, we are finding hearing ears."

You, too, could thrill to the sights and sounds of life in countryside and small towns of a tropical land. If you are one of



Jehovah's witnesses, you, too, could find pleasure as you conduct Bible studies with people in such places and note the eager inquiry in their bright eyes as you open up to them an understanding of God's purposes. Is there really a need for your help? Here

is the answer of the Watch Tower Society's representative in Panama: "Yes, there is a place and a need for more missionaries. Out in our westernmost province towers majestic El Volcán (a long-since extinct volcano) more than 11,000 feet above sea level. Surrounding it is a prosperous, agricultural district that produces fine vegetables for the city markets. The climate is cool; the people thrifty; the scenery breathtaking. What an assignment for those with the real missionary spirit, who would be content without too much entertainment and would find joy and peace of mind in a simpler life—one of praise to Jehovah!"

And that is but one of the districts in Panama where there is need for preachers and teachers of God's Word. Can you count the cost and then offer yourself willingly? The time is ripe.

TIME RIFE IN DOMINICAN REPUBLIC TOO

The Dominican Republic is another land that has slumbered long under Roman Catholic control. But today there is a fer-



ment of change as humble people ask questions, read the Bible and want to know more. Even in districts not yet reached by the missionaries, people are reading the Bible, separating themselves from false religion and seeking the right worship of God. One Saturday one of those country dwellers visited the town of Santiago and chanced to see Witnesses on the street offering the Watch Tower Society's magazines *¡Despertad!* (*Awake!*) and *La Atalaya* (*The Watchtower*). He obtained two magazines and then turned up the following week asking for more literature. He invited the Witnesses to visit the people who had been studying the Bible with him.

Arrangements were made with a Witness who owned an omnibus, and groups from Santiago began to make regular visits on these sheeplike people. As a result over fifty persons progressed in the understanding of God's purposes to the point where they submitted to baptism in symbol of their dedication of their lives to Jehovah. Today there are four congregations with 102 publishers of the Kingdom in the same locality.

The Society's representative in the Dominican Republic writes: "There is a very large field left in which there is no preaching work being done. If the brothers who have cars or even motorcycles would come over and help us preach to people in the rural sections and outlying towns, no doubt the increase in the next few years would be very great indeed. Surely there are many here who are just waiting for ministers of the true God to knock at their doors! There is room for others to share in the joys of missionary work here." Can you find it in your heart to respond to the invitation that is implicit in these words?

The missionaries themselves write about their assignment to this part of the field:

"Certainly missionary life is happy. Especially here in Latin America the field is so fruitful and it is such a joy to work with the people that no missionary would even consider for a moment exchanging his privilege of service for any material benefits he might be offered in his home country. In fact, those who have served for a number of years in the foreign field, and who then take a vacation in their own country of origin, are soon anxious to return to what has now become their adopted home, and where they have spiritual ties that are much stronger than fleshly ties."

ECUADOR A WIDE-OPEN FIELD

Apart from the population scattered around the countryside and in the smaller towns and villages of Ecuador, the Watch Tower Society's branch there reports that the preaching work in the two larger cities, Quito and Guayaquil, is far from done. Both cities keep growing faster than the ability of the Witnesses to cover them adequately. Most of the Watch Tower missionaries and pioneer ministers say they cannot possibly take care of all those who want to study the Bible.

Are you hesitating about whether to offer yourself for service where the need is far greater? Consider this statement from the Society's branch office:

"Yes, Ecuador is a wide-open field that has been only partially cultivated. Materials are here and ready and waiting to be built up into true Christians. After twenty years of missionary service here the workers are still comparatively few and the harvest seems to be getting greater. Even in our largest cities special pioneer ministers are cultivating and reaping as though in virtually untouched territory. Other cities and smaller towns continually send their 'Macedonian call' to the branch office.

"In Cuenca, a city of 80,000 people, half a dozen Witnesses are striving to demonstrate right worship amid a solid-Catholic population. Ibarra, the 'white city' of Ecuador, with its beautiful spring climate, has only a handful of persevering Witnesses to serve some 25,000 inhabitants. Tropical Esmeraldas, as green as the emerald from which it draws its name; these, and half a dozen other cities in cold, cool, warm or hot climates are saying, 'Come over and help us!' Even with our latest peak of over 2,000 publishers of the Kingdom, we are still too few for the work ahead."

CHOOSE YOUR CLIMATE IN BOLIVIA

Watch Tower missionaries who first went to Bolivia started preaching in the larger cities and then transferred their ministry to the smaller towns. These are either in the tropic lowlands or in the high, cool *altiplano*. The homes are made of adobe and their roofs protected by tin or tiles. Missionaries, like everyone else, had to carry water in from the patio or from the nearest river or spring. In the evening electricity was rationed to about three or four hours, and even then the power was hardly strong enough for modern electrical appliances. They used a kerosene lamp most of the time, and cooked on a kerosene burner. Nevertheless, some of the richest blessings came from preaching and teaching in these faraway places.

Watch Tower missionaries have adjusted themselves almost completely to the Bolivian way of life. They are satisfied with the simple life of the people, since it gives them more time for Bible study and ministry among the people. Life is not cluttered with materialism, and the people are happier with less. God has not died in the minds of the people. He is very much alive. Not that the people are satisfied with the rule of the Catholic church. In

fact, in some places the press is ridiculing and criticizing the church, and a lot of doubts are being raised among ordinary Catholics.

What the earlier missionaries of Jehovah's witnesses have done and are doing, you can do too. Bolivia still has room for much more witnessing, from lowland plain to the lofty Andean highlands. Everywhere there are people hungering and thirsting for the real life-giving food and drink, the refreshing spiritual sustenance that Jehovah God has made available for them. Who is going to bear it to them and help them appreciate the spiritual food that can nourish them for eternal life? Are you?

EXPANSION POSSIBILITIES IN COLOMBIA

Colombia, too, is a land of climatic variety that beckons, not merely to sight-seers, but to those impelled by God's spirit to go and spread the "good news" where people eagerly await it. A few years ago it was common for missionaries to encounter violent hostility, fomented by influential priests. Today, however, the attitude has so radically changed that the missionaries often answer the bell at the missionary home entrance and find someone requesting help to study the Bible.

Here is a country where, for decades, the people were discouraged from reading the Bible. But now it can readily be obtained in bookstores and elsewhere. In just a few years some 37,000 Bibles have been distributed by local Witnesses and missionaries. And the people want to understand this Book of books. This is clearly indicated by the demand for Bible-study aids. Whereas the Watch Tower Society's branch in Colombia shipped out 20,000 copies of the book "*Let God Be True*" in eight years, the more recent publication, "*Things in Which It Is Impossible for God*

to Lie," has had the phenomenal distribution of 22,270 copies in only ten months.

A pertinent question, therefore, arises. How are the 4,700 Witnesses in Colombia to accomplish the vital work of aiding those thousands of Bible readers to get a clear grasp of God's purposes? They definitely need help. And this is true, even though the joy of the preaching work moves many of the local Witnesses to earn their livelihood during one-half of each month so they can spend the other half out in the open country or in the smaller towns and villages, carrying the Word of life to others.

Expansion of the Kingdom interests in Colombia has been gradual. It could be speeded up with the help of those who have the attitude expressed in Isaiah's words, "Here I am! Send me." (Isa. 6:8) And can there be any mistaking the urgency in this report from the Society's branch office: "Except for Barranquilla, which has over one thousand Kingdom ministers, the other cities can use any amount of help, especially brothers to serve as servants in the congregations. Aside from the large cities there are a number of towns with populations from 40,000 to 100,000 without any Witnesses yet"? This call for help might well be addressed to you!

ACHIEVING A LIFE OF JOYFUL ACCOMPLISHMENT

Do you love Jehovah God with all your mind and heart? Do you have strong faith in his timetable of earthly events that sets apart this period through which we are living for the ever-widening proclamation of the Kingdom? Are you unencumbered? Do you have reasonable health? Are you satisfied that in your district the "good news" is being adequately preached? Then

surely it is time for you to step forward and lay hold of the opportunity to live a life of joy and satisfying accomplishment in a land where the need is greater!

If you have no obligations that tie you to your present location, why not write to the Office of the President, Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn, New York 11201, and request information about preaching in other lands. And, if you have some specific country in mind, you may also write the Society's branch office there, requesting details as to part-time or full-time secular work, immigration arrangements, and so forth. It would also be helpful to provide them with information as to your age, marital status, health, occupation, and theocratic service assignments so that it may be determined how you can best be of assistance in the land you have in mind.

Effective preaching and teaching in these Latin-American countries require a knowledge of Spanish. But that should be no insurmountable problem, for local Witnesses and missionaries can offer suggestions and help that will allow you to get started in a study of the language. North American visitors to the "God's Sons of Liberty" District Assemblies in Latin America last year were amazed at how easily they could begin sharing in the witness work. Many of them accompanied local Witnesses in the house-to-house ministry and were delighted at the cordial receptions by the local people. Others used printed cards bearing a brief message in Spanish. They all agreed that the best way to see a country—how the people live, their customs and the extent of their love for righteousness and truth—is to visit from house to house and speak with the people about "the magnificent things of God."—Acts 2:11.

LETTING ALL MEN SEE JEHOVAH'S VICTORY PROCESSIONS

ACCORDING to a leading nineteenth-century Bible commentator, Psalm 68 is the most difficult of all the psalms to understand. How thankful the Christian witnesses of Jehovah can be that at their Disciple-making District Assemblies last year they received a detailed explanation of this psalm! And in particular do they have cause for rejoicing that all of Jehovah's people today can have a share in letting all men see Jehovah's victory processions. "They have seen your processions, O God, the processions of my God, my King, into the holy place."—Ps. 68:24.*

Among the first of Jehovah's victory processions recorded in the Word of God was that which took place at the time that Jehovah God gave his people Israel the victory over the pursuing Egyptians under Pharaoh by drowning them all in the Red Sea. There Moses and the sons of Israel sang a song of victory in which the women joined, dancing, playing tambourines and singing in response to the men. (Ex. 15:1-21) In later years, as Jehovah gave further victories to his people over their pagan foes, there were other victory processions.—1 Sam. 18:6, 7.

In modern times Jehovah won a great victory by means of the Greater David, Jesus Christ, when he and his angels cast Satan and his angels out of heaven between 1914 and 1918. (Rev. 12:1-12) Certainly that was a victory deserving a public procession, for it marked the birth of God's heavenly kingdom as well as a victory over Satan and his demons. All the preaching that Jehovah's people do even today is a part of this victory procession.—Matt. 24:14; Mark 13:10.

Since then Jehovah God has also given other victories to his people. Bitterly opposed by religious and political foes, the Witnesses have won victories in the courts of the land and before other governmental bodies, particularly in the United States, but also in Canada, Great Britain, Germany and elsewhere. As a result bans have been lifted, their form of worship has been recognized and they have been given constitutional or other legal guarantees and protection in many lands.

Taking the lead in these victory processions are "the gifts in the form of men," mentioned

at Psalm 68:18. Who are these? The apostle Paul tells us: "He gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the training of the holy ones, for ministerial work, . . . until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man."—Eph. 4:11-13.

While it is the men that have taken the lead in these victory processions, women have had no insignificant part therein, even as verse 11 of Psalm 68 tells: "Jehovah himself gives the saying; the women telling the good news are a large army." How true it is that the women publishing the good news are a large army! By far the majority of the more than one million Kingdom proclaimers going from house to house, making return visits, conducting Bible studies in the homes of the people and standing on the street corners preaching the good news are womenfolk! And most of them do this while at the same time caring for their families.

Psalm 68 also tells "congregated throngs" to bless Jehovah. (Vs. 26) What congregated throngs have been doing this in modern times, as at the gathering of more than a quarter of a million persons at Yankee Stadium and the Polo Grounds in New York city in the summer of 1958! Beginning with July this year there will be still more congregated throngs blessing Jehovah throughout the northern hemisphere as the Christian witnesses of Jehovah meet at their four-day "Good News for All Nations" District Assemblies. Surely these assemblies will help many more persons to see Jehovah's victory processions!

So let every dedicated Christian living in lands where these assemblies are to be held put forth every effort to attend an assembly. More than that, let all such attend fully conscious of their spiritual need, and so be present at all sessions, paying close attention and taking notes. At the same time let them resolve also to know the 'greater happiness that comes from giving' by contributing in various ways to the success of these assemblies, thus sharing in letting all men see Jehovah's victory processions.—Matt. 5:3; Acts 20:35.

* For details see *The Watchtower*, November 1, 1967.

Youths Who Love God

A CHILD'S FAITH

● Can little children comprehend and appreciate the meaning of God's loving promise to resurrect the dead? Are they able to exercise faith in it in an intelligent way? A touching letter from a mother shows that they are capable of doing this more deeply than adults may imagine. She writes:

"I wanted to write you, thinking that my letter may be of encouragement to others who have small children and who spend time teaching them Jehovah's Word. Sometimes we aren't quite sure just how much their little minds are grasping, but when it comes right down to it they have strong faith.

"I'm speaking from our own experience with our little five-year-old daughter. She recently died of leukemia. She lived only three months after her first sign of illness. She had the bone type. Even though we tried to keep it from her, she was too bright and alert. She knew all along. Over and over again she would reassure us that she was not afraid to die because she knew she would be sleeping and Jehovah would bring her back right away, as she put it. She said: 'I know my lying in the grave won't seem long at all. It will just be like I went to sleep one night and then I will wake up and Jehovah's new order will be here and I can play with the animals, and all the wicked people will be gone.'

"You cannot imagine the relief this gave us to see such faith. The morning before she died, she said: 'Don't cry, Mommy. I will look for you in the new order.'

"Sometimes we parents wonder how much our little ones are learning, but when they are put to the test, even the most severe type, they prove they really are children who are 'holy.' (1 Cor. 7:14) How precious life is, and how good and wonderful our Great God is to give us this wonderful hope of the resurrection!"

A CONSCIENTIOUS LITTLE PREACHER

● Christian parents are keenly interested in the spiritual welfare of their children. Lovingly they train them from infancy in the pure worship of God. Just how much children absorb of this Christian training can be seen in this experience of the parents of a little girl:

"One morning, after breakfast, my youngest daughter walked into the kitchen with a

magazine bag and two of the children's personal Bibles and announced: 'Momma, I'm going out to preach from house to house.' My children are always pretending to be conducting Bible studies, attending meetings at the Kingdom Hall or giving each other magazine presentations as done in the house-to-house preaching work. My wife agreed that that was good and told her not to leave the yard.

"After a short while, my wife noticed that the youngest girl was not in the backyard with the other children. Thinking she was out front, she called for her, and the neighbor lady next door opened her door and said: 'Your little girl was just here ten minutes ago saying she was a missionary and wanted to know if I wanted a Bible.' Evidently, since she could not reach the supply of magazines in our home, she resourcefully did the next best thing, use the personal Bibles.

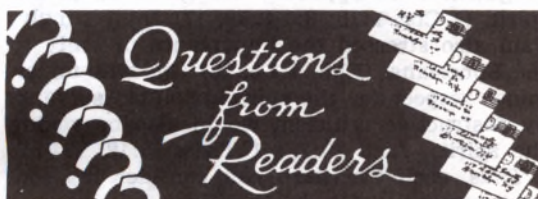
"Now my wife realized that my daughter was not playing but had really gone out preaching. Going up the street, she found a lady working in the yard who confirmed that our daughter had been by to see her. The lady said: 'Yes, your little girl came by and asked me if I knew who Jehovah God was. When I replied, Yes, she offered me a Bible.' Farther on, another householder proved that my wife was on the right trail, for she said my daughter came by saying she was doing the Lord's work.

"Our active little preacher had evidently done some reasoning on our instructions to her about obeying Jehovah first in everything. We instill this in our children by frequently asking them, 'If Jehovah tells you to do something and Daddy tells you to do something different, whom will you listen to?' They reply, 'We'll do what Jehovah says.' This puts in their little hearts a desire to serve Jehovah and to be motivated to do his will. Our little preacher noted that Jehovah says to go out and preach, whereas Mommy and Daddy say to stay in the yard. Since you cannot talk to many people in the yard, she did what she thought would please Jehovah, and off she went with the best of intentions. By this time my wife was really worried, as we live on a busy street, and my aunt and uncle joined in the search. Since they could not find her, they returned home with the idea of calling the police.

"When they pulled in the driveway, who should be patiently waiting for everybody, but my little daughter. After all, she had done what she believed that Jehovah wanted her to do, and then returned home. When I came home, discipline was applied and encouragement was also given lest we dampen her zeal. I reasoned with her and carefully explained that she should never go out alone, as she would be in danger in view of her age. 'But, Daddy, I wasn't alone,' she replied sincerely.

"'You weren't?' I asked.

"'No, you see Johnnie was with me and I was showing him how to go from house to house too,' she said happily. This must have been a new experience for Johnnie, as he is from a Catholic home. In spite of her age, our little daughter wanted to serve Jehovah and was even training someone else to do so. Now she appreciates the need for someone to accompany her, because she has just turned five years of age."



- How is it possible for one to "grieve" the holy spirit, since it is not a person?—H. S., U.S.A.

In his inspired letter to the Christians in Ephesus, the apostle Paul provided this counsel as to how Christians should conduct themselves: "Do not be grieving God's holy spirit, with which you have been sealed for a day of releasing by ransom."—Eph. 4:30.

Many commentators in Christendom have explained this verse incorrectly because of believing the three-persons-in-one-god, or Trinity, doctrine. Many times in our publications we have presented Scriptural and historical proof that the Trinity is not a Biblical teaching, but, rather, is of pagan origin. (See, for example, chapter 12 of *"Things in Which It Is Impossible for God to Lie"* and chapter 3 of *"Babylon the Great Has Fallen!" God's Kingdom Rules!*) Hence, Ephesians 4:30 is not speaking about the holy spirit as a person, a god, part of a Trinity that can be grieved.

Far from teaching that the holy spirit is a person and a god equal to Jehovah, the Bible shows that it is simply the invisible active force of God. Jesus was to baptize "with holy spirit and fire," just as John the Baptist was baptizing with water. (Luke 3:16) A person can baptize another with water or fire by submerging or immersing that one in water or flames, but how can an individual baptize someone with another person? Water and fire are not persons, and neither is the holy spirit.

On Pentecost 33 C.E. the 120 disciples were "filled with holy spirit." Obviously, they were not filled with a person. (Acts 1:5, 8; 2:4) In heaven Jesus had received holy spirit from Jehovah and he poured it out on his followers. The holy spirit was not a person being so treated, but was the active force of God. —Acts 2:33.

Those in the first century to whom Paul wrote, "Do not be grieving God's holy spirit," were anointed Christians; they had received holy spirit and had been called to heavenly life. To ones of this heavenly class Paul said: "You received a spirit of adoption." That spirit served as a seal or a "token of what is to come." (Rom. 8:15; 2 Cor. 1:22) But what did it do for them while yet on earth? It led or directed them in a life of faithfulness, toward their eventual death and resurrection to heaven. (Rom. 8:14, 17) It helped them to avoid the "works of the flesh," which could lead to God's disapproval and complete loss of holy spirit. Also, it helped them to manifest the "fruitage of the spirit" so they could go on walking orderly by spirit and have God's approval. —Gal. 5:19-25.

A Christian who ignored the fine counsel of the Bible, which was inspired or written under the direction of holy spirit, could begin to develop attitudes or traits that could result in willful sin and the loss of divine favor. He might not be sinning at the moment, yet he might be branching off on a side road that could, in time, direct him just contrary to the leading of the spirit. He thus would be "grieving" the holy spirit, to use Paul's figure of speech. While not being a person, the holy spirit is expressive of God's personality just as the Bible is. If one were to play a piece of beautiful music badly his actions might be said to be an insult to the music; it would also be an insult to the composer. Similarly, since

the spirit is under God's direction, one displeasing and "grieving" it would be resisting or grieving Jehovah.

While those servants of God who hope to live forever on earth have not been anointed with spirit and called to heavenly life, they can have just as much of God's spirit as those of the heavenly class. So they, too, could "grieve" God's spirit.

But what might a person, knowingly or unknowingly, do that would amount to "grieving" the spirit? In the same chapter, Ephesians chapter 4, Paul spoke about avoiding tendencies toward dishonest statements, sustained wrathfulness, indolence and unfit speech. If a person who had put on the new Christian personality allowed himself to drift back toward such things, he would be going against the inspired counsel of the Bible, he would be rejecting the good influence and example of mature Christians around him, yes, he would be "grieving" the holy spirit.

In Ephesians chapter 5, Paul goes on to offer counsel about avoiding any undue interest in fornication, shameful conduct and obscene jesting. Christians desirous of avoiding any "grieving" of the spirit should remember this when deciding on entertainment and what to do during periods of relaxation. Why take an interest in such things by talking about them,

reading about them in books and newspapers and seeing them demonstrated in motion pictures and on the stage?

Let us consider some other situations. The holy spirit is used to develop unity in the congregation and to appoint Christians to be servants. If one spread gossip, wrangled over minor matters that could be done a number of ways, or encouraged cliques, he would be working against the spirit's leadings toward peace and unity. In a general way that would be "grieving" the holy spirit. So, those in Corinth who brought about divisions in the congregation were opposing the operation of the spirit. (1 Cor. 1:10; 3:1-4, 16, 17) Interestingly, Paul also stressed the importance of unity to the Ephesians. (Eph. 4:1-6, 16) One who undermines respect for the spirit-appointed servants by destructive criticism would also be vexing the spirit.—Acts 20:28; 1 Thess. 5:12, 13.

Thus, each Christian can consider his conduct and attitudes in the light of what he knows to be the leadings of the spirit as reflected in the Bible and the organization of Christians today. This will aid him to cooperate with the spirit and not veer off on a tangent course that would amount to "grieving" the spirit and that might eventually lead to God's disapproval and the withdrawal of the spirit altogether.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's people have long rejoiced in the victories of their God Jehovah. In harmony with the prophecy at Psalm 68:24 they want men everywhere to see Jehovah's victory processions. All the preaching that Jehovah's people do throughout the earth today is really a part of the foretold victory processions. In carrying on their preaching work during July, Jehovah's witnesses will be offering Bible study-aid publications from house to house. The offer will be the book *Life Everlasting—in Freedom of the Sons of God*, with a booklet, on a contribution of 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

- July 21: Empowering a Priesthood for Effectual Service, ¶1-17. Page 393. Songs to Be Used: 100, 86.
- July 28: Empowering a Priesthood for Effectual Service, ¶18-26, and Part 2, ¶1-9. Page 398. Songs to Be Used: 82, 63.
- August 4: Part 2, ¶10-25. Page 403. Songs to Be Used: 53, 12.