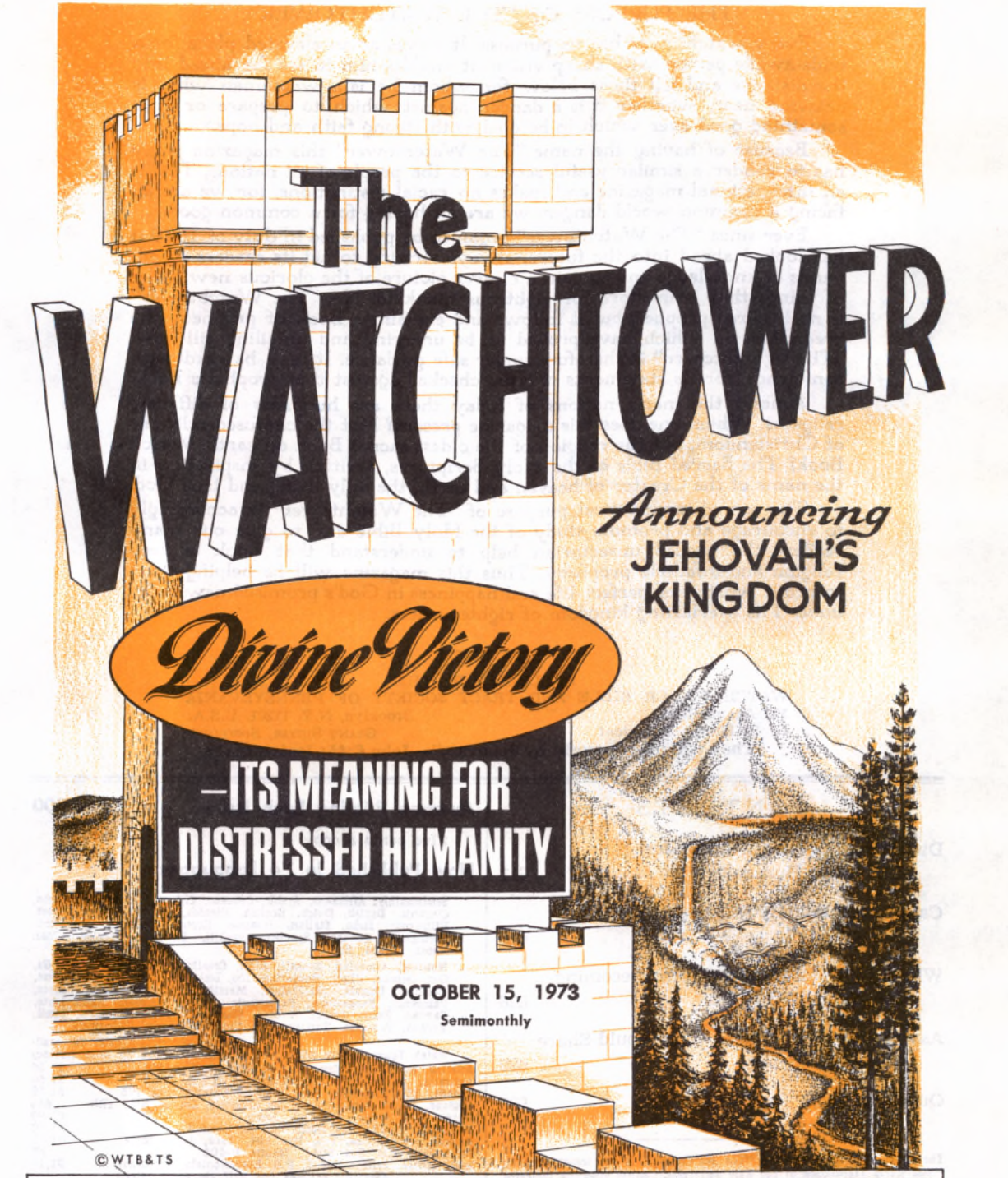




The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Divine Victory

—ITS MEANING FOR
DISTRESSED HUMANITY

OCTOBER 15, 1973

Semimonthly

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Number 20

Divine Victory

—ITS MEANING FOR DISTRESSED HUMANITY

DIVINE VICTORY! By that expression we mean a victory by a divine person. We do not mean the winged goddess Ni'ke (Victory) of ancient Grecian mythology, whose name was attached to the surface-to-air missile of the American armed forces, namely, the Ni'ke-Hercules missile. No, but we mean victory by God the Creator of heaven and earth, the Creator of humanity on earth. His is the victory that can have good meaning for humanity in its sore distress of today.

¹ Throughout human history the word "victory" has had a considerable association with war, or, at least, with a contest, a controversy, or with unfavorable conditions that have to be overcome. Certainly, the present distress and anguish of all the nations of earth is an unfavorable condition that needs to be overcome for humanity's everlasting good.

² Well, then, from the expression "divine victory" are we to draw the conclu-

"Victory and power and empire for ever have been won by our God, and authority for his Christ, now that the persecutor, who accused our brothers day and night before our God, has been brought down."

—Rev. 12:10, "The Jerusalem Bible."

sion that the God of all creation is about to involve himself with a war, with a contest, with a controversy? Will such a conflict, if it is purposed by God, have some connection with mankind? Will it affect all humanity—for good to us in our distress? If the answer is Yes! to these questions, then reason dictates that we ought to interest ourselves in such a war. Yes, we ought to know on which side in this war it behooves us to put ourselves, inasmuch as we really desire the divine victory.

³ Different peoples have differing views about the one who is called "God." The antireligious Communists have their view of God. The so-called Christian world, Christendom, has its view about God. The Mohammedan world has its view of its

1. What is meant by the expression "divine victory"?
2. With what has the word "victory" had a considerable association?

3. In view of the meaning attached to "divine victory," what questions do we ask about God, and what does it behoove us to do?

4. Why do the international distress and anguish of today call for us to get the right meaning of "divine victory"?

Allah. The Jewish world has its particular view. The other non-Christian parts of mankind have many kinds of religion and have their own respective view of God. Hence, each religious group, or nonreligious group, may have its own idea of what a "divine victory" in the future would mean for humanity. Logically, there would be no agreement between all these views as to what "divine victory" means. It would not be strange, therefore, that the approaching real divine victory will be different from what all of them would expect it to be. Unquestionably, the international distress and anguish of today call for us to get a right understanding of the matter.

⁵ It is evident that we have to go to an Authority concerning the war that will be crowned with divine victory. That Authority is a book that has been spread all around the earth by the thousands of millions of copies in hundreds of important languages of mankind. This book is the Holy Bible. It is the only book in the world that tells about this universal war in which God, the One Creator of heaven and earth, will vindicate himself with decisive victory. So to the sacred scriptures of the Holy Bible we must turn for authoritative information upon this vital subject. By the Bible we mean, not just the "twenty-four books of the Holy Scriptures" to which the Hebrews or Jews restrict themselves, but the whole Bible that contains not only those Hebrew Holy Scriptures but also the inspired Christian Scriptures. The last book in that complete Bible was written nineteen centuries ago by the Christian apostle John and is called Revelation. Quite appropriately, it closes this inspired Bible of God with the theme of divine victory.

5. To what authority do we have to go for information respecting this war, and with what theme does that authority close its record?

⁶ It is true that the Bible societies of Christendom have done much to give the Holy Bible a worldwide circulation, and Christendom herself claims to hold to the Bible. In view of this, is Christendom the one that stands to gain by the coming divine victory? Is the coming war foretold in the Bible to be fought for the sake of Christendom and for her preservation? The religious people of Christendom would like to think so. Atheistic Communism and the non-Christian world do not like to think so, and they have good reason for not liking such a thing.

⁷ When matters are viewed from the religious standpoint, the situation outwardly seems to favor Christendom. Her church people and clergymen think that Christendom has no controversy with the God of the Holy Bible. But as regards the radical Communists, they are at open war with God, not alone the God of the Bible but a god of any kind of religion. The Communist lands of Europe once claimed to be Christian, yet now they disown Christendom and consider themselves no part of her. Nonetheless, they are pleased to make use of the religious organizations that they permit to function in their lands, for political purposes and for war help. As far as numbers are concerned, the forces of anti-God Communism in Europe, Asia and Africa appear to outnumber the forces of religious Christendom. According to the latest estimate Christendom boasts herself of having a church membership of 985,363,400. However, taking it for granted that God is on her side, Christendom thinks that she could win out over all anti-God forces.

⁸ It is not strange for religious nations

6. What are the mixed feelings as to whether Christendom stands to gain from such a divine victory?

7. How do Christendom and Communist lands compare as to population, and why does Christendom think that she could win out in a war?

8. How did the nations of Christendom throw a burden upon God in times of war, and what determined the gaining of the victory?

to tie in their god or gods with their national wars. This has been true from the most ancient times, even before Christendom was established in the fourth century of our Common Era. The ancient Egyptians, Assyrians, Babylonians, Medes and Persians, Grecians, and Romans all had their gods upon whom they called for victory in their wars of conquest. Even the informed Communists know that. Curiously, though, in the case of Christendom, her nations have fought among themselves, and, while at war, those nations prayed to the same God. Catholics fought against Catholics. Catholics fought against Protestants. Protestants fought against Protestants. Thus they threw the burden upon God to decide which side of Christendom he would favor with victory, and the prayers of which nations he would answer favorably. It was that way with World War I, which started in Christendom, and it was that way with World War II, which likewise started in Christendom. Under the circumstances, in all those wars of Christendom, was it God's decision that determined the winning side, or was it military equipment and fighting skill?

⁹ However, will God's hand be forced by a nuclear war between religious Christendom and international godless Communism, so that God has to come out in favor of the religious side against the antireligious side? As we all know, preparations have been under way for decades for the "ultimate war" between the capitalistic democratic bloc of nations and the atheistic Communist bloc of nations. Could the one living and true God be counted on to come to the aid of Christendom? Victory for Christendom would mean the further preservation of her. But, to judge from Christendom's history till now, is she worth preserving? It is frankly admitted

by the clergymen of Christendom that her hypocrisy and failure to live up to what true Christianity is have led to the rise of international Communism to world power. So, what reason is there to believe that the preservation of Christendom would not, in course of time, lead to an upsurge of godless Communism once again and thus finally to another confrontation of both sides all over again? So, a victory by Christendom offers no guarantee of relief for distressed humanity.

Letting God's Written Word Speak for Him

¹⁰ So now the question forces itself upon us, Would God be for either side in such a military confrontation between religious Christendom and antireligious Communism? Has he even been on either side in the "cold war" that has been going on for years between the two blocs of nations? The only way for us as impartial persons to get the satisfying, correct answer is to let God speak for himself. This He does, through the pages of his inspired prophetic Word, the Holy Bible. His answer is plain and unmistakable. He favors neither bloc of nations. Both are against Him.

¹¹ It stands to reason that God would not fight for his enemies. Yes, but is Christendom the enemy of God? Why, look at her hundreds of thousands of churches. Look at the thousand or more religious sects of which she is composed. Look at her hundreds of thousands of clergymen that serve in her churches and offer sol-

9. Why would Christendom's victory, if granted by God, lead to no lasting relief for distressed humanity?

10. How do we learn whether God is on either side, or neither, and, accordingly, what is the answer?

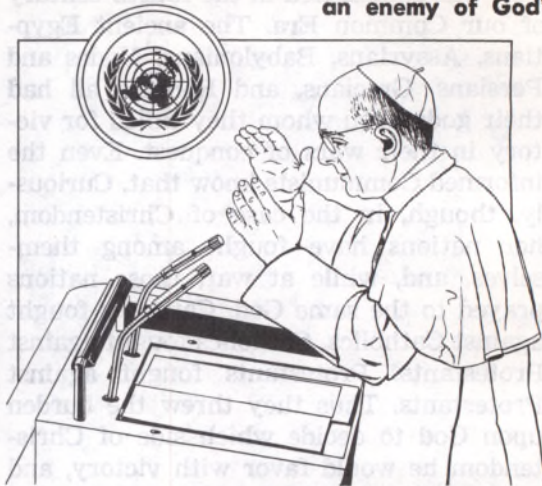
11, 12. According to what divine rule is there no mistake about classifying Christendom as an enemy of God?

emn prayers to God in the name of Jesus Christ. Surely, then, there must be some mistake in classifying Christendom among God's enemies. But there is no mistake in this. God is not only against those who are outspokenly his enemies but also against those who are friends of His enemies. When an ancient king of Jerusalem came back from lending military help to a wicked king, God said to him: "Is it to the wicked that help is to be given, and is it for those hating Jehovah that you should have love? And for this there is indignation against you from the person of Jehovah." (2 Chron. 19:1, 2) And much later on, by means of the Christian disciple James, this same God said:

¹² "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

¹³ Who can deny that Christendom is a thick friend of this world? The "cold war," the hostility, between the nations of Christendom and the Communist bloc does not disprove that Christendom is a close friend of the whole world. The difficulties between the nations of Christendom and the Communist bloc are not due to the issue of religion. Politics is the issue. Two widely differing political ideologies are involved. The leading nations of Christendom had Communist Russia as their ally during World War II. And now, in the United Nations organization of 132 member nations, practically all the nations of Christendom are members side by side with Communist Russia, with Communist Red China, and with other Communist nations. In fact, at least half of the United Nations members are not so-called Christian nations. The nations of Christendom maintain diplomatic relations with the

Will Christendom share in the divine victory? She involves herself in the political affairs of the world. The Bible says: 'Whoever wants to be a friend of the world is constituting himself an enemy of God'



Pope Paul VI speaking before the United Nations General Assembly, October 4, 1965

Let the world know this: the Church looks at the world with profound understanding, with sincere admiration and with a sincere intention not of conquering it but of serving it, not of despising it but of appreciating it, not of condemning it but of strengthening and saving it

Pope Paul VI

Inscription at the Vatican Pavilion, New York World's Fair, 1964-1965

governments of this world. They regularly do commercial business with those nations according to treaties. They have cultural exchanges. Vatican City, presided over by the head of the biggest religious organization in the world, exchanges diplomatic representatives with as many countries of the world as it can.

¹⁴ The nations of Christendom try to

13. Why does Christendom's being in the "cold war" against Communism not disprove that she is a friend of the world?

14. (a) Would James say that Christendom, by her course, has constituted herself a friend of the world? (b) What is God's attitude, and what is to be expected of Him when Christendom comes under final attack?

maintain friendly relations with the nations outside Christendom. They involve themselves with the politics of this world. And when they imitate the worldly nations in taking up death-dealing weapons to settle their differences, the churches of Christendom are right behind their respective political governments, with their clergymen trying to get God into international conflicts by calling upon Him in prayer. Would the Christian disciple James call all this an expression of "friendship with the world" on the part of Christendom? Would he say that Christendom, as such a friend of the world, "is constituting [herself] an enemy of God"? Yes! There would be no other correct answer to give. Despite all her religiousness, Christendom stands convicted as a most reprehensible enemy of God. She, along with godless Communism and other world elements, is against him. So He is against her. He is not with her. God cannot be expected to rise up in behalf of Christendom when the radical forces of the world unite in a world attack upon religion before they themselves engage in the war of Har-Magedon. (Rev. 17:1-16) No relief for distressed humanity can be expected from Christendom.

¹⁵ Christendom cannot be expected to share in the divine victory at the coming war of the ages. The preparing of her nations for war with the materialistic Communist bloc is not really for the preserving of Christianity. It is for the preserving of political sovereignty, for the right of her political types of government to survive. It is no *religious* war that is planned for by the contenders. The prime point of dispute is, Who owns the earth? Who will rule the earth? And because of the violent dispute over this issue by po-

litically divided nations, humanity continues to suffer distress, anguish.

¹⁶ As at no previous time in human history, the time has come for this governmental issue, Who will rule the earth? to be settled once and for all time. The only one who can settle that issue rightly and bring in a lasting peace is God, the earth's own Creator and Owner. Who has more right than He has to say who shall rule this earthly home of all mankind? In his unchangeable written Word, the Bible, he has declared his purpose to have His say at his due time. That time is at hand! The time has come for him to answer the prayer that has been offered to him for generations past. It is the prayer that was taught by his own Son who came from heaven nineteen hundred years ago. It is the prayer that Jesus Christ taught his true disciples to pray. In obedience his faithful followers till now have prayed that prayer, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:9, 10, *Authorized Version*.

Answering the Prayer for Divine Rulership

¹⁷ That is a prayer for divine rulership, for divine government, yes, for divine victory! Without understanding the meaning of that prayer, the thousands of millions of people of Christendom have prayed that prayer for centuries in their homes and churches, but the sanguinary wars fought

16. What is the prime issue that is to be settled now once and for all time, and what pertinent prayer will thus be answered?

17. (a) For what is that prayer a petition, and has Christendom proved to be the answer to that prayer? (b) What, therefore, must go, and what must come in, in answer to whose prayer?

15. What must be said as to whether it is a religious war that is being planned for by the contenders, and so who continues to suffer?

by the nations of Christendom have failed to bring in that kingdom. *Their* way is not God's way for bringing in his divine government. Christendom has not proved to be God's kingdom. It has not proved to be Christ's kingdom, as the name Christendom suggests. Christendom has not fulfilled the Bible prophecies concerning the glories, beauties and blessings of Christ's kingdom for all mankind. Christendom has misrepresented Christ's kingdom. God cannot approve and accept Christendom as the true kingdom of his Son Jesus Christ. Christendom must go! The real kingdom of God by Christ must come in! The prayer taught us by God's beloved Son will not go unanswered. His true, unhypocritical disciples have not offered that prayer in vain.

¹⁸ Unlike the genuine followers of Jesus Christ, the masses of Christendom and of the rest of the world do not want God's kingdom. That is why the establishment of His kingdom in complete control over all the earth will indeed mean a divine victory. A victory over whom? Over all the religious and political powers who ignore God's ownership of the earth and who fight for continued national sovereignty of man-made political governments. These contenders for continued domination of the earth by human political governments refuse to recognize that the Gentile Times have ended. God appointed those Gentile Times for worldly nations to dominate all the earth without interference by His kingdom, and those times expired in the autumn of the year 1914 C.E. (Luke 21: 24, AV) The clergy of Christendom have never pointed out this fact to the political rulers of the nations. They have never pointed out that at the end of the Gentile Times the opposite was to take place from

what took place at the beginning of those times in the year 607 B.C.E.

¹⁹ At the beginning of the Gentile Times in the autumn of that year God took away the typical kingdom of God from the earth and let the Gentile powers, that is, the non-Jewish powers, have earth-wide control of all lands. God did this by letting the armies of pagan Babylon dethrone the typical Messiah, the king of Jerusalem, and destroy the holy city and its temple, and leave Jerusalem and the land of Judah to become a desolate waste for seventy years.

²⁰ As the opposite of this, at the end of the Gentile Times in 1914 C.E., God restored his kingdom, not in a typical way with a typical Messiah king, but in a real way, in the antitypical way. That is why he did not in that year reestablish the kingdom of the royal family of David at Jerusalem in the Middle East. Rather, he set up the kingdom in the hands of Jesus Christ, who, when he was a man on earth, was a natural descendant of ancient King David. Also, since Jesus Christ is no longer a man on earth but was resurrected from a martyr's death to heavenly spirit life, God set up the kingdom of this Descendant of King David in the heavens, in what is called the "heavenly Jerusalem." (Matt. 1:1; 1 Pet. 3:18; Heb. 12:22) That is why the birth of that Messianic kingdom in 1914 C.E. was not visible to the political rulers of Christendom and pagandom. And yet the birth had to be on time, and it made itself felt by the effects that it produced both in heaven and on earth.

²¹ Do we realize that, in heaven, a war resulted from the successful birth of that

18. (a) The answer to that prayer will mean a victory over whom? (b) How have the clergymen proved to be delinquent with respect to the politicians in the matter of the Gentile Times?

19. At the beginning of the Gentile Times, what did God take away from the earth, and how?

20. (a) As the opposite of that, what did God do at the end of the Gentile Times? (b) Why was God's action not visible to political rulers on earth?

21-23. (a) Why is that "war" in heaven nothing to scoff at unbelievably? (b) How does John, in Revelation, chapter 12, describe the cause of this?

Messianic kingdom that came forth from God's heavenly organization like a newborn child from a woman? This is nothing to scoff at unbelievably, for any war has its effects and this heavenly invisible war has had its effects on us people here on earth. The effects of that war are nothing for us to smile at, for we are painfully feeling them. This is what lends realism to the matter. The unseen heavenly cause of this was prophetically envisioned to the Christian apostle John. He gives us the following description, according to *The New English Bible* of 1970:

²² "She [that is, God's heavenly organization] gave birth to a male child, who is destined to rule all nations with an iron rod. But her child was snatched up to God and his throne; . . . Then war broke out in heaven. Michael and his angels waged war upon the dragon. The dragon and his angels fought, but they had not the strength to win, and no foothold was left them in heaven.

²³ "So the great dragon was thrown down, that serpent of old that led the whole world astray, whose name is Satan, or the Devil—thrown down to the earth, and his angels with him. Then I [John] heard a voice in heaven proclaiming aloud: 'This is the hour of victory for our God, the hour of his sovereignty and power, when his Christ comes to his rightful rule! For the accuser of our brothers is overthrown, who day and night accused them before our God. By the sacrifice of the Lamb they have conquered him, and by the testimony which they uttered; for they did not hold their lives too dear to lay them down. Rejoice then, you heavens and you that dwell in them! But woe to you, earth and sea, for the Devil has come down to you in great fury, knowing that his time is short!' "—Rev. 12:5-12, *NE*; also *The Jerusalem Bible*.

²⁴ How long that "war . . . in heaven" between holy angels and devilish demons lasted is not stated in the record; but it is hardly likely that it lasted longer than World War I, which ended on November 11, 1918. Be that as it may, yet the more personal thing is, How did that war affect us on earth who were unaware of its occurrence in heaven? The holy heavens were called upon to rejoice over God's victory, a divine victory, but what about us here on earth? The loud cry in heaven said: "But woe to you, earth and sea!" Why "woe" for us, whether on land or on sea? Because "the Devil has come down to you in great fury, knowing that his time is short!"—Rev. 12:12, *NE*.

²⁵ Scoffers at the Bible may take this idea of Satan the Devil and his demon angels being thrown down to the vicinity of our earth as a laughing matter. But can they laugh and are they laughing at the "woe" that both earth and sea are experiencing today? No, those scoffers cannot see Satan the Devil with their natural eyes, but they have reason to know that he and his legions of demon angels are around, in our neighborhood. If they do not believe it, then let them answer why it is that the League of Nations that was organized shortly after the end of World War I did not prove to be an international organization for world peace and security. Why did it not prevent the rise of war-minded political dictators in Europe? Why did it not prevent the outbreak of World War II in 1939, the war that climaxed with the detonating of two atomic bombs with woe for the inhabitants of Hiroshima and Nagasaki?

²⁶ Also, Why is it that the United Na-

24. (a) How long did that "war . . . in heaven" last? (b) Why was the outcome of that war to result in "woe" for us on land and sea?

25, 26. (a) What questions about human affairs since the close of World War I are submitted to persons who scoff at the existence of Satan and his demon angels? (b) Finally, as to the matter of cause and effect, what question do we ask?

tions organization, since its formation at the close of World War II in 1945, has not prevented all the wars and revolutions, territorial aggressions, and other political turmoils till the present time? Why is it that we have such frightening buildup of the great world powers for nuclear warfare? Why the money crisis? Why troubles continually between labor and capital, even between government employees and government? Why all the fanatical nationalism? Why all the racial strife and prejudices? Why the increasing of crime? Why the breakdown of morals? Why the

epidemic increase of social diseases? Why the ruining of mankind's earthly home by pollution? Why the growing shortage of food for earth's increasing population? Why, as Jesus Christ predicted for our time, "upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken"? (Luke 21:25, 26, *Revised Standard Version*) For every effect there is a cause. What is the real cause of all these distressing effects?

*Cause
of*

HUMANITY'S DISTRESS

*Nears
Removal*

IT IS true that selfish, loveless men are not free from blame. But the main reason for humanity's suffering increasing distress is that Satan the Devil and his demon angels have been thrown out of the holy heavens and down to our earth's neighborhood, and these ousted devils are furious at this. They are furious because the "war . . . in heaven" resulted in divine victory, God's victory. They are furious because God's kingdom of his true Messiah was born in the heavens at the end of the Gentile Times in 1914, and they could not block it. They are furious because their time of confinement here is short before they are ousted even from the earth and imprisoned in an abyss from which they cannot exercise their wicked influence over all mankind.—Rev. 20:1-3, 7.

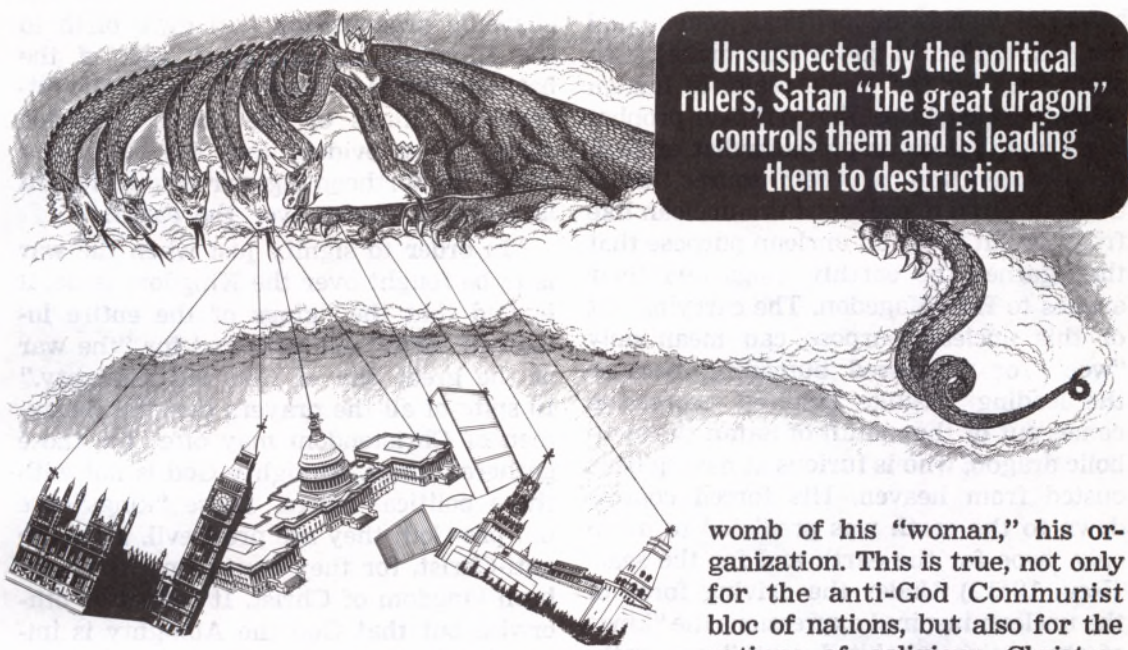
1. According to the Bible, what is the main cause of humanity's suffering increasing distress?

² With the late Nazi dictator, Adolf Hitler, the political aim was, Rule or ruin! He got that idea from the same place where earlier dictators got it, namely, from Satan the Devil. Now that Satan will shortly be unable to rule all mankind as he did during the Gentile Times and even before that, he is determined to ruin all mankind. Then, as he thinks,

no humans will be left on earth over which God's kingdom of his Messiah can rule. Suicide by humanity by nuclear war or self-pollution is no deterrent thought for Satan the Devil. His purpose toward mankind is murderous, and this is indicated in these further words of the Revelation:

³ "Now when the dragon saw that it was hurled down to the earth, it persecuted the woman that gave birth to the male child. . . . And the dragon grew wrathful

2, 3. (a) How is the aim of Satan the Devil like the political aim of the late dictator Hitler? (b) Why is Revelation 12:13-17 quoted to show that Satan's aim is not for the preserving of human life?



Unsuspected by the political rulers, Satan "the great dragon" controls them and is leading them to destruction

at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus."—Rev. 12:13-17.

War at Har-Magedon

⁴Satan the symbolic dragon has declared war against God's organization (as symbolized by "the woman") down to the very end. Unsuspected by the political rulers of Christendom and heathendom, Satan "the great dragon" is leading them to destruction in a final war. Not a war between themselves with nuclear weapons and biochemical agencies, but a war against God, who is the Father of the heavenly Messianic kingdom from the

womb of his "woman," his organization. This is true, not only for the anti-God Communist bloc of nations, but also for the nations of religious Christendom. The rulers of distressed humanity are today following the war propaganda of Satan the symbolic dragon. This misleading of the political rulers was prophetically pictured for us in this description of the operation in Revelation 16:13-16:

⁵"And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together to the place that is called in Hebrew Har-Magedon."

⁶Those unclean inspired expressions issue from the mouth of Satan the invisible dragon and out of the mouths of Satan's visible earthly agencies, namely, Satan's

4, 5. (a) Against whom has the symbolic dragon Satan declared war, and for how long? (b) To what is he unsuspectedly leading political rulers of earth, and how is this operation of his pictured in Revelation 16:13-16?

6. (a) From what, in actuality, do the inspired expressions come forth, and what is the leading one? (b) For what purpose do the inspired expressions gather earth's kings, and in what formation at Har-Magedon?

beastlike worldwide political system and the political world power that makes false prophecies for the whole realm of human politics. Being false, that political prophet is no mouthpiece or propagandist of God. In consideration of their source, those three inspired expressions are unclean like frogs, and it is for an unclean purpose that they gather the earthly kings and their armies to Har-Magedon. The carrying out of this unclean purpose can mean only "woe" for distressed humanity, because the leading froglike inspired expression comes out of the mouth of Satan the symbolic dragon, who is furious at having been ousted from heaven. His forced coming down to the earth was predicted to mean only "woe for the earth and for the sea." (Rev. 12:12) Under the driving force of the unclean inspired expressions the "kings of the entire inhabited earth" are gathered, not against one another in international war, but together, all on the one side of the battlefield of Har-Magedon.

Who, then, are on the other side of that battleground? It is plainly stated that the ousted, debased "dragon" expressed his anger and wrath against God's womanlike organization that had given birth to the heavenly Messianic kingdom. At Revelation 12:17 we read: "The dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." Since the birth of the Messianic kingdom in the heavens at the end of the Gentile Times in 1914, that Jesus is the reigning Messianic King. So it is not to a newborn baby Jesus that these witness-bearers offer testimony, but it is to the reigning King Jesus the Messiah. So what then? These facts put God's reigning King Jesus Christ and the womanlike

heavenly organization that gave birth to the Kingdom on the other side of the battlefield of Har-Magedon, facing the yet-reigning "kings of the entire inhabited earth." It is evident that the issue over which the forthcoming war is to be fought is kingdom power over the earth!

⁸ In order to signify just when the war is to be fought over the Kingdom issue, it is said that the "kings of the entire inhabited earth" are gathered for "the war of the great day of God the Almighty." In spite of all the prayers that the clergymen of Christendom may offer for those gathered kings, Almighty God is not with those political rulers. Those "kings" are not pro-God; they are pro-Devil. They are anti-Christ, for they are against the newborn kingdom of Christ. It cannot be otherwise but that God the Almighty is implicated in this war at Har-Magedon, for He is the Father of the newborn kingdom of his Christ. He is determined that his Messianic kingdom shall stay in power since the close of the Gentile Times in 1914, and that this heavenly kingdom shall rule over all the earth and its inhabitants. The "kings of the entire inhabited earth" refuse to acknowledge the existence of this established Messianic kingdom. They refuse to take off their crowns and step down from their earthly thrones and yield over their kingdom power to God's Messianic kingdom.

⁹ The now highly important question is, On whose side of the battlefield of Har-Magedon is each one of us? The available time for us to decide on this question is now near its end. It is nearly sixty years since the Gentile Times ended in 1914, and the "war of the great day of God the Almighty" will not hold off indefinitely, for-

7. (a) Who are on the other side of the battlefield of Har-Magedon? (b) How do we determine what the issue is over which the oncoming war is to be fought?

8. (a) How is it determined when the war over the Kingdom issue is to take place? (b) How is it shown whether earth's kings are pro-God or otherwise?

9. Why is it now urgent upon us to examine the side of Har-Magedon on which we stand, and what shift of sides might we care to make?

ever. The war is bound to begin at some time. In this case it is Almighty God that sets the time for this war at Har-Magedon. Since we do not know His exact time, but there is every good reason to know that it is near, we should not think of taking our own time to make a decision. How do we know whether we are not right now on the side of the "kings of the entire inhabited earth" and thus against Almighty God? There is all urgency for us to examine our case and find out where we are. If we find ourselves not to be on the side of Almighty God and his Messianic kingdom, then we may sincerely desire to make a switch of sides. Otherwise, we may decide to stay put and take the consequences.

Advance War Advices for Our Guidance

¹⁰ The last book of the Holy Bible does not leave us merely with a prophetic vision of the lineup of the war-minded "kings of the entire inhabited earth" at Har-Magedon, and with the outcome of the impending "war" in doubt. The Revelation describes how the war turns out. It tells us what happens to that symbolic "wild beast" and the "false prophet" out of whose mouths come forth those unclean inspired expressions like frogs. It tells us what befalls those "kings of the entire inhabited earth" and their armies and their backers and supporters. Yes, the book of Revelation definitely tells us against whom these kings and their armies and the "wild beast" and the "false prophet" are now

lined up to fight, at the world situation called Har-Magedon. They are lined up against the crowned, reigning King Jesus Christ and his heavenly armies.

¹¹ Under inspiration, the Christian apostle John tells us: "I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness . . . and the name he is called is The Word of God. Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. . . . He treads too the winepress of the anger of the wrath of God the Almighty. And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords."—Rev. 19:11-16.

¹² On whose side, then, are we determined to take our stand, on the side of this King of kings or on the side of the "kings of the entire inhabited earth"? There is no neutral ground at the world situation called Har-Magedon! It is over the issue of the ownership and rulership of the whole earth that this now-near war is to be fought to a settlement for all time.

¹³ It makes no difference that some of the "kings" or political rulers rule over nations that make up religious Christendom; these "kings" too are determined to keep their sovereignty over their parts of the earth rather than let Jesus Christ the King of kings govern the whole earth from heaven. The book of Revelation makes no distinction between the kings and presidents of Christendom and those of the non-Christian world. The apostle John lumps all the kings of the earth together and says: "And I saw the wild beast and the kings of the earth and their armies

10. (a) After noting the battle lineup of the earthly forces at Har-Magedon, what else do we want to know? (b) Whom does Revelation definitely show to be the one against whom the earthly forces are lined up?

11. How does Revelation 19:11-16 present the heavenly lineup at Har-Magedon?

12, 13. (a) Why do we have to be either on the one side or on the other as respects this war? (b) How is it shown whether a difference is made because some rulers are of Christendom, and, by belonging to one side or the other, what do we know?

gathered together to wage the war with the one seated on the horse and with his army." (Rev. 19:19) The kings of Christendom as well as those of heathendom have followed the lead of the inspired expression that came out of this political "wild beast" as well as that out of the mouth of the political "false prophet." Hence, we know against just whom we are lined up if we belong to the "armies" and supporters of those "kings of the earth." If we choose to be on their side, then the outcome of the "war" at Har-Magedon we ought to consider.

¹⁴ On the outcome of this universal war, are we going to listen to what the political "false prophet" has to say, or what the inspired apostle John said? As a forewarning to us today, John wrote: "And the wild beast was caught, and along with it the false prophet that performed in front of it the signs with which he misled those who received the mark of the wild beast and those who render worship to its image. While still alive, they both were hurled into the fiery lake that burns with sulphur. But the rest were killed off with the long sword of the one seated on the horse, which sword proceeded out of his mouth. And all the birds were filled from the fleshy parts of them."—Rev. 19:20, 21.

¹⁵ At this inspired advance vision of the outcome of the "war of the great day of God the Almighty" at Har-Magedon, what shall we say? Does it mean a divine victory? Although the apostle John himself in the record does not express his exultation over the war's outcome, we who love the rightful rule of the earth cannot refrain from calling it indeed a victory of God the Almighty. In faith we are moved to take up the words of the inspired

psalmist and cry out: "Sing a new song to the LORD, for he has done marvellous deeds; his right hand and holy arm have won him victory. The LORD has made his victory known; he has displayed his righteousness to all the nations. . . . All the ends of the earth have seen the victory of our God."—Ps. 98:1-3, *NE; AV; An American Translation; Moffatt; The New American Bible*.

Witnesses of Divine Victory

¹⁶ Do we desire to sing that new song to the Lord God Jehovah? It is not a mere matter of singing that "new song" now by faith, but there will actually be witnesses of God's triumph who will survive that divine victory on earth and sing the "new song" here on earth. Although the apostle John did not directly say so, it is understood from what he wrote that those on earth who are not on the side of the "kings of the earth and their armies" will survive when the "wild beast" and the "false prophet" are hurled alive into the everlasting destruction symbolized by the "fiery lake that burns with sulphur." That is to say, they will survive when man-made political systems of selfish government are put out of existence for all time.

¹⁷ The "kings of the earth and their armies" and their supporters are killed by the sword of the "war of the great day of God the Almighty" and their bodies lie

14. What decision do we have to make as to to whom we will listen on the outcome of the war, and what does the apostle John write about it?

15. Whose victory would we call that as described in Revelation, and with what words of the psalmist are we moved to cry out?

16. Does John say directly that there will be survivors of the destruction of the "wild beast" and "false prophet," and yet what are we to understand from John's account?

17. (a) In that war, what will befall the "kings of the earth and their armies" and supporters? (b) Will those against whom Satan the dragon went off to wage war survive, and what does John say of them in Revelation, chapter fifteen?

slain on the battlefield of Har-Magedon for scavenger birds to feed upon the fleshy parts of such carcasses. But those on the side of the King of kings will be spared and will survive. They will live to be speaking witnesses of the "victory of our God," "the saving power of our God." (Ps. 98:3, *Je*) Among these survivors will be the "remaining ones of [the woman's] seed, who observe the commandments of God and have the work of bearing witness to Jesus," and against whom Satan the dragon "went off to wage war." (Rev. 12:17) These are the ones whom the apostle John speaks of as "those who come off victorious from the wild beast and from its image and from the number of its name." John describes these as singing the song of Moses and of the Lamb Jesus Christ, saying: "Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity."—Rev. 15:2, 3.

¹⁸ The earthly survivors will also include those whom the apostle John groups together as a "great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues," for they take their stand on the side of God and his Jesus Christ. The apostle John is straightforwardly told that this "great crowd" is made up of the "ones that come out of the great tribulation," and he sees them standing as survivors before God's throne and before his Lamb, loudly crying out: "Victory to our God who sits on the throne, and to the Lamb!" (Rev. 7:9-15; *NE*) These will join with the "remaining ones of [the woman's] seed" in singing the "new song" to Jehovah God for his divine victory. All these survivors on earth are the ones against whom Satan the great

dragon stirred up the "kings of the earth and their armies" for the purpose of destroying all such upholders of Jehovah God and his Messianic kingdom. By waging war against these, the "kings of the earth and their armies" really wage war against God and provoke war action by God and his King of kings.

¹⁹ Clear through the "war of the great day of God the Almighty," these survivors will not take up any arms of violence against the "kings of the earth and their armies." They will depend upon God the Almighty for his protection, for they remember God's words to his faithful people on a previous war occasion: "The battle is not yours, but God's." (2 Chron. 20:15) They also remember the words of the prophet Moses at the Red Sea, at the time that the war chariots of Egypt drew near to destroy Moses' people: "Stand your ground, and you will see the victory the LORD will win for you today." (Ex. 14:13, *NA*) And just as Moses and his delivered people sang a song of praise to Jehovah's triumph, so these survivors on earth of the "war of the great day of God the Almighty" will sing the "new song" of praise to the divine victory by Jehovah God, the Almighty. (Ex. 15:1-21) Do we want to be among those singers?

Victory Celebration

²⁰ Just as when there is a national victory and the whole land is given a festive appearance, so after the "war of the great

18. (a) Who else survive the war at Har-Magedon, as foreseen by the apostle John? (b) Who waged war against all such survivors, and thereby provoked war action by whom?

19. (a) Will those survivors raise a violent hand against earth's kings, and what words of God's prophets will they remember, to guide their conduct? (b) How will the survivors on earth imitate the Israelites after their deliverance at the Red Sea?

20, 21. (a) How will earth take on a festive appearance in celebration of the divine victory? (b) How will victory be gained over the whole earth in fulfillment of God's command to Adam and Eve?

day of God the Almighty" and the imprisonment of Satan the great dragon and his demon angels in the abyss, the whole earth will begin to take on a festive appearance in celebration of the divine victory. (Rev. 16:14, 16; 20:1-3) The earth, which is now being ruined by its warmongers and polluters, will then give evidence that a new King rules the whole earth, namely, God's Messianic King, Jesus Christ. At once the surviving witnesses of the divine victory will turn their efforts toward transforming this earth into a Paradise from sea to sea and from pole to pole. Victory will be gained over the whole earth, in triumphant fulfillment of God's command to the first man and woman in the Garden of Eden:

²¹ "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." —Gen. 1:28.

²² This subduing of the whole earth will mean, not only gardenlike beauty for mankind's earthly home, but also plenty of food for all of earth's inhabitants, with absolutely no poverty. Not only for the surviving witnesses of Jehovah's victory in the war of His great day at Har-Magedon, but also for all the ransomed dead who will be resurrected from the graves and comfortably fill the earthly Paradise with people, Almighty God can do in a literal way as well as in a spiritual way what he promised in Isaiah's prophecy, chapter twenty-five: "make for all the peoples" a banquet of life-sustaining foods and "actually swallow up death forever." (Isa. 25:6-8) Yes, Almighty God will gain the victory over death for all ransomed mankind. He did so for his Son

Jesus Christ, whom he raised from a martyr's death on the third day, in the historic year of 33 C.E. He also does it in behalf of the true church of Christ's footstep followers, whom Almighty God resurrects from death as earthly human creatures to immortal, incorruptible life in heaven as spirit creatures.

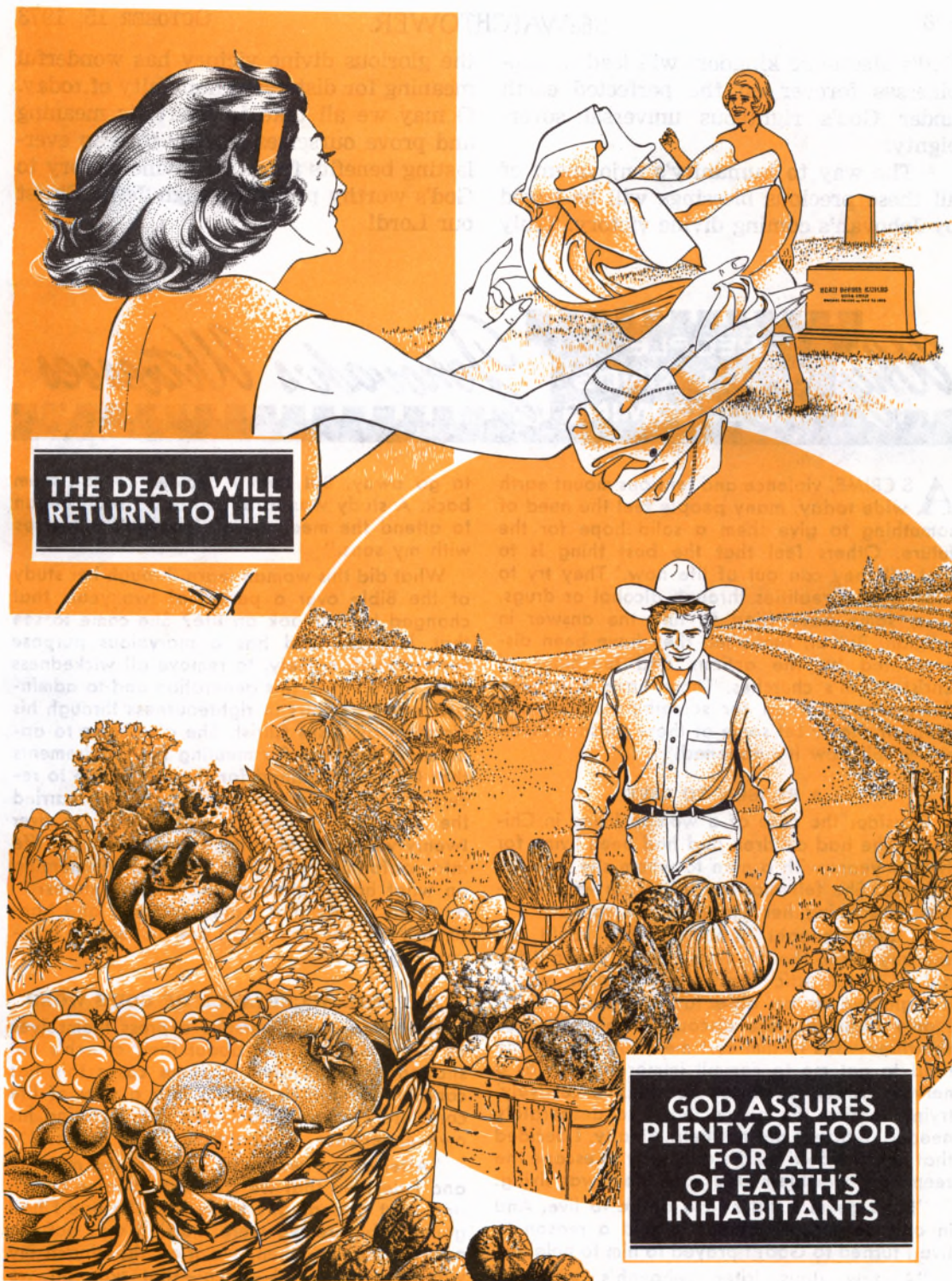
²³ Concerning this heavenly resurrection of true, unhypocritical followers of Christ, the apostle Paul wrote these words to Christians who share in this hope: "This which is corruptible must put on incorruption, and this which is mortal must put on immortality. But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying will take place that is written: 'Death is swallowed up forever.' 'Death, where is your victory? Death, where is your sting?' The sting producing death is sin, but the power for sin is the Law. But thanks to God, for he gives us the victory through our Lord Jesus Christ!"—1 Cor. 15:53-57.

²⁴ During the coming thousand-year reign of the Messiah Jesus and his resurrected, glorified church or congregation, Almighty God will gain the victory over death still further by having the ransomed human dead raised from the sleep of death and restored to life's opportunities on the Paradise earth. Death as inherited by us from the wayward first man will not be swallowed up forever until every last grave of the ransomed human race has been emptied, and this will occur by the "resurrection of both the righteous and the unrighteous" ones. (Acts 24:15) Obedience of the resurrected human dead to

22. (a) What will this victory mean for earth as regards beauty and production of food? (b) What guarantees in actual cases do we have for God's victory over death in behalf of ransomed mankind?

23. In connection with that resurrection, to whom does the apostle Paul ascribe the victory in the swallowing up of death forever?

24, 25. (a) During Christ's thousand-year reign, how will God gain still further victory over death, and with what opportunities will the beneficiaries of this be favored? (b) What kind of meaning does Jehovah's coming divine victory have for distressed humanity, and what does taking it to heart make us want to do?



**THE DEAD WILL
RETURN TO LIFE**

**GOD ASSURES
PLENTY OF FOOD
FOR ALL
OF EARTH'S
INHABITANTS**

God's Messianic kingdom will lead to happiness forever on the perfected earth under God's righteous universal sovereignty.

²⁵ The way to humanity's enjoyment of all these precious blessings will be paved by Jehovah's coming divine victory. Truly

the glorious divine victory has wonderful meaning for distressed humanity of today. O may we all take to heart its meaning and prove ourselves worthy to reap everlasting benefits from the divine victory to God's worthy praise through Jesus Christ our Lord!

Why PEOPLE OF ALL KINDS ARE BECOMING Jehovah's Witnesses

AS CRIME, violence and tensions mount earth wide today, many people feel the need of something to give them a solid hope for the future. Others feel that the best thing is to 'get all they can out of life now.' They try to escape grim realities through alcohol or drugs. True, some have tried to find the answer in religion. But all too often they have been disappointed by the actions and teachings of Christendom's churches. There have also been those who yearned for something better and found it. How? Let some of these persons themselves tell how it happened.

A REASON TO LIVE

Consider the case of a woman living in Chicago. She had children and had been living for twenty years with a man to whom she was not married. She felt that her lot in life was hopeless. Describing her situation, she says:

"I only thought about dying. I could not see any joy in the life I was living. I sought the aid of a spiritistic 'reader and advisor' who I thought would be able to help me. Instead, I only received more discouragement, because the three visits to him cost me \$100.00, and he tried to get me to commit immorality. I was a nervous wreck. I started to drink excessively, trying to find the peace that I so desperately needed. But that did not help. Finally, I decided that death would be the only way to escape the seemingly worthless and vain life I was living.

"But I guess I still had a desire to live. And in one desperate attempt to find a reason to live I turned to God; I prayed to him to help me.

"A few days later Jehovah's witnesses knocked at my door. I immediately told them

to go away. But then I decided to call them back. A study was arranged and I soon began to attend the meetings of Jehovah's witnesses with my sons."

What did this woman learn through her study of the Bible over a period of two years that changed her outlook on life? She came to see that Jehovah God has a marvelous purpose for mankind, namely, to remove all wickedness from the earth in this generation and to administer earth's affairs in righteousness through his kingdom by Jesus Christ. She also came to appreciate the need for meeting the requirements that God has outlined for those who are to receive his approval and blessing. So she married the man with whom she had lived for over twenty years and in other ways brought her life into conformity with God's Word. Commenting on what has happened, this woman states: "I am glad to say that I am dedicated and baptized. Now my sons and I are all serving Jehovah together."

COMPLETE ACCEPTANCE OF GOD'S WORD

Have you heard persons express themselves as being disillusioned about their church's not sticking to the Bible? In some cases this has contributed to their getting into a way of life completely contrary to God's will. Relating his own experience, a man from Texas states:

"After about two years of marriage, my wife and I decided that we should find some church and start attending. I knew that the one I had gone to before we were married was not the one for me. So, then, we tried the church my wife had attended—once—that was all we could take. So we just didn't go anywhere.

"We were in a rut. We didn't have any close friends and our only association was with our relatives. This wouldn't have been so bad, except nearly every time we got together we would end up drunk.

"I felt a need for God and the Bible. But at the same time I didn't feel I had the right to pray, because of all the bad things I had done. Remembering what a man had told me ('If you just pray for knowledge, God will help you'), I decided to try. It was Saturday night. My wife and child were asleep. I prayed: 'Dear God, if there is a God, help me find the religion that is right.'

"The next morning I got up and walked to the front door. Looking through the glass in the door, I saw a piece of paper being blown across the porch. I couldn't figure out where it had come from, because we had cut the grass and cleaned up the yard the day before. Anyway, I went outside and picked it up. It was an invitation from some church, I thought.

"I got excited, believing God had answered my prayer. I told my wife that I was going to that church at four o'clock. She didn't want to go. But I knew that, if I said I would go whether she went or not, she would change her mind. She did.

"At 3:30 p.m. we pulled into the parking lot. The sign read, 'Kingdom Hall of Jehovah's Witnesses.' I had never heard of Jehovah's witnesses. Walking toward the hall, I had second thoughts about going in. My thoughts were, 'Maybe they are the ones that get the "holy spirit," as they call it, and roll around on the floor.' I wanted no part of that. So we started back to the car. Then we said, 'What if this is the right religion? If we leave now, we may never come back again.' So we went inside."

What did they see at the Kingdom Hall? What impressed them about Jehovah's witnesses?

He continues: "We found a simple and modestly decorated room. After finding a place to sit we began looking around. Everyone was talking and they really seemed to care about one another. It wasn't long before they were coming over and introducing themselves. After

about fifteen minutes of having questions answered, I was convinced that these people had the truth about the Bible. Things like no paid preachers, no collection plates, actually going from door to door telling people about God, and the real concern they showed for us impressed me.

"One man came up and asked us if we would like to have a home Bible study. Naturally we accepted."

THE NEXT ISSUE

- Victory over the World Without Armed Conflict.
- The Best Time to Be Alive.
- Should You Drink Alcoholic Beverages?

SEPARATENESS FROM THE WORLD

From your own experience you know that members of Christendom's churches are regularly involved in politics. But what of the Bible's admonition to 'keep oneself without spot from the world'? (Jas. 1:27) Jehovah's witnesses appreciate that their prior loyalty must go to God's kingdom by Christ, and they do not mix in with the world's politics. Realizing this has made a deep impression on truth seekers.

While calling on people at their homes, one of Jehovah's witnesses in the state of New York met a friendly man who said: "I have two questions to ask, and your answers will determine whether our conversation will go further or whether you will leave. The first question is, Do you believe in anything other than the Bible as truth?" The Witness assured him that Jehovah's witnesses believe only in the Bible as inspired truth and not in man-made traditions or creeds. "You gave me the right answer to the first question," said the man, "but you probably won't answer the next one right. I am looking for a religion which has absolutely nothing to do with politics. Do you have anything to do with politics?" Informed that Jehovah's witnesses keep separate from all politics, not even voting, the man was indeed surprised. Eventually a Bible study was started with him and his wife. Now both of them are baptized witnesses of Jehovah.

CONFUSED ABOUT CHURCH PRACTICES AND TEACHINGS

Still others who are now Jehovah's witnesses were perplexed about the teachings and practices of their former churches. Though sincere, they just could not find satisfying answers to

their questions. A woman from Chile relates:

"From the age of nine years I wanted to serve God and, being a Roman Catholic, I admired the priests and nuns. At twenty-two years of age I entered the convent to begin my training as a nun. The teaching of the Trinity perplexed me and the explanation that it was a mystery was not satisfying. However, I took my first vows of silence, poverty, suffering and chastity. Then disillusion really began. I thought that serving God as a nun would be a constant source of joy and happiness. How wrong I was! The Bible was considered a book of magic and not to be touched; the vows of silence meant that we could not talk, only pray; we were given food unfit for humans; each of us was required to go to our cells and remove our clothing and, using a whip, beat ourselves. Some fainted while punishing themselves. I could not help but wonder if God really required all of this. Thereafter I made up my mind to leave. While the Mother Superior was away I left for home.

"One day I learned the Second Commandment, which was against the worship of images. This surprised me, as image worship was a part of our daily life in the convent. This awakened in me a strong desire to learn the Bible. I earnestly prayed to God that in some way I might obtain a Bible and have someone teach me. (It was at this time that I had decided, due to fear, that I would return to the convent.)

"Shortly thereafter a man came to our door and said: 'Good morning, we are offering free Bible studies to the people.' I was speechless. My prayer had been answered!

"A Bible study commenced. What marvelous things I learned! For some time I did not tell the Witness that I had been studying to become a nun, for fear that he would not continue the study. However, when I revealed to him this fact his joy was as great as mine in helping me to free myself from such great imprisonment.

"Now I have learned that serving Jehovah is what I always thought it would be, a real joy and pleasure."

At times, because of former religious training, some have had a prejudiced viewpoint as to Jehovah's witnesses. But disappointment with their own church contributed to their putting this prejudice aside and listening. From a woman in Finland comes this experience:

"I had a strict religious upbringing. While I was young, my father prayed that none of his children would ever become Communists or Jehovah's witnesses. When the time came to

choose a career, I decided to become a servant of the church. So I enrolled at the Christian Folk High School. There we students were repeatedly warned against Jehovah's witnesses. They were said to be heretics who even deny the ransom.

"When deaconesses were sought from among us, I was prepared to accept. This required further education. Of course, I was anxious to learn as much as possible and so I kept raising questions about many things. My teachers did not like that. They did try to handle me gently, though, and said: 'It is good that you ask about these things, but imperfect humans can never fully understand the Bible. You have no doubt noticed that its writers, such as the apostle Paul, for example, were just as imperfect as we are. The Bible is not all God's Word; there are also men's thoughts in it as well.'

"God became more distant and unknown to me, but in spite of everything, after six years of study I received the bishop's blessing to start my career as a deaconess. I was, however, unhappy. In this work my personality became torn apart and I came to a spiritual dead end. I can say that the Bible was practically torn apart before my eyes and in my hearing. Some time later I got married and this was partially my salvation. My husband was unprejudiced and so, on one occasion, he invited two of Jehovah's witnesses in. At my husband's wish a Bible study was started in our home. Due to my earlier training, I looked on Jehovah's witnesses as unclean Samaritans, but to my surprise I soon discovered that they regarded the whole Bible as God's Word. It was not long before I eagerly joined in the Bible study. Soon the whole family accepted the truth and now we rejoice in Jehovah's pure worship."

SAW EVIDENCE OF GENUINE LOVE

Besides observing that Jehovah's witnesses teach what the Bible says, many have been impressed by the way they treat one another. A woman from the state of Florida relates her impression:

"I heard about Jehovah's witnesses—about how loving and kind they are. So I decided to go to the Kingdom Hall. I had no idea what Jehovah's witnesses did, what they preached or how they prayed.

"When I first walked into the hall, I was very nervous. I started to go up to one of the men to say something to him. Then I turned around and saw a woman on whom I had waited in the drug store where I work. Right away I felt relieved, because at least there was someone

with whom I could talk more about this religion.

"After the meeting I thought that probably everyone would get up and walk out. But everyone came up to me and asked me what my name was and how I enjoyed the meeting. I could see that finally someone really cared about how I felt about something. It made me feel good to see how kind they were. They

didn't know anything about me—what kind of person I was. Yet they were nice to me."

Are you one of the many today who are looking for people who are endeavoring to live in harmony with the Bible? Why not visit a Kingdom Hall of Jehovah's Witnesses at your earliest opportunity? What you observe and learn there can give you renewed hope in God and in his provisions for human happiness.

ASSEMBLIES

Assist Those Who Would Share

in DIVINE VICTORY

THE world is well along toward a severe crisis. World leaders have so many major problems on all sides that they do not even have the time, much less the facilities and the know-how, to solve them. And any *one* of these major problems by itself could develop into world disaster. Victory by human leaders over these problems is a will-o'-the-wisp.

Why, then, did Jehovah's witnesses call their international assemblies, held throughout the northern hemisphere this summer, "Divine Victory" assemblies?

Well, for one thing they look for divine victory in the very near future, with God's new and righteous administration of earth to follow. But they have also gained victories in their personal lives and in their families, in overcoming the big problems that plague people everywhere today.

So the assemblies were not just another series of religious conclaves, with debates on what position to take on social issues. Those attending came because they knew they would get more from God's Word to

help them to be fit for enjoyment of divine victory and life under His righteous government. As the German newspaper *Süddeutsche Zeitung* commented:

"The message of Jehovah's witnesses is simple and clear. 'The Bible is God's Word and it is prophetic for this world—for this reason we have to learn from it and live according to it.'"

And the *Düsseldorfer Nachrichten* reported, under the heading "Divine Victory Is Being Proclaimed":

"In contrast to Lutheran or Catholic conventions, there is no debating at this assembly, but just the proclaiming and expounding of what Jehovah's witnesses the world over consider to be the true Word of God."

Such was the confident, positive tone throughout all the five-day assemblies. The program, by means of thirty-one talks and four Bible dramas, highlighted the need for all Christians to keep "close in mind the presence of the day of Jehovah," adjusting their own lives more fully to the fine, high moral principles of the Bible and perfecting their love for one another.



Crowds packed out the Houston Astrodome and facilities in 37 other cities this past summer for assemblies of Jehovah's witnesses

(2 Pet. 3:12) They were encouraged also, in view of the scope of the work to be done, to cooperate more closely than ever before in the great disciple-making commission given by Christ. (Matt. 28:19, 20) Discussions of Bible prophecies now in course of fulfillment alerted all to the fact that we are well along, nearly sixty years along, in fact, into the time of Christ's presence, with the "day of Jehovah" drawing nearer by the hour.

This tone of confidence, this forward-moving attitude was reflected in expressions of appreciation by the attending conventioners. One said: "It is heart education we are receiving—a schooling in divine ways—that is vital for our survival through the 'great tribulation' soon to come on this world."—Matt. 24:21.

VICTORY WITHOUT ARMED CONFLICT

In the keynote talk "Victory over the World Without Armed Conflict" the speaker called attention to Christ's words to his apostles near the end of his earthly ministry: "Keep up your courage: I have won the victory over the world." (John 16:33, *The New Testament in Modern Speech*, by R. F. Weymouth, 1902) 'It would not

be consistent for followers of Jesus Christ to take up weapons or to engage in political or social conflicts,' he said. He pointed out that Christians are not passive, however. They have a vigorous work to do and this, in fact, brings them into conflict with the world. They must overcome the obstacles that the world puts in the way of everyone trying to follow the Bible-outlined way of life.

Is this overcoming actually an accomplished fact in the lives of the thousands who assembled to take in this Bible education? Visitors from both inside and outside the congregation of Jehovah's witnesses could see for themselves. One of the members of the Governing Body of Jehovah's witnesses remarked, after visiting several assemblies in the Orient:

"It was really exhilarating and heartening to look at the sea of faces attentively listening to the program in Japan, in Korea, Taiwan and Hong Kong and to realize that these thousands are Christians; not European but *Asian* Christians—people who were formerly Buddhists, worshiping idols, or Shintoists, worshiping their ancestors—people with no previous knowledge of the God of the Bible. What a change they have had to make, in the midst of pagan practices and customs! How the truth of God's Word has made them conquerors!"

And a reporter for the Rome newspaper *Paese Sera* wrote of Jehovah's witnesses:

"Just as their denomination itself declares, they have a direct responsibility to give a 'witness to God' . . . by leading a model, hard-working, rigorously moral life,

mutually sustaining one another, as did the first Christian communities."

The keynote speaker pointed out that the Christian, wherever he lives, and whatever obstacles he has to face in order to serve God acceptably, can achieve victory. Experiences related on the program by persons from all over the world recounted victory over the drug habit, many having experienced the whole spectrum, from tobacco and heavy drinking to marijuana to LSD to heroin. On getting a knowledge of God's purposes, these left their drugs by applying Bible principles, through prayer and the help of fellow Christians, not "tapering off" with methadone or some such "substitute," but breaking free and clean. Now they remain clean as they serve God. (2 Cor. 7:1) Others had strong, often violent family opposition to overcome.

Among the many hundreds baptized at these assemblies after a course of study in



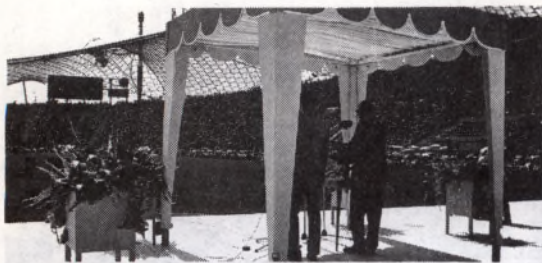
31,263 crowded into the Expo '70 Festival Plaza in Osaka, Japan, to learn about Divine Victory

the Bible and coming to the point of dedication to God is the young man who stated to the audience in Pittsburgh:

"Before I came into the truth I was a Catholic. For about five years I took drugs (just about everything), I stole, practiced sexual immorality and almost everything the Bible says you shouldn't do. My relationship with my 'wife' was an obstacle I had to overcome on becoming a Witness. She wasn't my wife then, although I had been going with her for four years. I wanted to marry her, but she said, 'Jehovah's witnesses are crazy. If you're going to associate with them, forget it.' I said, 'All right.' So she knew I wasn't fooling, but it took her about a month before she asked to study with me.



Another 29,577 attended the international assembly in Seoul, Korea



Members of the Governing Body served at most assemblies; here N. H. Knorr is speaking through a translator in Munich, Germany

She tried to prove the Bible wrong just as I had done. But she is here at this assembly today with me. We were married on May 26, 1973."

WALKING IN THE DIVINE NAME

One of God's prophets said that His servants would "walk in the name of Jehovah our God." (Mic. 4:5) How is this done?

A number of talks, discussions and live illustrations provided the answer. God is invisible. But his invisibility does not make it impossible for us to "see" him as a person—that is, see his qualities, his ways, his dealings. Moses "continued steadfast as seeing the One who is invisible." He saw and heard God's attributes proclaimed. He experienced many close personal contacts with God's acts, dealings and judgments, making his love for God unbreakable.—Heb. 11:25-27; Ex. chap. 15; 34:5-7.

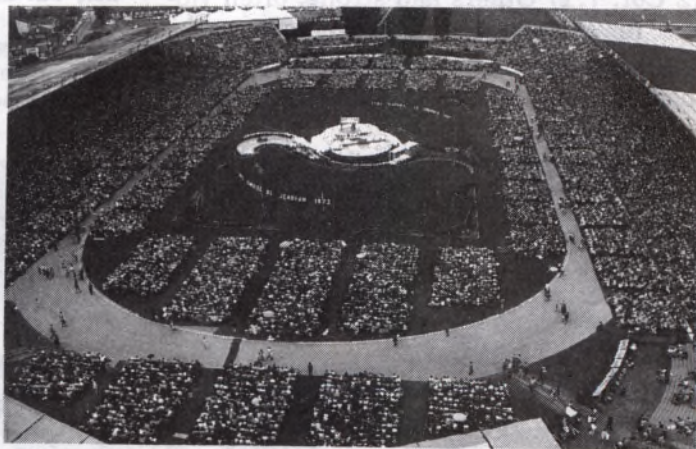
Thus, knowing God intimately as a person, appreciating his fine qualities, his loving-kindness and mercy as well as his position as Universal Sovereign, we can develop the love that will hold us firm in devotion to him. We will *put into practice* what we learn about God's ways. This practical application is essen-

tial. Also, the Christian will come to love his Christian brothers, and show love for all his fellowmen as well.—John 13:35; Gal. 6:10.

This is the secret of Jehovah's witnesses' unity. It explains why officials and news personnel were heard making such remarks as, "I have never seen such unity and harmony exercised among people—really something to behold," and, "There is something to learn from these Witnesses: how to get along together." About the program one convention delegate said: "Every talk, and the dramas presented, emphasized the need to examine each day how we feel about others, how we can spend ourselves for their welfare."

Each one observing this portion of the program was faced with questions that we well might ask ourselves: Have I examined myself? Have I tried to find out how God, my Creator, feels about my course of life? Do I want good relations with him? Do I appreciate that wrong conduct can spoil this relationship? How do I act toward my fellowman?

'Walking with God' means honesty in business affairs, truthfulness, clean morals and zeal in helping others. Do you see this



In France, over 60,000 were present in Colombes Stadium to hear the Bible's message

in the world? If you attend a sports event or a theater, or any place, even on the streets, where there is a large crowd, how do you feel when you happen to lose some money, or leave some valuable item in a public place? Do you consider it gone forever? Well, is it any different in a gathering where people have really learned Bible principles? It is. At all of Jehovah's witnesses' assemblies, a "Lost and Found" department is set up. Thousands of lost items are brought in. Among the many interesting occurrences at the "Divine

turned money" box, and offered the boy one. "That's not my dollar bill," the boy said. "Mine was folded like an accordion." The attendant looked in the box again and, sure enough, there was just such a bill, which the boy happily received.

These persons are not in themselves inherently better than other people. They have merely learned that it is better to walk in God's way, and their heart has moved them to do this. And they are living examples that it *can* be done by anyone who really has a desire to serve God.



The 30,000 Witnesses in Italy rejoiced to have over 57,000 at their assembly in Rome

GAINING WEALTH FOR EARTH'S NEW KING

The program laid heavy emphasis on the fact that Christ is now invisibly present, having secured his power as reigning King in 1914 C.E. Accordingly, this would be a time when Christians could expect to face an accounting and to receive a reward. What this accounting would mean was discussed in an examination

Victory" assemblies were the following:

At the Los Angeles assembly a woman left a sum of money in a phone booth on the grounds. She was directed to Lost and Found, where her \$120.00 was restored to her intact. In another case a twenty-dollar bill was brought in.

At another assembly, a boy about eight years old approached the Lost and Found department searching for his lost dollar bill. The attendant had several in his "re-

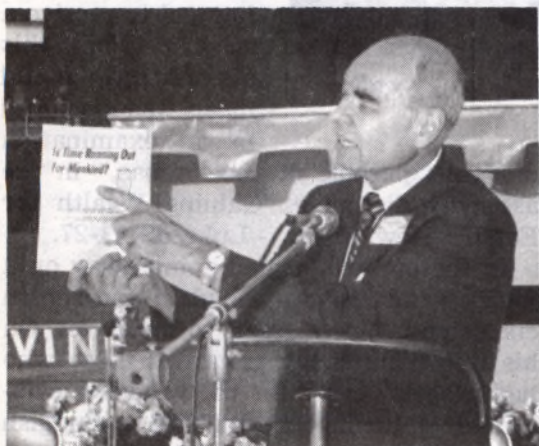
of Jesus' parable of the "minas," in the assembly discourse "Gaining Wealth for Earth's New King."—Luke 19:11-27.

In the parable, a man going away on a journey to receive a kingdom and return entrusted business assets to his slaves. On his return he richly rewarded those who had properly cared for the valuables committed to them, but punished a sluggish slave. Then he destroyed those who hatefully refused to acknowledge his reign over them. In the fulfillment, Jesus Christ

went away to the 'far country' of heaven in 33 C.E., leaving to his disciples certain spiritual assets that were to be enhanced by the preaching of the good news.

As the speaker developed his theme, each listener saw his responsibility to share in making disciples, and not to be sluggish. He also realized the danger to those in the world who are not now acknowledging earth's new king. These must be reached with the good news. Additionally, since all those gathered as disciples by the preaching work are also counted as precious property of Christ, each disciple must demonstrate love toward his fellow Christians.

To what extent the Kingdom-preaching has been done was discussed in another talk, "Sowing Seeds of Good News in a War-plagued World." The apostle Paul was quoted, as he wrote to Christians about the year 61 C.E., saying: "The telling of the truth of that good news . . . is bearing fruit and increasing in all the world, just as it is doing also among you." (Col. 1:5, 6) The speaker then explained that Christians today have the good news that that long-awaited kingdom of God is now established in the heavens. He said:



A special work was announced: worldwide distribution of a tract bearing a powerful message about God's kingdom

"For a long time it was thought that God's kingdom would come by the converting of all mankind to be church members of Christendom. . . . Are two world wars inside of thirty-two years of this twentieth century the evidence that God's 'kingdom of righteousness, peace and joy, in the Holy Spirit' was established in the hearts of the hundreds of millions of church members of Christendom? . . . All these things prove that the kingdom of God . . . has not come into their hearts. [It] cannot be expected to come in that way."

He then declared:

"The Kingdom is to come, nevertheless, as a real functioning government over this earth. This good news is being sown like seed in 208 countries and island groups, and it is bearing fruit. Everyone hearing the good news in a good heart joins in spreading it."

Yes, even in countries that have long been solidly of one religion, such as Italy and France, the newspapers expressed astonishment at the way people are responding to the Kingdom-preaching. In Italy there are 30,000 of Jehovah's witnesses active in preaching, but the amazing number of 57,000 persons came to their assembly in Flaminio Stadium in Rome. Likewise, in France, with fewer than 50,000 Witnesses in the entire country, more than 60,000 attended the Paris assembly held in Colombes Stadium.

A SPECIAL WORK

Even though many people are listening to Jehovah's witnesses, expanded effort must be put forth in getting the good news to them. A drama was presented depicting Jerusalem's destruction by the Romans in 70 C.E. It vividly portrayed the extreme danger to those Christians who failed to heed Jesus' instructions at Matthew 24: 15-18 and Luke 21:20-24, namely, to flee the city as soon as they saw Gallus' army surround the city in 66 C.E. Just as he did then, God has now set a time limit for persons to get themselves untangled from

this system of things. Accordingly, Christians live and work as though tomorrow could see the end of this present system.

Many people in the world today hunger for relief. Really, though not knowing it, they are starved to hear and understand the Bible's comforting, hope-filled message. Can anything be done to find these people more quickly? To accentuate the effort to reach everyone possible in the available time, a special work was announced to all the assembled conventioners, thrilling them.

Starting this special work with the days of September 21-30 just past, the amazing total of nearly 130 million four-page folders were to be distributed to a wide area of earth's population, in their local languages. The effort was to be made to leave a folder in every home. This is the opening phase of a work that will be periodically repeated with increased volume and extensiveness in the months to follow. Each time, a new message will be presented. Before September 1974, it is hoped, a half billion folders will be placed in the homes of the people. A monumental work indeed!

If you are one favored with an understanding of God's purpose to bring in his righteous government, you very likely shared in the distribution of this powerful message in September. Have you made plans to have a full share in the greater campaign in December?



Over 39,000 were baptized, symbolizing their dedication to do the divine will

QUALITY OF DEVOTION IMPORTANT

On the first day of the assemblies the arrangement for elders, overseers in the congregations, received attention. These men are responsible to care for the "flock," giving Scriptural counsel, assisting the congregation members to overcome problems in their lives, and organizing and directing the congregation's activity in preaching and disciple-making. The discussion revealed why God has blessed the activity of Jehovah's witnesses.

For only men who meet the requirements set forth in the Bible at 1 Timothy 3:1-7 and Titus 1:5-9 are appointed as "shepherds." Such men can help all in the congregations to maintain a high standard of quality in godly devotion.

As to the importance of individual godly devotion, a fine feature of the program that involved all those listening was "How Sensitive Is Your Conscience?" Live settings of actual situations were presented, demonstrating true-to-life instances in which there is no *specific* "black and white" Bible statement on the problem. The conscience of the Christian must be exercised, applying Bible principles to decide what to do in "gray" areas, such as, What is my responsibility as a clerk in a store when asked to put up unchristian holiday decorations, or to sell tobacco products? Or, What governs the extent to which I should watch or participate in sports activities? Everyone in the audi-



In a forceful Bible drama conventioners watched as parents that were slow about doing the divine will lost their son in first-century Jerusalem

ence searched his conscience, and considered what counsel he might offer to another who presented such a question.

BAPTISM

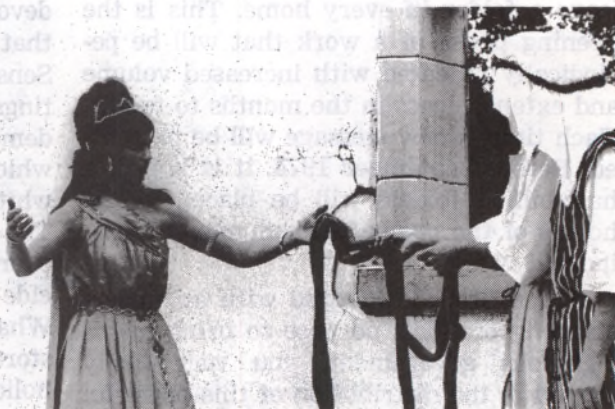
One of the prominent features of the assemblies of Jehovah's witnesses is the mass baptism service. At the North American, European and Asiatic assemblies 39,313 were baptized. Jehovah's witnesses practice total immersion in water, this symbolizing the baptized one's dedication to God on the basis of Jesus Christ's atonement sacrifice. At all the assemblies those qualified for baptism gathered prior to the immersion in a reserved section. They were reminded: 'In taking this important step of baptism, you disclaim any ownership of yourselves, acknowledging that Jehovah God is your rightful Owner

and submitting yourselves to his will in every aspect of life without reservation.' (Matt. 16:24; Rom. 12:1, 2) Then the speaker explained the first Bible requirement, *repentance*, a deep regret for having spent one's past life in ways not in harmony with God's will as expressed in his Word. (Ps. 97:10; Acts 17:30) Next, *conversion*, a turning around from the old course, should follow. (Acts 3:19) Finally, *dedication*, a disowning of self and a personal commitment to serve Jehovah, puts one in proper position to be acceptable for baptism.

DRAMAS

During the five days four Bible dramas illustrated and accentuated the assembly theme. Each portrayed actual Bible accounts.

In the opening drama the audience was deeply moved to search their own hearts as to mercy, humility, and the need for each to watch his own course of action—to guard his heart—very carefully. The account of David's sin with Bath-sheba



In drama, God's miraculous preservation of his people was portrayed in the account about Rahab and the Israelite spies at Jericho

brought home how easily one can fall into sin, but it highlighted God's great mercy and impressed upon the hearts of all that only by complete reliance on Jehovah's guidance can we be victorious over temptations toward wrongdoing.—2 Sam. chaps. 11, 12.

"Shout! for Jehovah Has Given You the City!" took the audience back to the ancient city of Jericho in the days of Joshua and Rahab. (Josh. chaps. 2, 6) One observer gave his impression as to how the audience applied its message to themselves. "A chill ran up our spines when one of Rahab's relatives was shown running out of Rahab's house just as Jericho's walls were falling—running out into the world to die with it, rather than staying in the place of safety." This drama graphically portrayed God's victory over this world in behalf of his people, and his miraculous preservation of them.

"The Zeal for Your House Will Eat Me Up" provided glimpses of the ministry of Jesus Christ, highlighting the need for vigorous preaching activity today. We can be scoffers at the Kingdom proclamation as were the Pharisees and Sadducees. Or we can take our stand on the side of the Messianic kingdom despite ridicule and opposition and assure ourselves of a share in the divine victory.

The drama "Who Will Escape and Stand Before the Son of Man?" depicted the distressful days of Jerusalem from 66 to 70 C.E. It dealt with an apathetic Christian and his family, who lost their son due to this spiritual apathy. One observer remarked: "We rightly are more interested in keeping our own families than we are in anyone else. Many parents may feel that

their children are doing well by just attending meetings, or coming along in the field service. But unless they are zealous and wholehearted in all that the congregation is doing, we might be losing them."

DECLARATION AND RESOLUTION

Immediately following the talk "Gaining Wealth for Earth's New King" the speaker presented a Declaration, followed by a Resolution, the same being enthusiastically adopted by the huge crowds assembled. The Declaration focused on events foretold to happen from the end of the "Gen-



An assembly highlight was release of the new book "God's Kingdom of a Thousand Years Has Approached"

tile Times" in 1914 C.E. to the complete end of the present system of things in the generation to follow 1914.

The Resolution that was preceded by the Declaration put the world on notice that Jehovah's witnesses "will continue without letup to sound the warning from God's written Word . . . to proclaim God's Messianic kingdom of a thousand years as the panacea—the cure-all, for distressed humanity." The Resolution stated, in its concluding paragraph:

"Seeing now more clearly than ever before that God's kingdom of a thousand years has

approached and that the time gets shorter and shorter for distressed humanity to take advantage of the good news of salvation, we will display both loyal love for God and love for our fellowman. In this course we will obey God rather than man and will not slack our hand in carrying out his command through Christ to 'preach this good news of the Kingdom in all the inhabited earth for a witness to all the nations,' before the end of this doomed system of things comes. (Matt. 24:14; Mark 13:10) On God we rely to aid us to fulfill this resolve. And may He find us faithful to the end and count us worthy to share the joys and blessings resulting from his Divine Victory!"

NEW PUBLICATIONS

The conventioners were delighted to receive a number of new publications that will be fine study aids. *True Peace and Security—From What Source?* has a direct, to-the-point approach, yet reasons with the reader. This new book, its first edition published in ten languages, treats primarily the problems of everyday life. It will help new students of God's Word to bring their lives into harmony with God's moral requirements and his standards for living in a righteous new order.

For about thirteen years Jehovah's witnesses have enjoyed using the *New World Translation of the Holy Scriptures*, a modern-language translation that adheres closely to the original-language manuscripts of the Bible. At the "Divine Victory" assembly the *Comprehensive Concordance of the New World Translation of the Holy Scriptures* was enthusiastically received. This 1,280-page volume containing more than 333,000 entries will prove of great assistance in locating Bible texts.

Probably the most exciting of all the releases was the 416-page book *God's Kingdom of a Thousand Years Has Approached*. This book, now in English and German, will be given thorough consideration by the congregations of Jehovah's

witnesses. Study of the book will begin in December 1973.

A fine point with a view to helping the Christian to assure his share in the divine victory is presented on pages 126, 127. In discussing the reward for the faithful men of old before Christ, the statement is made: "Their integrity that they developed before death and with which they will be raised up will give them an advantage over the 'unrighteous' [who will also be resurrected to earth during Christ's thousand-year reign] in advancing to actual human perfection in complete freedom from sinfulness. They will, as it were, have a head start over the 'unrighteous' in that direction." Accordingly, those who make over their personalities now will be ahead of those who cultivate sinful things down to the time of their death. The latter ones will have greater handicaps in the race for everlasting life when resurrected, because they will have their sin-hardened personalities to make over.

Some of the foes of Jehovah's witnesses say that the Witnesses teach a "second chance" when they speak, even as the Bible does, of the resurrection of the "unrighteous" to opportunity for life. (Acts 24:15) On pages 128, 129 the book makes clear that, being born sinful and condemned to death, mankind in general has never yet had a "chance." (Rom. 8:20, 21) The thousand-year Judgment Day really affords most of mankind their first real opportunity to get everlasting life on earth.

These and many other points, including enlightening discussions of certain parables of Jesus, make the book one that all Bible students will enjoy.

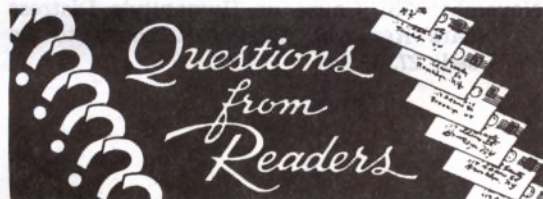
FUTURE PROSPECTS

The speaker giving the concluding talk of the five-day assembly reviewed the

work done in April 1973 throughout the world. He reported that 1,701,091 Witnesses engaged actively in the preaching of the good news. Prospects for further expansion are great, since 1,266,970 Bible studies were held in the homes of interested persons during that month. At the annual celebration of the Memorial of Christ's death, which occurred on April 17 this year, 3,883,235 persons were in attendance.

Reports from the 41 "Divine Victory" assemblies (in 38 cities) as above accounted for reveal that a total of 1,402,238 at-

tended and 39,313 were baptized. This brings confirmation that Jehovah is truly with his people. It gives courage to each one sowing the seed of the good news to press on vigorously, knowing that his labor "is not in vain in connection with the Lord." (1 Cor. 15:58) He has full confidence in Jehovah's ability and willingness to give His servants strength to overcome the obstacles ahead. He has the guarantee of having a share in Jehovah's final personal victory over this world and in His everlasting new order that will follow the divine victory.



● What is the meaning of Ecclesiastes 9:5, 6: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they anymore have wages, because the remembrance of them has been forgotten. Also, their love and their hate and their jealousy have already perished, and they have no portion anymore to time indefinite in anything that has to be done under the sun"? —U.S.A.

By reading the context we can see that Solomon, the writer of Ecclesiastes, is speaking from the point of view of life as it exists now, on earth, "under the sun," we might say, from the strictly human point of view, from the objective view of an observer. He is not here taking into consideration God's purpose to bring about a resurrection. He is dealing with man's situation as described by the apostle Paul, at Romans 8:20: "For the creation was subjected to futility." Solomon says that "everything is vanity," that "one eventuality there is the righteous one and the wicked one." —Eccl. 1:2; 9:2, 3.

This is the situation in which all mankind finds itself. Rich and poor, great and small, good and bad—all die. The apostle Paul expressed it: "In Adam all are dying." (1 Cor. 15:22) Certainly righteous persons are basically not any better off than the wicked as regards their life-span. But this does not deny that God views the righteous as different and that he has provided a hope for them that sustains them now and offers life in the future. The apostle's statement, quoted earlier in part, says: "For the creation was subjected to futility, not by its own will but through him [God] that subjected it, *on the basis of hope* that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." —Rom. 8:20, 21.

Solomon, taking the position of an observer, shows that the "average" person, a person of the world, knows that he will die, just as he sees all other men dying. He is conscious of death. Observation also reveals that when a person is dead he is unconscious of anything about him. Humans can do nothing for him; money means nothing. The world goes on and even his relatives and friends, in the fast-moving stream of everyday living, can no longer include him in their plans and affairs, and so, perforce, must eventually forget him. Not that they do not remember he existed, but that he is no longer a force—he does not figure in their lives. Much of his personality

is forgotten, and the next generation does not actually know him at all.

The dead person can no longer express love, hate or jealousy. Regardless of the power, authority or riches he had when alive, this passes into other hands, and he has no say about it. (Eccl. 2:21) In this system of things he has no portion to time indefinite, and would remain completely out of the picture forever, indeed, if it were not for God's provision of a new order and the resurrection of the dead.

So Solomon writes merely to represent the situation viewed as though this present world is all there is. He shows the vanity of life if one is not a worshiper of God. But the apostle Paul said to the Christians at Thessalonica: "Brothers, we do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope. For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him."—1 Thess. 4:13, 14.

Solomon was "the Congregator" (the mean-

ing of the Hebrew word *Qo-he'leth*, the title of Solomon's book). He was exerting himself to congregate the people to Jehovah's worship. That is why he painted a picture of the futile situation of this world, and, after surveying its complete vanity and hopelessness, pointed to the right Source of hope, saying: "The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man. For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad."—Eccl. 12:13, 14.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 18: Divine Victory—Its Meaning for Distressed Humanity. Page 611. Songs to Be Used: 2, 16.

November 25: Cause of Humanity's Distress Nears Removal. Page 618. Songs to Be Used: 27, 59.

What is the meaning of Ecclesiastes 8:5-6? For the living are conscious that they will die, but as for the dead, they are conscious of nothing at all, neither do they anymore have wages because the remembrance of them has been forgotten. Also, their love and their hate and their jealousy have already perished, and they have no portion anyone to take indelible in anything that has to be done under the sun?—U.S.A.

By reading the content we can see that Solomon, the writer of Ecclesiastes, is speaking from the point of view of life as it exists now. He says, "under the sun," we might say, from the strictly human point of view, from the objective view of an observer. He is not here taking into consideration God's purpose to bring about a resurrection. He is dealing with man's situation as described by the apostle Paul at Romans 8:20: "For the creation was subjected to futility, that one eventually there is to the righteous one and the wicked one."—Rom. 8:20, U.S.A.

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