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THE WATCHTOWER

Announcing Jehovah's Kingdom



HOPE

Where can it be found?

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OUR COVER: Peace for a thousand years! Could there be such a hope? Yes, and we now stand at the dawn of that millennium. This hope is clearly set forth in the Bible, as the following pages show

A WATCHTOWER provides a vantage point from which the watchman can observe and warn of approaching danger. This magazine, published by Jehovah's Witnesses since 1879, serves a similar purpose. It keeps watch on world events in these critical times and calls attention to God's warning of his vengeance soon to be executed on those ruining the earth. It comforts all peoples with the hope that God's kingdom by Jesus Christ is about to bring in a global paradise of peace. It encourages all to exercise faith in the ransoming power of Jesus' shed blood, and points to the joyous prospect of everlasting life on earth under the sovereignty of the true God, Jehovah. "The Watchtower Announcing Jehovah's Kingdom" is nonpolitical, and adheres to the Bible as authority.

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EVERYONE NEEDS HOPE

“H OPE springs eternal in the human breast.” So said the English bard Alexander Pope in his “Essay on Man.” Two thousand years earlier Greek poet Theocritus put it this way: “There is hope as long as one is alive.” Much earlier still the Jewish wise man Solomon wrote: “For a man who is counted among the living there is still hope.”—Eccl. 9:4, *The New English Bible*.

Yes, men of all sorts have at all times needed hope. Today, there are millions who say that the only hope is a better world through Communism. They believe that revolutionary changes will bring in better times for the masses. They quote French Communist martyr Gabriel Péri in saying that, thanks to Communism, future generations will experience “happy tomorrows.” True, many people have seen the disappointing results achieved by governments that follow Marxist principles and have become disillusioned. Nevertheless, Communism is still the “hope” of millions among mankind who are seeking a world of social justice.

The Koran offers some half billion Muslims the hope of everlasting bliss in a paradise called “the Garden,” where the blessed will enjoy luxuries in their resurrected bodies. Many Muslims even hope for a millennium or 1,000-year reign of peace on earth before Judgment Day. Those rejected by Allah will be cast into “the Hot Place” for everlasting torment.

The hope of the hundreds of millions of Hindus and Buddhists is to attain the goal of Nirvana. For the Hindus, this represents

literally a “blowing out” or extinction of the flame of life through absorption into Brahman or the impersonal universal soul. For the Buddhists, Nirvana is “the state of perfect blessedness achieved by the extinction of individual existence and by the absorption of the soul into the supreme spirit.”

Then for the hundreds of millions of people who claim to be Christians, *hope* is said to be one of the three “theological virtues,” together with faith and love. Of these three virtues, M’Clintock and Strong’s *Cyclopædia* states: “Faith is the root, love the fruit-bearing stem, and hope the heaven-reaching crown of the tree of Christian life.”

Agreeing with this Protestant work that hope for members of Christendom’s churches means going to heaven, *The Catholic Encyclopedia* says, under “Hope”: “[Hope] is defined to be a Divine virtue by which we confidently expect, with God’s help, to reach eternal felicity . . . All of this is intelligible only on the basis, which we take for granted, that there is such a thing as *the supernatural order*, and that *the only realizable ultimate destiny of man* in the present providence of God *lies in that order*. . . . *hope has as its main object union with God in heaven.*” (Italics ours)

So for Catholics and most Protestants the only hope set before them is “eternal felicity . . . in heaven.” If that fails, there is no hope whatsoever. Says *A Catholic Dictionary*: “The damned in hell cannot hope, for they can have no expectation of salvation.” The notice Dante imagined

posted above the gates of hell read: "All hope abandon, ye who enter here."

But is the alternative for all those who believe in God and Christ either "eternal felicity" in heaven or a hopeless state of eternal punishment in "hell"? Since Christianity's roots sink deep into the Bible, how do the Scriptures define the Christian hope and any alternative punishment?

Furthermore, since the millions of people fascinated by Communism are obviously not lured by the "heavenly bliss" held out as the only hope by the churches of Christendom, could it be that the Bible offers such people—not for the brief span of a lifetime, but for eternity—the very hope they think they have found in Communism, namely, a world of "social and economic equality for all" in a "classless society"?

Could it even be that the Bible holds out to the millions of Muslims a hope that is similar to the paradise "Garden" offered them by the Koran, but without the

danger of ending up in "the Hot Place"?

And what of the hundreds of millions of practicers of certain Oriental religions who have been taught that all material existence means suffering and for whom, therefore, life on earth is evil? Would these people seek to cancel out their individual existence in Nirvana if they could convince themselves that life on earth was never meant to be a time of suffering such as they have known? Might the Bible not be able to change their outlook on life and give them a hope that corresponds more to the natural yearnings of intelligent humans?

With these questions in mind, let us examine the Bible and religious history to see if the only hope offered to mankind is that of "going to heaven." And since, according to the Bible, mankind was given a hope even before the founding of Christianity, let us first go back and see what hope the ancient Jews had.

ORIGIN OF THE MILLENNIAL HOPE

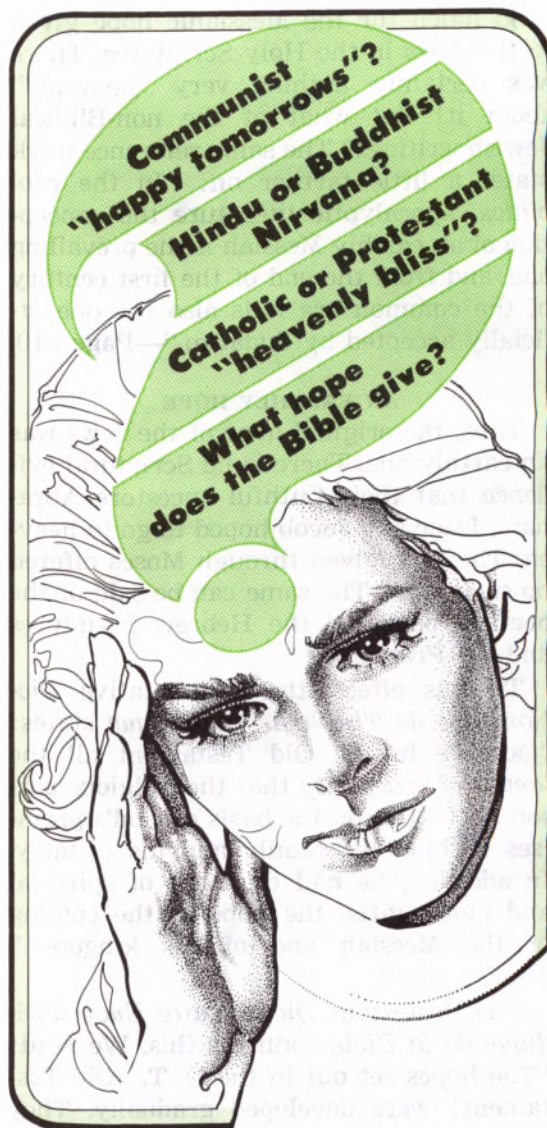
TODAY there is little to choose among the hopes and the fears of the average Catholic, Protestant or Jew. They nearly all believe in the inherent immortality of the human soul and in its related beliefs of heavenly bliss in an ethereal world, or eternal torment in some kind of "hell."

Since the religions of Christendom claim kinship with the monotheism of the Jews and accept the Jewish Scriptures as inspired, it will be interesting to see if the present-day hopes of Jews and those of "Christians" correspond with the hope set forth in the Hebrew Scriptures and with the early beliefs of the Jews.

THE MESSIANIC HOPE

On the basis of such scriptures as Genesis 3:15; 22:15-18; 49:10 and Deuteronomy 18:18, to cite only four of the 456 Hebrew Bible texts considered by the ancient Jewish Synagogue to be Messianic, what exactly were the Jews expecting? What was their hope?

An authoritative Jewish reference work provides the following information: "... the idea of a personal Messiah runs through the Old Testament. It is the natural outcome of the prophetic future hope. The first prophet to give a detailed picture of the future ideal king was Isaiah (ix. 1-6 [2-7 in non-Jewish Bibles], xi. 1-10, xxxii. 1-5). . . . The ideal king to whom Isaiah looks forward will be a scion [offspring] of the stock of Jesse, on whom will rest the spirit of God as a spirit of wisdom, valor, and religion, and who will rule in the fear of God, his loins girt with righteousness and faithfulness (xi. 1-3a, 5). He will not engage in war or in the conquest of nations; the paraphernalia of war will be destroyed (ix. 4 [5]); his sole concern will be to establish justice among his people (ix. 6b [7b]; xi. 3b, 4). The fruit of his righteous government will be peace and order throughout the land. The lamb will not dread the wolf, nor will the leopard harm the kid (xi. 8 [6]); that is, as the following verse explains, tyranny and violence will no longer be practised on God's holy mountain, for the land will be full of the knowledge of God as the water covers the sea (comp. xxxii. 1, 2, 16). The people will not aspire to political greatness, but will lead a pastoral life (xxxii. 18, 20). Under such ideal conditions the country can not but prosper, nor need it fear attack from outside nations (ix. 6a [7a], xxxii. 15). The newly risen scion of Jesse will stand forth as a beacon to other nations, and they will come to him for guidance and arbitration (xi. 10). He will rightly be called 'Wonderful Counselor,'



'Godlike Hero,' 'Constant Father,' 'Prince of Peace' (ix. 5 [6]).

"This picture of the future fully accords with Isaiah's view, that the judgment will lead to a spiritual regeneration and bring about a state of moral and religious perfection."—*The Jewish Encyclopedia*, Vol. 8, page 506.

So much for the Messianic hope given to the Jews in the Holy Scriptures. There was certainly nothing very "heavenly" about it! But what of the non-Biblical Jewish writings? The same reference work states a little farther on: "In the rabbinical apocalyptic literature the conception of an earthly Messiah is the prevailing one, and from the end of the first century of the common era it is also the one officially accepted by Judaism."—Page 510.

AN EARTHLY HOPE

Thus, the original hope of the Jews was an earthly one. There is no Scriptural evidence that their faithful ancestors Abraham, Isaac and Jacob hoped to go to heaven. The Law given through Moses offered no such hope. The same can be said of the poetical books of the Hebrew Scriptures and the Prophets.

To this effect, the authoritative *Dictionnaire de Théologie Catholique* states: "Observe in the Old Testament all the *temporal prosperity* that the religious person hoped for, on the basis of God's promises to him, his family and his country. In addition, he had the hope of spiritual and moral gifts, the hope of the coming of the Messiah and of his kingdom." (Italics ours)

The Protestant *Dictionnaire Encyclopédique de la Bible* confirms this. We read: "The hopes set out in the O. T. [Old Testament] were developed gradually. They start with earthly benefits, political restoration and resettlement of the inhabitants. . . . That hope developed and became universal. Jehovah is the Master of the world. . . . The 'Eternal's Servant' will come; by his suffering and his humiliation he will save his people. Isaiah 42:1-4 shows that *the world* hopes in his teaching. Then will come the glory of the Eternal's Servant, the Messianic era and *a renewed human-kind*." (Italics ours)

This earthly hope of the Jews is nicely

summed up in *The Jewish Encyclopedia*, as follows: ". . . the Prophets developed the hope of an ideal Messianic future through the reign of a son of the house of David—the golden age of paradisiacal bliss . . . It would come in the form of a *world of perfect peace and harmony among all creatures*, the angelic state of man before his sin (Isa. xi. 1-10, lxxv. 17-25: '*new heavens and a new earth*'). . . . 'the conversion of all creatures to become one single band to do God's will' is the foremost object of Israel's Messianic hope; only the removal of 'the kingdom of violence' must precede the establishment of God's kingdom. . . . The Perso-Babylonian world-year of twelve millenniums, however, was transformed in Jewish eschatology [study of the ultimate destiny of mankind and the world] into a world-week of seven millenniums corresponding with the week of Creation, the verse 'A thousand years in thy sight are but as yesterday' (Ps. xc. 5 [A.V.4]) having suggested the idea that the present world of toil ('*olam ha-zeh*') is to be followed by a *Sabbatical millennium*, 'the world to come' ('*olam ha-ba*' . . .)."—Vol. 5, pages 209-211. (Italics ours)

RESURRECTION, NOT INHERENT IMMORTALITY

For centuries the Jews did not share the pagan belief in the immortality of the human soul. The Jews were an educated people, and any literate Jew could read scores of texts in the Hebrew Scriptures that state in no uncertain terms that the "soul" (Hebrew, *ne'phesh*) can die. Here are just a few: Genesis 19:19, 20; Numbers 23:10; Joshua 2:13, 14; Psalm 22: 29 (verse 30 in Jewish Bibles); Ezekiel 18:4, 20.

So the early Jewish hope of life on earth in a paradise restored by the Messiah rested on the belief in the resurrection, not in inherent immortality. *The Jewish*

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Encyclopedia confirms this, stating: "Resurrection formed part of the Messianic hope (Isa. xxvi. 19; Dan. xii. 2). . . . At first resurrection was regarded as a miraculous boon granted only to the righteous . . . , but afterward it was considered to be universal in application and connected with the Last Judgment . . . Whether the process of the formation of the body at the Resurrection is the same as at birth is a matter of dispute between the Hillelites and Shammaites."—Vol. 5, page 216.

This same authoritative Jewish reference work states concerning "Gehenna" (Christendom's "hell"): "There is no Scriptural basis for the belief in retribution for the soul after death; this was supplied by the Babylonians and Persians, and received a Jewish coloring from the word 'Gehinnom' (the valley of Hinnom), made detestable by the fires of the Moloch sacrifices of Manasseh (II Kings xxiii. 10)." —*Ibid.*, page 217.

So how is it that today Jewish theologians generally teach the doctrines of inherent immortality and of eternal punishment? The *Supplément au Dictionnaire de la Bible* supplies us with the following information: "[For the Jews] Salvation was first thought of as being *on earth* . . . ; however bright the Messianic hope was and however long the future reign was due

to be—some even appearing to believe that it would be everlasting—the national and *earthly nature* of that religious era was fundamental. Then a new prospect asserted itself: *the 'discovery' of a happy existence after death.*" (Italics ours)

How did the Jews "discover" that man has a "soul" that survives the death of the body? Once again, authoritative reference works provide conclusive information. *The Jewish Encyclopedia* admits: "Only through the contact of the Jews with Persian and Greek thought did the idea of a disembodied soul, having its own individuality, take root in Judaism." This is confirmed by the *Dictionnaire Encyclopédique de la Bible*, which states: "The concept of immortality is a product of Greek thinking, whereas the hope of a resurrection belongs to Jewish thought. . . . Following Alexander's conquests Judaism gradually absorbed Greek concepts."

If anyone doubts that the Jews did not originally believe in the immortality of the soul, suffice it to say that as late as the first century of the Common Era the question was still not settled in Jewish minds, as proved by the fact that the Pharisees believed in immortality, whereas the Sadducees did not.—See Josephus, *Antiquities*, Book 18, chapter 1, paragraphs 3, 4; *Wars*, Book 2, chapter 8, paragraph 14; compare Acts 23:8.

ORIGINAL MESSIANIC HOPE TRANSFORMED

Just as the Jews gradually abandoned their hope for a future life through the resurrection and adopted the pagan idea of inherent immortality of a separate "soul," so their original Messianic hope became transformed. By the first century of the Common Era the Jewish Messianic hope had become a nationalistic political hope.

Confirming this, *The Jewish Encyclopedia* reads: "Not until after the fall of

the Maccabean dynasty [second century B.C.E.], when the despotic government of Herod the Great and his family, and the increasing tyranny of the Roman empire had made their condition ever more unbearable, did the Jews seek refuge in the hope of a personal Messiah. They yearned for the promised deliverer of the house of David, who would free them from the yoke of the hated foreign usurper."

In his *Life and Times of Jesus the Messiah*, Alfred Edersheim wrote: "All that Israel hoped for was national restoration and glory. Everything else was but means to these ends; the Messiah Himself only the grand instrument in attaining them. . . . The Rabbinic ideal of the Messiah was not that of 'a light to lighten the Gentiles, and the glory of His people Israel'—the satisfaction of the wants of humanity."

Edersheim further points out that, by the first century of the Common Era, the Jewish religious leaders no longer hoped in a Messiah-Redeemer. He states: "So far as their opinions can be gathered from their writings, the great doctrines of Original Sin, and of the sinfulness of our whole nature, were not held by the ancient Rabbis. . . . In the absence of felt need of deliverance from sin, we can understand how Rabbinic tradition found no place for the Priestly office of the Messiah, and how even His claims to be the Prophet of His people are almost entirely overshadowed by His appearance as their King and Deliverer. This, indeed, was the ever-present want, pressing the more heavily as Israel's national sufferings seemed almost inexplicable."

Thus, the original hope of the Jews was gradually lost to sight. The hope of a Messianic king who would not only rule over the Jews but also be "a beacon to other nations" gave way to the fanatical hope of a national leader who would lead them to victory over their political and

religious enemies. The earthly hope of a "Sabbatical millennium" during which the Messiah would bring about a "golden age of paradisiacal bliss," "a world of perfect peace and harmony among all creatures," was replaced by a vague heavenly hope based on the concept of inherent immortality borrowed from the Babylonians, the Persians and the Greeks.

The years went by. No such political Messiah came to deliver the Jews or, after the destruction of Jerusalem in 70 C.E., to regather and resettle them. So even this transformed Messianic hope faded in Jewish hearts. As Edersheim put it: "*Why are the redemption of Israel and the coming of the Messiah so unaccountably delayed?* It is here that the Synagogue finds itself in presence of an insoluble mystery. The explanations attempted are, confessedly, guesses, or rather attempts to evade the issue. The only course left is authoritatively to impose silence on all such inquiries—the silence, as they would put it, of implicit, mournful submission to the inexplicable, . . . the silence of ever-recurring disappointment and despair. Thus the grand hope of the Synagogue is, as it were, written in an epitaph on a broken tombstone, to be repeated by the thousands who, for these long centuries, have washed the ruins of the Sanctuary with unavailing tears."

Happily, the original hope of earthly Paradise restored under the rule of the Messiah is still available for sincere Jews, and some already have availed themselves of it and dried their tears. But for many others of our readers the question remains: How did the coming of Jesus Christ the Messiah affect the hope of a "Sabbatical millennium" of "peace and harmony among all creatures" on earth? And if Christ confirmed that hope, why is it that virtually all Protestant and Catholic "Christians" do not share that millennial hope?

CATHOLICS ROBBED OF THE MILLENNIAL HOPE

HEAVEN or hell! What an alternative! Yet those are the two prospects placed before millions of Catholics, Protestants, Jews and Muslims. As for Catholics, there is also purgatory en route to heaven. But even this fear and this hope are so vague that many sincere believers doubt if they are valid.

Little wonder that French religious writer Jacques Duquesne was able to record the following conversations with two practicing Catholics: (With a man) "Do you believe in hell?—Not at all, ah no! . . . —And heaven?—I don't think it exists, any more than hell." (With a woman) "In your opinion, what happens to us when we die?—When we die? Well, for several years now I have ceased to believe there is anything.—What do you mean?—Nothing survives. Of course, everyone can see that the body is dead. Well, it's the same for the soul. I don't know. I really don't know. . . . —But you still believe firmly in God?—Yes, definitely.—What moves you to believe?—So as to have hope."—*God for Men of Today* (French).

Very evidently the Catholic Church has not given its members a hope that engenders firm belief. In fact, doubts and even unbelief are some of the bad fruits now being reaped by all the traditional religions of Christendom. In many predominantly Catholic countries the vague and hazy hope of "heavenly bliss" has proved insufficient to prevent millions of

people from losing faith and turning to Communism for the fulfillment of their natural and legitimate desire for a decent life on earth. In exchange for an uncertain hope of "eternal felicity" in heaven, many appear to be willing to settle hopefully for "threescore years and ten" of happy life on earth. And even that hope is proving to be illusive.

CONTEMPT FOR "MILLENNIALISM"

Many people today have become lukewarm "Christians," more interested in the here and now than in the fulfillment of the Christian hope. One reason is that Christendom's churches have distorted that hope. They speak with contempt of sincere Christians who place their hope in the millennium or 1,000-year reign of Christ. For example, the very highly respected and voluminous French *Dictionnaire de Théologie Catholique* defines "millennialism" as follows: "False belief professed by those who were awaiting a temporal reign of the Messiah, the length of which was sometimes considered by them to be a thousand years. . . . Since the fifth century, millennialism has no longer been spoken of, or very rarely, by a few cranky sects."

Yet, while speaking contemptuously of those who believe in the 1,000-year reign of the Messiah, this authoritative Catholic work admits that millennialism *was* spoken of *before* the fifth century. In other words, the millennial hope was lost sight of during

Tertullian believed that the kingdom of promise would be established and last for 1,000 years



the fifth century. Why? Does history confirm what the Bible itself reveals, namely, that the early Christians believed in the 1,000-year reign of Christ? And if so, how were millions of Catholics and Protestants robbed of the millennial hope? Let us see what reputable reference works and history books reveal in answer to these questions.

TESTIMONY FROM "CHURCH FATHERS"

Catholic reference works recognize that many of the earliest "Church fathers" believed in and taught the 1,000-year reign of Christ, or millennium. *The Catholic Encyclopedia* states: "Later among Catholics, Bishop Papias of Hierapolis, a disciple of St. John [the apostle], appeared as an advocate of 'millenarianism.' He claimed to have received his doctrine from contemporaries of the Apostles, and Irenæus narrates that other 'Presbyteri' [elders], who had seen and heard the disciple John, learned from him the belief in millenarianism as part of the Lord's doctrine. . . .

"Millenarian ideas are found by most commentators in the Epistle of St. Barnabas [early second century] . . . St. Irenæus of Lyons, a native of Asia Minor, influenced by the companions of St. Polycarp, adopted millenarian ideas, discussing and defending them in his work against the Gnostics . . . St. Justin of Rome, the martyr, opposes to the Jews in his Dialogue with Tryphon (ch. 80-81) the tenet of a millennium . . . A witness for the continued belief in millenarianism in the province of Asia is St. Melito, Bishop of Sardes in the second century. . . .

"... Tertullian, the protagonist of Montanism, expounds the doctrine . . . that at the end of time the great kingdom of promise, the new Jerusalem, would be established and last for the space of one thousand years. All these millenarian authors appeal to various passages in the prophetic books of the Old Testament, to a few passages in the Letters of St. Paul and to the *Apocalypse* [Revelation] of St. John."—Italics ours.

WHO ARE TRULY "APOSTOLIC"

Now one of the main arguments of the Roman Catholic Church in favor of its superiority over the Protestant churches, and also over Jehovah's Witnesses, is its claim to be the sole guardian of Christian tradition as handed down from the time of the apostles. As *A Catholic Dictionary* puts it: "The Roman Church is Apostolic, because her doctrine is the faith once revealed to the Apostles, which faith she guards and explains, *without adding to it or taking from it.*"—Italics ours.

Yet the men quoted by *The Catholic Encyclopedia* as teaching the millennial hope are recognized by the Catholic Church itself as being among the earliest "Church fathers." Two of them (Polycarp and Papias) are said to have seen and heard the apostle John and to have met disciples who knew Christ himself and other apostles. All the others quoted are second-century or early third-century "Fathers" or "Doctors," and they *all* believed in the 1,000-year reign of Christ.

The very authoritative *Dictionnaire de Théologie Catholique* goes so far as to say that contemporaries of Papias who were even more "intelligent" and "shrewd" than he was "shared his belief in the thousand-year reign and considered this belief to be one of the essential dogmas of the Christian faith." This same Catholic reference work says of Justin Martyr that although he knew that some of his con-

temporaries did not share his views on the millennium, he considered that on this matter he was the “guardian of the *more completely orthodox doctrine*.” Referring to Irenaeus, this dictionary states: “For him, millennialism is a part of *traditional teachings*. . . . Saint Irenæus appears to think that *one cannot give a correct explanation of the Scriptures without millennialism*.”—Volume X, columns 1761, 1762 (Italics ours).

So who is closer to the true apostolic teaching and tradition, the Roman Catholic Church that slightly calls those who still believe in the 1,000-year reign of Christ a ‘cranky sect’—or Jehovah’s Witnesses, who cherish the millennial hope? How did it come about that this hope was dropped from Catholic dogma?

APOSTASY DISTORTS THE CHRISTIAN HOPE

In the previous article we have seen that through the apostasy that took place in the latter centuries before the Common Era the Jews replaced their hope in the resurrection with the pagan belief in the inherent immortality of the soul and transformed their original Messianic hope into a political hope. Similarly, the apostasy that was foretold to occur among Christians (Acts 20:29, 30; 2 Thess. 2:3; 1 John 2:18, 19) brought about a distortion of the millennial hope.

Jewish scholar Hugh J. Schonfield states: “Christian shifting away from the hope of the terrestrial Kingdom of God did not prevail until the second century.” “Despite pleas for constancy, loyalty and endurance, many more Christians were disillusioned and either left the Church or followed those teachers who offered less earth-bound interpretations of the nature of Christianity.”

Concerning this “shifting away” from the hope of paradise restored on earth by means of the heavenly Messianic kingdom

or government, *The New International Dictionary of New Testament Theology* states (Vol. 2, under “Paradise”): “In the further course of church history many extra-biblical motifs, pictures and ideas were absorbed into the conception of paradise. . . . The speculations in the church concerning paradise and the conceptions of popular piety are also linked with the fact that *the doctrine of the immortality of the soul* came in to take the place of NT [New Testament] eschatology with its *hope of the resurrection of the dead* and the new creation (Rev. 21 f.), so that the soul receives judgment after death and attains to paradise *now thought of as other-worldly*.”—Italics ours.

Thus, with the infiltration of the Greek doctrine of the immortality of the soul apostate Christians transferred paradise from earth to heaven and abandoned the original millennial hope. Confirming this, *The Encyclopædia Britannica* (1977) admits: “The influence of Greek thought upon Christian theology undermined the millenarian world view.”

NEOPLATONISM REPLACES THE MILLENNIAL HOPE

The millennial hope was, therefore, a victim of the apostasy. Its enemies stopped at nothing to combat it. Listing the adversaries of millennialism, the *Dictionnaire de Théologie Catholique* says of Roman priest Caius (end of second century, beginning of third) that “in order to conquer millennialism he unequivocally denied the authenticity of the Apocalypse [Rev-

Origen shared Plato's belief in an immortal soul, denying the 1,000-year reign over earth



elation] and of the Gospel of St. John." This same authoritative Catholic reference work also reveals that "Saint" Dionysius, third-century bishop of Alexandria, wrote a treatise against millennialism, and, "in order to prevent those who adhered to this opinion from basing their belief on the Apocalypse of Saint John, did not hesitate to deny its authenticity."

We further learn in that 15-volume Catholic dictionary that third-century "Church Father" Origen condemned those who believed in the earthly blessings of the millennium because they "interpret the Scriptures like the Jews." Why else was Origen so opposed to millennialism? *The Catholic Encyclopedia* informs us: "In view of the Neo-Platonism on which his doctrines were founded . . . , he [Origen] could not side with the millenarians." Sharing Plato's belief in the inherent immortality of the soul, Origen was obliged to transfer the earthly blessings of the 1,000-year Messianic reign to the spiritual sphere.

AUGUSTINE DECIDES THAT "THERE WILL BE NO MILLENNIUM"

But the man who gave the coup de grace to the millennial hope for Catholics and even Protestants was doubtless "Saint" Augustine, described by *The Encyclopædia Britannica* as "the greatest thinker of Christian antiquity" and "the crucible in which the religion of the New Testament was most completely fused with the Platonic tradition of Greek philosophy." Augustine came out energetically against

the original hope of paradise restored on earth during the 1,000-year reign of Christ. To quote *The Catholic Encyclopedia*: "St. Augustine finally held to the conviction that there will be no millennium. . . . the great Doctor . . . gives us an allegorical explanation of Chap. 20 of the Apocalypse. The first resurrection, of which this chapter treats, he tells us, refers to the spiritual rebirth in baptism; the sabbath of one thousand years after the six thousand years of history, is the whole of eternal life . . . This explanation of the illustrious Doctor was adopted by succeeding Western theologians, and millenarianism in its earlier shape no longer received support."

Not only have Catholics thus been robbed of the original, Scriptural millennial hope, but so have Protestants. The 1977 *Britannica* Macropædia reveals: "Augustine's allegorical millennialism became the official doctrine of the church, and apocalypticism [expectation of the ultimate destruction of evil and triumph of good] went underground. . . . The Protestant Reformers of the Lutheran, Calvinist, and Anglican traditions were not apocalypticists but remained firmly attached to the views of Augustine."

Catholic and Protestant theologians mistakenly apply to all the righteous the heavenly hope held out in the Bible to a limited number of Christians called to rule with Christ as kings, priests and judges. (Rev. 20:4-6; Luke 22:28-30) These theologians offer their "faithful" a vague hope of "eternal felicity" in heaven. God's purpose to have his will "done in earth, as it is in heaven" is totally absent from their expectations. (Matt. 6:10, *Authorized Version*) Yet the Bible offers the wonderful hope of eternal life, not only in heaven for a chosen few but also on earth for countless others. This twofold hope, closely related to Christ's 1,000-year reign or millennium, will be discussed more fully in the two following articles.



Augustine fused Greek philosophy with Bible teachings and held that there will be no millennium



CHRISTIANS AND THE MILLENNIAL HOPE

“Let your kingdom come. Let your will take place, as in heaven, also upon earth.”—Matt. 6:10.

THE Roman Catholic Church and, indeed, most of the large, well-established Protestant religions never mention the millennial hope to churchgoers. They speak disdainfully of that hope as “millennialism,” and of those who share it as “millenarians.” But Jehovah’s Witnesses are not ashamed of this belief, for irrefutable historical facts show that the millennial hope was shared by the early Christians.

EARLY CHRISTIANS WERE CALLED “MILLENARIANS”

² Referring to Christians who believe in the 1,000-year reign of Christ, the *Encyclopedia Americana* states: “Those who hold such views are called millenarians or chiliasts, and their tenet chiliasm (Gr. *chilioi*, 1,000). It is admitted on all sides that these views were, if not general, at least very common in the ancient church.”

1. (a) How does Christendom speak of the millennial hope? (b) Why are Jehovah’s Witnesses not disturbed by this?

2. What do two encyclopedias state concerning belief in the millennium among the early Christians?

The French *Encyclopædia Universalis* informs us: “In Western Christendom millennialism was very active in Judeo-Christianity during the first three centuries. . . . Millennialism was very deep-rooted during the first centuries of Christianity.”

³ There is evidence that the hopes connected with the 1,000-year reign of Christ were shared by Christians even before the apostle John received the Revelation at the end of the first century C.E. By reading the Jewish prophets, they had received foregleams of the wonderful millennial hope given by Christ in Revelation, chapters 20 and 21. Interestingly, the *Encyclopædia Britannica* (1966 edition) confirms this, stating: “Among early Christians the idea of millenarianism . . . was derived chiefly from Jewish eschatological expectations [expectations concerning the ultimate destiny of mankind and the world].” On this same point the 30-volume *New*

3, 4. (a) What indications are there that Christians did not have to await the Revelation before cherishing millennial hopes? (b) What may some claim about the millennial hope?

Papias of Hierapolis, Irenaeus of Lyons and Justin of Rome—second-century “saints” and “Fathers” recognized by the Catholic Church—were all millenarians.
—The Catholic Encyclopedia.

Encyclopædia Britannica (1977) has this to say: “In the Book of Revelation the assimilation of Jewish apocalypticism [expectation of the ultimate destruction of evil and triumph of good] to Christianity was completed. . . . During the first hundred years of Christian history [33-133 C.E.], this form of millenarianism, or chiliasm (from the Greek word for 1,000), was commonly taught and accepted within the church.”—Italics ours.

⁴ Some may retort: ‘Perhaps, but the millennial hope for these early Christians did not concern the earth. It was a heavenly hope.’ Yet, what do the historical facts and the Bible show? Let us see.

PARADISE ON EARTH STILL HOPED FOR

⁵ There is an abundance of evidence that the early Christians never imagined that all the prophecies and promises in the Hebrew Scriptures concerning the restoration of paradise on earth had been canceled out by the coming of Messiah or Christ. The *Dictionnaire de Théologie Catholique* itself admits: “The origins of millennialism reach back beyond the Christian era. The belief in an earthly reign of the Messiah had its beginning in the hopes of Israel.”

⁶ In *A History of Christianity*, historian Kenneth Scott Latourette says of the early Christians who were hoping for the second coming of Christ: “Many held to the view that before the final end of history and the full accomplishment of God’s purpose in the perfect doing of His will, a hope

which was common to all Christians, Christ would return, set up his kingdom on earth and reign for a thousand years. . . . The conception of an age or ages of a thousand years duration was not confined to Christians, but was also to be found in Judaism.”

⁷ Thus, there is cumulative evidence that the early Christians were “millenarians,” insofar as that name was applied to those who were hoping for the 1,000-year reign of Christ the Messiah. Jesus had revealed that he would rule from heaven, but he did not annul the original Messianic hope of the Jews, the restoration of paradise on earth during that millennium. Interestingly, the Catholic *Supplément au Dictionnaire de la Bible* admits that “in Jewish writings, as in early Christian literature, the word paradise is not usually synonymous with heaven.”—Italics ours.

**CHRIST DID NOT ANNUL
THE MILLENNIAL HOPE**

⁸ In his famous Sermon on the Mount, Jesus stated: “Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill.” (Matt. 5:17) Or, as *Today’s English Version* renders the last sentence: “I have not come to do away with them, but to make their teachings come true.” Since Jesus came to make the teachings of the prophets come true, his coming was a guarantee that their prophecies concerning the restoration of paradise on earth would be fulfilled. Here are just a few: Psalms 37:11, 29; 72:1-8,

7. What indicates that the early Christians did not confuse paradise with heaven?

8. (a) Of what was Jesus’ coming a guarantee?

(b) How do the Scriptures show that paradise will be restored on earth?

5, 6. According to various authorities, what views did first-century Christians hold?

In their fight against the millennial hope, Roman presbyter Caius and "Saint" Dionysius stooped to denying the authenticity of the Revelation, given to the apostle John.—Dictionnaire de Théologie Catholique.

16-19; 115:16; Isaiah 9:6, 7; 11:1-10; 45:18; Daniel 2:34, 35, 44, 45; 7:13, 14.

⁹ Also in the Sermon on the Mount, Jesus showed quite clearly that the earth is due to play a part in the outworking of the divine will or purpose. He taught his followers to pray: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) He linked the accomplishment of God's will on earth with the coming of God's kingdom, which is none other than the Messianic kingdom. Hence, the Lord's Prayer, repeated literally millions of times by Catholics and Protestants throughout the centuries, is, in fact, among other things, a prayer for the fulfillment of the Messianic promises tied in with the millennial hope.

THE MILLENNIAL HOPE FULLY REVEALED

¹⁰ A quarter of a century after the destruction of Jerusalem by the Romans in 70 C.E. (which put an end to Jewish hopes of national deliverance by a political Messiah) Jesus, the true Messiah, fully revealed the true millennial hope. In his record of the Revelation that he received from God through Jesus Christ, the apostle John wrote:

"And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is

the Devil and Satan, and bound him for a thousand years. . . .

"And I saw thrones, and there were those who sat down on them, and power of judging was given them. . . . Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years.

"And I saw a new heaven and a new earth; . . . With that I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them . . . And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.'"—Rev. 20:1-6; 21:1-4.

A "SACRED SECRET" EXPLAINED

¹¹ Can you not see the resemblance between this description of the millennial reign of Christ and the original Messianic hope of the Jews, "the hope of an ideal Messianic future . . . the golden age of paradisiacal bliss . . . a world of perfect peace and harmony among all creatures . . . 'new heavens and a new earth,'" to requote *The Jewish Encyclopedia*?*

¹² However, undeniably, there were important details concerning the Messianic kingdom that the Jews did not understand and that even the 12 apostles and other

* See the article "Origin of the Millennial Hope," in this issue.

9. How does the Model Prayer link the Kingdom with the millennial hope?

10. (a) When and how did Jesus fully reveal the millennial hope? (b) What heartwarming details did he provide?

11. How did the millennial hope revealed by Jesus correspond with the original Messianic hope of the Jews?

12, 13. What shows that Jesus' disciples were still expecting an earthly reign of the Messiah?

early disciples of Christ had difficulty in comprehending. Shortly after giving his *Sermon on the Mount*, in which he taught his disciples to pray for God's kingdom to come and for God's will to take place on earth, as in heaven, Jesus said to his disciples: "To you the sacred secret of the kingdom of God has been given, but to those outside all things occur in illustrations."—Mark 4:11.

¹³ Throughout his earthly ministry Jesus taught his disciples many things concerning the Messianic kingdom. In fact, even after his death and right up to the time he ascended to his heavenly Father he continued telling them "the things about the kingdom of God." Yet, in spite of this, the very last question they put to him was: "Lord, are you restoring the kingdom to Israel at this time?", thereby revealing that they were still expecting the Messiah to restore the fleshly kingdom of Israel. (Acts 1:3, 6) They were right in thinking that the Messianic kingdom concerned rulership, government, but they mistakenly thought that Messiah would reign on earth and that his government would be purely Jewish.

¹⁴ Only after the outpouring of the holy spirit at Pentecost did Christ's disciples break free from the concept of a nationalistic Messianic kingdom and come to comprehend new and important features of "the sacred secret of the kingdom of God." One aspect of that "sacred secret" was that the Messiah would be a heavenly king and that his government would be located in heaven. (John 18:36; Acts 2:32-36; 1 Tim. 3:16) Other features of that "sacred secret"—truths new and revolutionary for faithful Jewish minds molded by the Scriptures and not by Greek philosophy—were that a limited number of humans would be chosen as "holy ones" to

become associates with the Messiah in his kingdom, that these would reign with him *in heaven*, and that they would be chosen not only from among the Jews but also from among the Gentiles or non-Jews.—Dan. 7:13, 14, 27; Luke 12:32; 22:28-30; John 14:1-3; Eph. 3:3-6; Col. 1:26, 27.

A REVOLUTIONARY NEW HOPE

¹⁵ All of this was something quite new. As we have already seen in the article "Origin of the Millennial Hope," the Jews' original Messianic hope was an earthly hope, and it was only under the influence of false religious traditions and philosophy that, very late in their history, some of them came to believe in an immortal soul. The faithful Jewish remnant that stuck to the inspired Hebrew Scriptures and accepted Jesus as the true Messiah certainly did not believe in inherent immortality. So for these the idea of a Messiah ruling the earth from heaven and of themselves becoming corulers with him in heaven was all the more revolutionary.

¹⁶ In a letter to early Christians who had received this very special call to become priests and kings with the heavenly Messiah, the apostle Peter wrote: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a *new birth* to a *living hope* through the resurrection of Jesus Christ from the dead, to an *incorruptible and undefiled and unfading inheritance*. It is *reserved in the heavens for you . . .* But you are 'a chosen race, a royal priesthood.'" —1 Pet. 1:3, 4; 2:9.

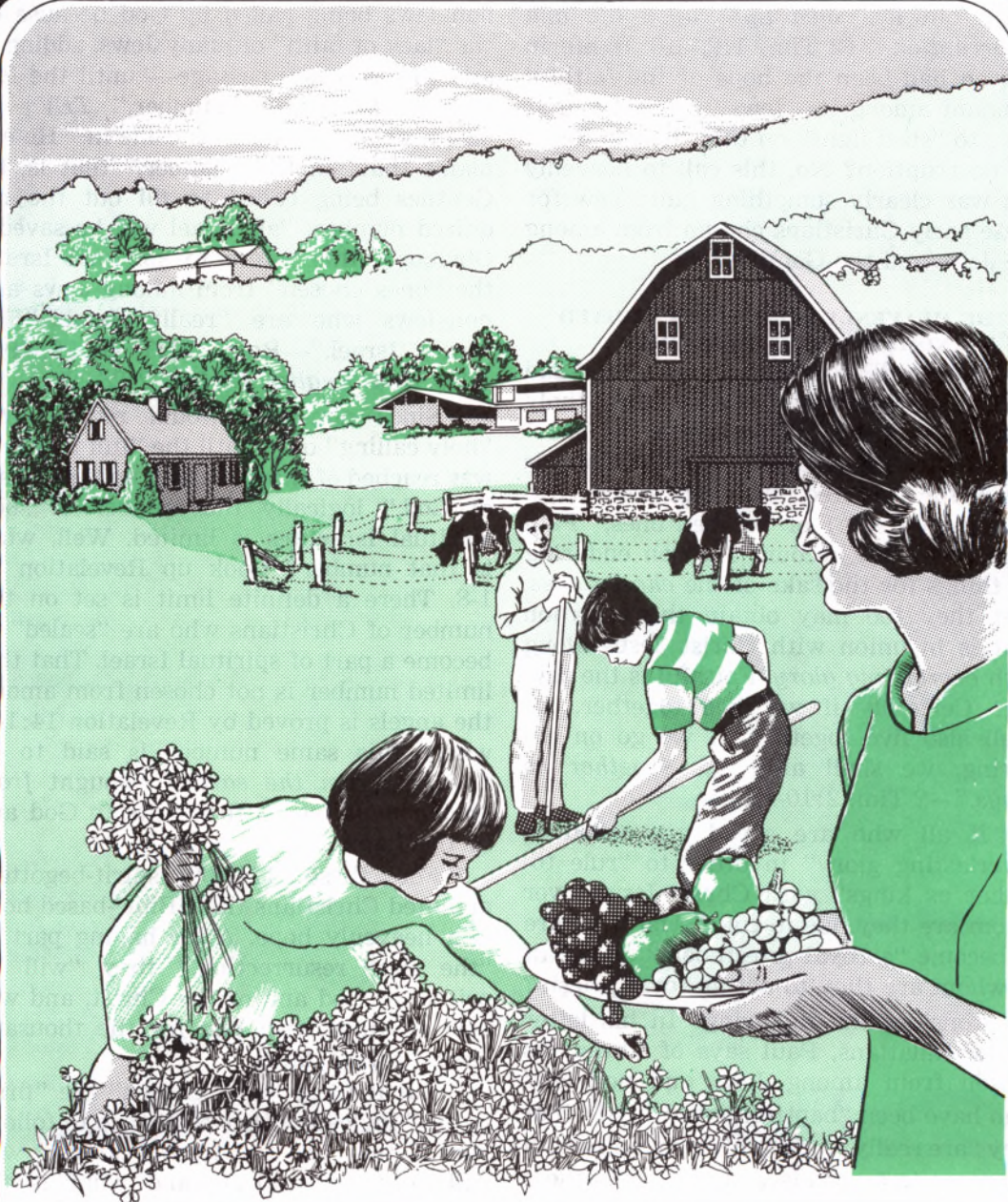
¹⁷ The apostle Paul also wrote about this exceptional call to heavenly life, saying: "He saved us and called us with a *holy calling . . . now it has been made clearly evident* through the manifestation of our

14. (a) What enabled Christ's disciples to break free from their mistaken hope? (b) What important features of the "sacred secret" did the early Christians gradually come to understand?

15. Why was the very idea of going to heaven revolutionary for the faithful Jewish remnant?

16. What did Peter write about this revolutionary new hope?

17. How did Paul show that the call to life in heaven was something new?



During the Millennium, Jesus will rule
from heaven over an earth restored to paradise

Savior, Christ Jesus, who has abolished death but has *shed light upon life and incorruption.*" (2 Tim. 1:9, 10) If life in heaven had been the hope of the faithful remnant among the Jews, why did Christ have to "shed light" on this "holy calling" to incorruption? No, this call to heavenly life was clearly something quite new for these early Christians chosen from among the Jews and the Gentiles.

THE HEAVENLY HOPE FOR A LIMITED NUMBER OF "CHOSEN ONES"

¹⁸ But do all those who accept Christ and hope to live forever receive this "holy calling" to incorruptible life in the heavens? Indicating that this special calling is meant for a limited number of 'elect' (*Authorized Version*) or "chosen ones," Paul adds: "On this account I go on enduring all things for the sake of the *chosen ones*, that they too may obtain the salvation that is in union with Christ Jesus along with *everlasting glory*. Faithful is the saying: Certainly if we died together, we shall also live together; if we go on enduring, we shall also *rule together as kings.*"—2 Tim. 2:10-12.

¹⁹ If all who are saved are called to "everlasting glory" in order to "rule together as kings" with Christ Jesus, over whom are they due to rule? And if all are to become "a royal priesthood," on behalf of whom are they to act as royal priests?

²⁰ Consider the following: In his letter to the Galatians, Paul says of Christians chosen from among Jews and non-Jews who have been "baptized into Christ" that they "are really Abraham's seed, heirs with reference to a promise," and he calls them "the Israel of God." (Gal. 3:26-29; 6:16) And in his letter to the Romans, the same

apostle speaks of the "sacred secret" of non-Jews being called by God because of the "lack of faith" of many Jews, adding—and this is a key passage—"until the full number ["complete number," *TEV*] of people of the nations has come in." He explains that "in this manner," that is, by Gentiles being called to fill out the required number, "all Israel will be saved." Obviously this refers to spiritual Israel, the "ones chosen" from among Jews and non-Jews who are "really 'Israel'" or "truly Israel."—Rom. 11:7, 17-26; 9:6 (*The New English Bible*); 2:28, 29.

²¹ Since non-Jews would receive this "holy calling" only until the "full number" was reached of those making up "the Israel of God," logically the number of such spiritual Israelites is limited. Well, what is that number? Look up Revelation 7: 1-8. There a definite limit is set on the number of Christians who are "sealed" to become a part of spiritual Israel. That this limited number is not chosen from among the angels is proved by Revelation 14:1-4, where this same number is said to be "bought from the earth," "bought from among mankind as firstfruits to God and to the Lamb."

²² For these 144,000 spirit-begotten, anointed Christians their Bible-based hope is a heavenly hope. After having part in "the first resurrection," they "will be priests of God and of the Christ, and will rule as kings with him for the thousand years."—Rev. 20:6.

²³ But if these "ones chosen" are "firstfruits," logically other fruits are to follow. And if they are to "rule as kings," who will be their subjects and what is the hope of such? We shall see as we proceed with this examination.

18, 19. Explain how Paul's second letter to Timothy and Peter's first letter indicate that not all those who hope to live forever will be kings and priests with Christ in heaven. (Rev. 5:9, 10)

20. How do Paul's letters to the Galatians and the Romans show that the number of spiritual Israelites is limited?

21. (a) How many spiritual Israelites are there? (b) What scripture proves that they are not chosen from among the angels?

22. For the 144,000, of what kind is their Bible-based hope?

23. What questions are raised by the words "firstfruits" and "kings"?



THE MILLENNIAL HOPE TRIUMPHS

WHEN the long-awaited Messiah came to the Jews, did he confirm their original belief in a future life through resurrection, or did he come out in favor of their newly found pagan concept of inherent immortality of the soul? In bringing to light a heavenly hope, did Jesus Christ mean that *all* those saved would go to heaven? Or do both the Hebrew and the Christian Greek Scriptures hold out to millions the hope of everlasting life on earth?

FUTURE LIFE BY RESURRECTION

² Far from teaching the pagan concept of inherent immortality of the human soul, Jesus showed that any hope for future life depends on the resurrection. He stated: "For just as the Father has life in himself, so he has granted also to the Son to have life in himself. And he has given him authority to do judging, because Son of man he is. Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."—John 5:26-29.

1. What questions were raised by the coming of the Messiah?

2. What did Jesus teach about the hope for future life?

³ Interestingly, some modern-day theologians of Christendom are coming around to the idea that inherent immortality is unsupported by either the Hebrew or the Christian Greek Scriptures. For example, *The New International Dictionary of New Testament Theology* (Vol. 3, 1978) emphasizes "how unfamiliar the OT [Old Testament] is with the concept of a soul separate from the body, or a soul which becomes separate from the body at death." And again: "Matt. 10:28 teaches not the potential immortality of the soul but the irreversibility of divine judgment of the unrepentant. . . . The NT [New Testament] sees man essentially as a unity and promises the transformation of the whole person, and not just the survival of a part. . . . there can be no immortality without prior resurrection."

A HEAVENLY AND AN EARTHLY HOPE

⁴ Jehovah's Witnesses do not deny that the Christian Greek Scriptures teach that *some* Christians receive "the heavenly calling." (Heb. 3:1) What they *do* deny is that such "heavenly calling" does away with God's original purpose to have the

3. What are some of Christendom's theologians now admitting with regard to the soul?

4. What do Jehovah's Witnesses accept, but what do they deny, and why?

earth cultivated into a paradise and filled with a righteous race of men and women. They cannot accept the idea that all the prophecies in the Hebrew Scriptures foretelling the restoration of paradise on earth have become dead letters. They are all the more convinced of this because the promise of "a new earth" in which "righteousness is to dwell" is confirmed in the Christian Greek Scriptures.—2 Pet. 3:13; Rev. 21:1-4.

⁵ Serious Bible study has led Jehovah's Witnesses to believe that the Christian Scriptural hope is twofold: The gift of immortality in heaven for a limited few, and everlasting life on earth for the greater number. The heavenly hope to "rule as kings" with Christ is offered as an exceptional "grace" (AV) or "undeserved kindness" to 144,000 "elect" (AV) or "chosen ones," starting with the apostles and early disciples of Christ. (Luke 12:32; Rom. 5:17; 8:33; Rev. 5:9, 10; 7:1-4; 14:1-4) Of these, only a few "remaining ones" of those who have 'survived to the presence of the Lord' are at present alive on earth.—1 Thess. 4:14-17; Rev. 12:17.

⁶ The earthly hope is the original hope to which Adam and Eve could have attained, if they had stayed under Jehovah God's sovereignty and not sought moral independence. (See the first three chapters of Genesis.) Man "is earthly by nature." (1 Cor. 15:47, *The Jerusalem Bible*) His natural aspirations and yearnings are earthly. "To Jehovah the heavens belong, but the earth he has given to the sons of men." (Ps. 115:16) And the Bible states plainly that Jehovah 'did not create the earth for nothing, but formed it to be inhabited.' (Isa. 45:18) Therefore the hope of everlasting life on earth in paradisaic conditions is both natural and Scriptural. It is nothing of which to be ashamed.

5, 6. How does the Bible make plain the twofold Scriptural hope: (a) the heavenly? (b) the earthly?

THE MILLENNIAL HOPE FOR TWO GROUPS

⁷ Since the 144,000 spiritual Israelites are the "seed" or "true descendants of Abraham" and the "true heirs of his promise" (Gal. 3:26-29, *Phillips*), then it is well to remember that the promise given to Abraham also stated: "By means of your seed *all nations of the earth* will certainly bless themselves." (Gen. 22:16-18) The prophet Daniel also spoke of "peoples, national groups and languages" over whom the "son of man," Jesus Christ, will exercise from "the heavens" the "kingdom and the rulership." This he does together with the "chosen ones," spoken of as "the holy ones of the Most High."—Dan. 7:13, 14, 27, footnote; 2 Tim. 2:10.

⁸ The early Christians were not unfamiliar with these prophecies that speak of two groups: the "seed" and the "nations," the "holy ones" and the "national groups." Confirming this, after having spoken of those who will be "joint heirs with Christ" and who will be "glorified together" with him in heaven, the apostle Paul speaks of human "creation" whose "eager expectation" is to be "set free from enslavement to corruption," or sin, and to "have the glorious freedom of the children of God." (Rom. 8:15-21) Writing to Christians who, like himself, shared the heavenly hope, the apostle John spoke of Christ as "a propitiatory sacrifice for our sins [those of the "chosen ones"], yet not for ours only *but also for the whole world's*."—1 John 2:2; 3:1-3.

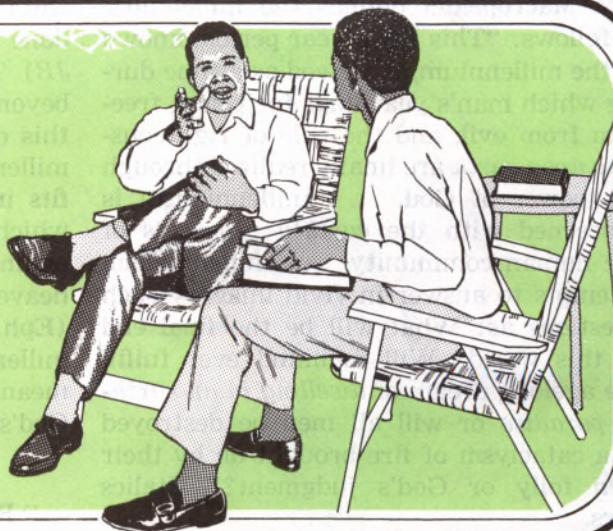
⁹ When John wrote those words, most likely he had already received the Revelation in which, after having seen the 144,000 "sealed" spiritual Israelites, he saw "a great crowd, which no man was able to number, *out of all nations and tribes*

7. What hope do the Abrahamic promise and the prophecy of Daniel hold out for the peoples on earth?

8. What shows that Paul and John realized that salvation is not limited to the "chosen ones"?

9. (a) What visions had John probably seen when he wrote his first letter? (b) How do they confirm the existence of two groups of saved ones?

Under the Messiah's millennial rule, those resurrected will be taught the ways of righteousness



and peoples and tongues.” These survive the “great tribulation” and are guided by the “Lamb,” Christ Jesus, “to fountains of waters of life.” (Rev. 7:4-17) And, of course, it was in that same Revelation that John also had a vision of the millennial reign of Christ, which again mentions two groups: those “having part in the first resurrection,” who “will rule as kings,” and “mankind,” who will be blessed by God and who “will be his peoples.”—Rev. 20:1-21:8.

¹⁰ Today, the millennial hope triumphs in the hearts of those of the “little flock” called to “sit on thrones” with Christ in heaven to reign for a millennium. (Luke 12:32; 22:28-30) That hope of the millennium has been embraced also by those of the “great crowd” who have joined the remaining anointed Christians in proclaiming “this good news of the kingdom . . . for a witness to all the nations.” (Matt. 24:14) These two groups were represented at the celebration of the Lord’s Evening Meal held on March 31, 1980. Those partaking of the emblems of the bread and

the wine were only 9,564 worldwide, indeed just a few “remaining ones” of the 144,000 who are to rule with Jesus in his millennial kingdom. But along with these, 5,717,092 others attended as observers, thus showing appreciation of Jehovah’s grand arrangement made possible through the sacrifice of his Son. These rejoice in the prospect of everlasting life on a paradise earth.

THE MILLENNIAL HOPE STILL LIVES!

¹¹ Yes, the millennial hope remains very much alive today. It will become a reality following the “great tribulation,” as Christ and the 144,000 “chosen ones” commence their reign in heaven for 1,000 years, and the “great crowd” of sheeplike ones, together with billions of resurrected ones on earth, enter into untold blessings in the earthly realm of that Messianic kingdom.—Matt. 25:34; Rev. 20:12, 13.

¹² Mankind is in dire need of such a hope today. Worldly-wise men are not unfamiliar with this hope. Thus, the 1977 *Britan-*

10. Today, what two groups share the millennial hope, and how do their numbers compare?

11. When and how will the millennial hope become a reality?

12. How has the millennium been defined in an encyclopedia?

nica Macropædia defines the millennium as follows: "This 1,000-year period, known as the millennium, is viewed as a time during which man's yearnings for peace, freedom from evil, and the rule of righteousness *upon earth* are finally realized through the power of God. . . . millennialism is concerned with the *earthly prospects* of the human community. . . . millennialism attempts to answer in vivid imagery such questions as: What will be the final end of this world? Will mankind ever fulfill the age-long dream of *dwelling in an earthly paradise* or will all men be destroyed in a cataclysm of fire brought on by their own folly or God's judgment?"—Italics ours.

¹³ For certain encyclopedia writers and faithless religious leaders, those questions may be merely of academic interest. But for many honest-hearted people in all lands they are very realistic present-day problems of burning interest. Jehovah's Witnesses have found the answer to these questions in the Bible. For them, the hope of living forever "in an earthly paradise" is not an "age-long dream." That hope has sure foundations, being based on sound Bible scholarship. Both the Hebrew and the Greek Scriptures show that God will not allow wicked men to destroy the earth "in a cataclysm of fire." (Rev. 11:18; Isa. 45:18) Neither is he going to destroy the earth himself. (Ps. 104:5) After creating man and placing him in a localized paradise, God revealed to him His purpose, namely, for man to "subdue" the earth by extending paradise conditions worldwide, and to "fill [not overfill] the earth" with a righteous race of men and women 'made in the likeness of God.'—Gen. 1:26-28; 2:15.

¹⁴ Such is still God's "will," which,

13. (a) Do you believe the earth will be destroyed in a "cataclysm of fire"? What is the reason for your answer? (b) What was God's original purpose for the earth?

14. How does the millennial hope fit into God's "eternal purpose"?

through his Messianic kingdom, will be done "on earth as in heaven." (Matt. 6:10, JB) The whole tenor of the Bible shows beyond doubt that God has not abandoned this original purpose. (Isa. 46:9, 10) The millennium, or 1,000-year reign of Christ, fits into God's "eternal purpose," part of which is "to gather all things together again in the Christ, the things in the heavens and *the things on the earth*." (Eph. 3:11; 1:8-10) In other words, the millennium is not an end in itself; it is a means to an end, the carrying out of God's original purpose for the earth.

NOT A "MATERIALISTIC DREAM"

¹⁵ Religious adversaries deride Jehovah's Witnesses for preaching the millennial hope. Yet these scoffers are perfectly happy to send all the good to heaven and all the wicked to everlasting torment in hell, thus leaving the earth completely out of God's "eternal purpose." For example, French Dominican priest H. C. Chéry, who has made a speciality of criticizing Jehovah's Witnesses, calls the hope of paradise restored on earth "a materialistic dream."

¹⁶ First, this Catholic priest should be reminded that the millennial hope has never been formally condemned by the Catholic Church or defined as heretical. This is not surprising, since it is based on the Bible and was considered to be "one of the essential dogmas of the Christian faith" by most of the earliest and best-reputed of the "Church Fathers." Were Polycarp, Papias, Irenaeus, Justin Martyr and Tertullian also 'materialistic dreamers'?

¹⁷ True, some of these, and others in later times, discredited the millennial hope, by giving the foretold millennial blessings a carnal application or even a sociopolitical

15, 16. How has one Catholic priest defined the millennial hope, but what has he apparently forgotten?

17. Why may nobody rightly accuse Jehovah's Witnesses of being 'materialistic dreamers'?

twist. But nobody can in good faith accuse Jehovah's Witnesses of doing this today. Even now, in a pleasure-oriented world, these Christians are putting up a hard fight against materialism and pleasure-seeking in their own lives and within their congregations. They put the accent on spiritual values. They fully realize that if any fall victim to materialism in this "time of the end," they may never see the millennium. (Luke 21:34-36; Dan. 12:4) Furthermore, they have no hopes of bringing in the millennium through human programs of social reform. They rely entirely on God's intervention through his Messianic king. At the head of heavenly combat forces, this "King of kings" will fight to put an end to all wickedness on the earth.—Rev. 19:11-20:3.

PARADISE—SPIRITUAL AND PHYSICAL

¹⁸ Jehovah's Witnesses are already living in a spiritual paradise. Moreover, they look forward with confidence to their becoming more spiritual throughout the 1,000-year reign of Christ, when symbolic "scrolls" revealing God's requirements will be "opened."—Rev. 20:12.

¹⁹ From a careful reading of scriptures that speak of the millennial reign of Christ (for example, Revelation 20:11-21:8), Jehovah's Witnesses know also that the millennium will call for much self-sacrifice on the part of those who share the earthly hope. There will be much work to do in cultivating and beautifying the earth, but they will not selfishly cultivate paradise conditions just for themselves and their families. Christ's 1,000-year reign is in fact a "day" of judgment* for those who survive the fast-approaching "war of the great day of God the Almighty" (Acts

17:30, 31; Rev. 16:14, 16); it is also the judgment day for the millions of the dead who will be resurrected and judged according to the works they will practice in paradise on earth. (John 5:28, 29; Luke 23:42, 43) These innumerable resurrected ones will need to be unselfishly taught the ways of righteousness by those who are already living under the millennial rule of the Messiah. (Compare Isaiah 11:1-9.) No "materialistic dream" that! It will mean much hard work, also, on a spiritual level.

²⁰ What is more, the millennium will be just a beginning. After a final test, when the 1,000 years have ended, those men and women who remain faithful to God's universal sovereignty will be ushered into an eternity of life on a paradise earth.† —1 Cor. 15:24-28; Rev. 20:7-10.

A HOPE THAT CAN BECOME YOURS

²¹ Such is the hope now cherished by over 2,000,000 Christian witnesses of Jehovah in over 200 lands. It is very much alive in their minds and hearts, so much so that they are always happy to give others the 'reason for the hope that is in them.' —1 Pet. 3:15.

²² Since 1914, world events in fulfillment of Bible prophecy show that we are now living in the "time of the end," and that the unprecedented "time of distress" is near. (Dan. 12:1-4; Matt. 24:3-21) The remnant of the "chosen ones" and the "great crowd" of their companions have been promised survival through that "great tribulation." (Matt. 24:22; Rev. 7:9, 10, 14) Thereafter, their respective millennial hopes will be fulfilled. Do you believe that? "May the God who gives hope fill you with all joy and peace by your believing, that you may abound in hope."—Rom. 15:13.

* See chapter 7, "What to Expect of Judges for a Thousand Years," in the book *God's Kingdom of a Thousand Years Has Approached*, published by the Watch Tower Bible and Tract Society.

18. How may we expect the spiritual paradise to develop further during the millennium?

19. Why will the millennium call for much self-sacrifice and hard work?

† For further details, please read chapters 12 to 16 of the book *Life Does Have a Purpose*, published by the Watch Tower Bible and Tract Society.

20. What will occur when the 1,000 years have ended, with what prospect for the faithful ones?

21, 22. (a) What are Jehovah's Witnesses always happy to do? (b) What is their hope for the near future?

From Despair to Joy

As told by Estefan Kalajian

TIMES were hard for us in Beirut, Lebanon, during the second world war. Our family of seven lived in a small room with a tiny kitchen and bath. I was the oldest boy, having both an older sister and a younger one, as well as two younger brothers. Our parents and grandparents were Armenians who had fled from Turkey.

Father worked hard as a tailor to support us. Rather than sending me to work, as many parents did with their children, I was sent to school. But after completing only two years, I developed rheumatoid arthritis. My legs no longer could support my weight.



My uncle, then living in Haifa, Israel, heard of my condition and asked that I be sent to him for treatment. Within a month I was back in good health, the climate in Haifa evidently contributing to my quick improvement. But a couple of years later the illness struck again, affecting particularly my neck and spinal column. I returned to Haifa and once more found relief.

However, the illness kept returning with greater severity. Our dear father, who was our only means of support, died in 1951. I was 16 years old and remained with my mother and older sister. The younger children were put in an orphanage. Soon afterward I became ill again. My mother and sister did all they could to find a cure for me, spending over half their combined wages on my care.

In 1952 I entered the last hospital I was to *walk* into. They tried all kinds of treatment on me, even experimenting with new types of medicine, but all to no avail. After I spent 26 days in that hospital, the doctors said that my legs and back were permanently paralyzed. In fact, they told my mother that I had only a few months to live—that was over 28 years ago!

INTO DEEP DESPAIR

I returned home to wait to die. Although my friends, relatives and neighbors knew of my condition, only a few came to visit me. Everyone, it seemed, had written me off as worthless. Particularly did friends of my own age desert me.

On the other hand, some older people did come to “comfort” me. They told me that

God really loved me and so was testing my faith. This only made me feel worse. My answer to them was: "I wish God didn't love me! If he hated me I might still be healthy and walking around."

A year passed, and I did not die. At first I was able to be propped up in a chair, with my legs extended out stiffly in front of me. I could use my arms and move my head slightly. But in time, as the illness gained a stronger hold, I gradually lost the use of my arms and hands and no longer could move my head from side to side. For the last 18 years I have been confined to bed.

Life was unbearable. I decided to commit suicide, and kept a straight razor hidden near my bed for that purpose. But I was never able to work up the courage to use it. The years passed slowly, and dimly.

THE BEGINNING OF HOPE

In November 1960 two women visited me and spoke about the Bible. Shortly afterward I returned to the hospital for six months of treatment. In April 1961 one of the women visited again with a different companion. I then realized that they were Jehovah's Witnesses. My curiosity was aroused. I wanted to learn their views on various religions.

When growing up I had been exposed to all kinds of religion. My parents were Armenian Orthodox, I had lived for 10 years among Maronite Catholics and had spent summer vacations with Protestants. I had even taken a Seventh-day Adventist correspondence course, receiving a diploma from them. Despite this background, however, I did not know God's name or how to worship him.

I asked the Witnesses to visit me again. They did and a Bible study was started with me in the booklet "*This Good News of the Kingdom*." After only three or four

studies I had learned that God's name is Jehovah and that we are living in the last days of this wicked system of things. I also learned about Jehovah's new order and the prospect of living forever in *perfect health*! That really caught my attention and I began to study in earnest.

The Witnesses told me to expect persecution, perhaps from my own household. We were all living together again in that one room. However, I decided that if my family were to turn against me, I would rather live in a sanatorium than give up the Bible truths that had become so precious to me. The door to a happy future had opened and I wasn't going to let anyone close it.

My joy and appreciation for Jehovah and his people were deepened when I was once again confined to a hospital for another six months, this time 25 miles (40 km) outside Beirut. Would my newfound friends desert me? Never! A Witness and his wife regularly made the trip to study with me.

On returning home from the hospital, more and more Witnesses, on learning of my condition, would stop by and visit me, not only the Armenian-speaking ones, but the Lebanese as well. Each had a truly comforting word. On September 8, 1962, the brothers transported me to a nearby beach, and I was baptized in the sea to symbolize my dedication to Jehovah God.

JOYS IN CHRISTIAN SERVICE

Since I was unable to attend congregation meetings, the Witnesses would tell me what had been discussed. But I wanted to share more fully. I asked my brother to buy me a tape recorder and he did. After that I was able to "attend" all the meetings and even give talks in the Theocratic School by means of tape recordings.

But how could I have a share in the preaching activity? Being totally confined to bed by this time, my own household was

logical "territory." Instead of persecuting me, one after the other accepted the Bible truths I presented—first, my younger sister, then my youngest brother, next my mother and, finally, my married sister. Only my other brother is not a Witness, although his wife is. And she, in turn, has helped several of her relatives to become Witnesses, including her brother who is now a Christian elder! So my first territory proved fruitful, bringing me tremendous joy.

Another territory was found among the few non-Witnesses who still visited me. But I felt that there must be a way to give an even broader witness. So I obtained a telephone directory, and from it got the names and addresses of Armenian-speaking people to whom I could present the Kingdom message by letter. I also sent letters to business and factory addresses that I felt it would be difficult for the other Witnesses to reach in their preaching. I was encouraged to share in the full-time preaching activity, or pioneer work, as it is called. Since then I have been able to engage in auxiliary pioneering, on the average, three times a year.

BLESSINGS DESPITE OPPOSITION

Local Armenian newspapers smeared me and my family, lyingly saying that I was the leader of the Armenian Witnesses and that we were holding secret revolutionary meetings. Also, my uncle, who lived next door to us, opposed us vehemently. So we decided to leave our rent-free one-room home and rent a larger apartment in another area. Although the new apartment was expensive and worked somewhat of a financial hardship, it turned out to be a blessing for all of us.

Now, not only do we have more comfortable living quarters, but we have the regular congregation meetings in our home. And I can share more fully in theocratic activities, caring for my respon-

sibilities as a Christian elder. I give public talks, serve as Theocratic School overseer, conduct one of the congregation book studies, and this year I am the presiding overseer. So opposition has led only to happiness and blessings.

As my notoriety spread throughout the Armenian community, many clergymen of various religions came to visit me to "set me straight." Their attitudes and actions only served to draw me closer to Jehovah's people. While I would calmly answer their challenging questions, they would lose their temper and shout, expressing themselves almost to the point of blasphemy. I couldn't help but contrast them with the humble Witnesses who had brought the Bible truths to me.

NEWFOUND JOY APPARENT TO OTHERS

My joy serves as a witness to others, including doctors who have treated me through the years. In 1967 I entered the hospital again for 12 days of treatment, this time for a new, unrelated malady. My doctor was very friendly and noticed that I was always happy and optimistic despite my disability. He told me of another patient of his, a 21-year-old man with a spinal injury due to an automobile accident. Although receiving the best of care and being catered to by wealthy parents, he was so mentally disturbed and demanding that even his parents were disgusted with him. He drove the nurses and attendants to distraction.

"But you never complain," the doctor said. "The nurses tell me that you never ring your bell for service and that you ask for assistance only if they happen to come into your room. Even your facial expression is so different from his." I proceeded to tell the doctor the reason for the difference and expressed hope of living forever in a paradise earth.

One day in August 1975 a Witness brought a visitor to see me. As usual, I

spoke to him about the Kingdom and how it will solve all our problems. After a time he said: "I was told I was coming to visit a sick man. I was supposed to cheer him up. But you have cheered me up!" Little did I know that he was the publisher and editor of a local magazine. That same week he wrote a lengthy article on faith and included my experience.

WAR DOES NOT ROB ME OF JOY

During the Lebanese civil war, which began in 1975, we faced new problems. Our apartment is on the next to the top floor of a high building. The local militia took over the army barracks near our apartment building, and so we were in an area of heavy bombardment. Many shells landed on the roof of our building, but none penetrated through to our ceiling.

During the heavy Syrian shelling in the autumn of 1978 all our neighbors fled to safer places. We stayed where we were, my family refusing to leave me since I could not be moved. We all felt Jehovah's protection during those terrifying few days. Even my little nephew kept walking around the house quoting our yeartext: "I am with you," says Jehovah, "to deliver you." (Jer. 1:19) He seemed to be reassuring himself—he certainly reassured us older ones.

It truly seemed to be a miracle that not one of us was hurt. Three big shells landed on the roof right over my bed, reverberations from the explosions breaking hundreds of windows in the area. Rockets capable of penetrating several concrete walls landed on the roof but glanced off so that little damage was done. The loving concern of my family and the closeness of Jehovah were a source of joy even in those dark days.

FRUITS OF PERSEVERANCE

During my 18 years as a Witness, I have been able to assist 16 persons to become dedicated servants of Jehovah. And there are several with whom I am now studying who look forward to baptism. Of those already baptized, four are serving as ministerial servants in the congregation. Four are university students or graduates.

One of my former Bible studies is a journalist, author and former university professor who has worked for years for the Ministry of Information. There she is in constant contact with the governmental officials, including the prime minister. Her appreciation of the truth was so deep that she once canceled a meeting she had with the prime minister and several literary personalities to accommodate a sudden change in my schedule of Bible studies. She and one of my Bible students, who first spoke to her about God's kingdom, were baptized on the same day.

I usually conduct about seven Bible studies a month besides taking care of my other theocratic activities. All of this proves so stimulating that I do not feel sick. Spiritually I am cured, and I know that I will soon be physically healed too. I have full confidence in Jehovah's promise through his prophet that one day I "will climb up just as a stag does."—Isa. 35:6.

To all depressed persons I recommend heeding Jesus' words: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." (Matt. 11:28, 29) For me, these words have proved true, and my deepest despair has turned to pure joy.

*"Always rejoice in the Lord. Once more I will say, Rejoice!"
—Phil. 4:4.*

Celebrations of Deliverance

WHAT a marvelous deliverance it was! The nation of Israel was in slavery in Egypt, and Pharaoh refused to let them go free. So Jehovah had the Israelites kill a lamb and sprinkle its blood on the doorposts and lintels of their houses, as you can see. That very night the angel of Jehovah passed over the houses with the blood on their doorposts but killed the firstborn sons in the houses of all the Egyptians. At that Pharaoh let the Israelites go free.

Was that deliverance of the Israelites really complete? Well, their firstborn lived; they were delivered from



slavery in Egypt and eventually were brought into "a land flowing with milk and honey." (Ex. 13:5) But still the people got sick; they grew old and died. They were not delivered from sin and its consequence, death.

Later, Jesus Christ appeared on the earthly scene. One day John, who had baptized Jesus, pointed to him and said: "See, the Lamb of God that takes away the sin of the world!" (John 1:29) As the blood of the Passover lamb meant deliverance for the Israelite firstborn, so Christ's poured-out blood can deliver. It can provide a superior, complete deliverance. Those who exercise faith in Christ's sacrifice



will have their sins removed. (John 3:16, 36) They will be able to live forever without ever growing old, getting sick or dying.—Rev. 21:4.

Jesus instituted a special meal to celebrate this grand deliverance, and especially as it relates to those who will be resurrected to be heirs with him of the heavenly kingdom. On the evening before his impalement, Jesus handed his faithful apostles bread and said: "Take, eat. This means my body." Then he gave them a cup of wine and said: "Drink out of it, all of you; for this means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness

of sins." Also, Jesus said: "Keep doing this in remembrance of me."—Matt. 26:26-28; Luke 22:19, 20.

So this was to be an annual celebration in observance of Jesus' death. On this special occasion what the death of Christ means, not only to the Kingdom heirs but also to all believing mankind, is reviewed and impressed deeply on the mind and heart. On April 19, the anniversary date this year of Christ's death, Jehovah's Witnesses welcome you to join with them in this memorial celebration. Attend at the Kingdom Hall nearest to you. Check with Jehovah's Witnesses locally for the exact time.

INSIGHT ON THE NEWS

- According to an analysis by the Carnegie Council on Policy Studies in Higher Education, there has been a fundamental change in the goals of college students in the United States. Instead of putting the priority on human values and goals, as students

Students and the "Sinking Ship"

generally did a decade ago, "learn the right thing and earn a lot of money" seems to be today's philosophy. Why? "There is a sense among today's undergraduates that they are passengers on a sinking ship, a Titanic if you will, called the United States or the world," said the study. "There is a growing belief among college students that, if they are doomed to ride on the Titanic, they ought at least to make the trip as pleasant—make that as lavish—as possible and go first class, for they assume there is nothing better."

Even the apostle Paul acknowledged that such a view of life is to be expected if one has no hope: "Let us eat and drink, for tomorrow we are to die." But this was to be expected, he said, only "if the dead are not to be raised up." On the other hand, since those with faith realize that everlasting life in happiness is possible for both the living and the dead, they take the wise course recommended by Paul. He urged "those making use of the world" to be "as those not using it to the full."—1 Cor. 7:29-31; 15:29-32; John 17:3.

- "Survivalists Get Set for Armageddon" was a recent headline in the Los Angeles

Survivalists Prepare for "Armageddon"

"Times." The article described a rapidly growing movement in America that seeks to prepare for coming disaster. "Survivalists subscribe to a variety of scenarios about how Armageddon will arrive," explains the "Times." "It may be caused by earthquake, plague, famine or revolution." The specter of nuclear war, economic collapse or urban warfare also haunts survivalists. "The people will turn to mob rule," says one group's literature, and "civilization will be destroyed."

To get ready, survivalists stockpile gold,

food, tools, medical supplies and weapons. Once again, nuclear fallout shelters sell briskly. Training camps for survival techniques—especially the handling of firearms—are springing up. "You should teach your children how to handle guns," declared one survival instructor. "My youngest is 11 years old, and we're training her to shoot."

Will such preparations protect the "survivalists" from Armageddon? No. Armageddon is not something brought about by acts of men or natural disasters—not according to the Bible, where the term originated. Instead, it is "the war of the great day of God the Almighty," fought to remove "those ruining the earth." (Rev. 11:18; 16:14, 16) Hence, survival will depend, not on how much food is stored, or how straight one can shoot, but, rather, on heeding the charge: "Seek Jehovah, all you meek ones of the earth . . . Seek righteousness, seek meekness." Those who do, says the prophet, "may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

- Some startling facts about abortions were revealed by British sociologist Colin Francome

in a two-year survey of abortion clinics in Boston, Massachusetts, and Long Island, New York. "One surprising statistic the study revealed is that 66% of the abortion patients at the Boston clinic were Catholic, whereas the Boston overall population is only 35% Catholic," he said. But perhaps the most amazing revelation of the study was that most patients were unmarried Catholic women who believed that abortion was the lesser of two evils. Why? From their religious background, they reasoned it would be better to abort, says the study, than to "sin repeatedly by using birth control!"

Apparently a rather lopsided view of sin has been instilled in persons by a church that makes as great an issue over birth control—something not even considered specifically in the Bible—as it does over killing a fetus, which is clearly forbidden. Meanwhile, hardly noticed in the furor over birth control is the sinfulness of the fornication that produced the unwanted baby in the first place.—Ex. 20:13; 21:22, 23; 1 Cor. 6:9, 10.

Do You Remember?

HAVE you enjoyed reading the last several issues of *The Watchtower*? Then you will probably remember some of the following interesting points that were discussed:

☐ What helps in controlling your spirit?

First, examine yourself to see whether you have some motive or particular weak spot that you did not realize existed. If another person is involved, try to see him as God sees him. Are you judging him on the basis of one or two "irritating" traits? Are you ignoring his good traits? (Phil. 4:8) Also, try to see the other person's point of view. This has a calming effect and may help you to avoid the trap of prejudging. (Prov. 18:13)—12/15 pp. 4-6.

☐ Why is God's vengeance compatible with his love?

It is because God loves righteousness and hates wickedness. His love cannot forever tolerate wickedness. (Nah. 1:2; Deut. 32:35, 41) To rescue those who love him and who exercise faith in Jesus' ransom sacrifice requires that God cleanse the earth of all blood-guilt, corruption and immorality. Thus, by inflicting vengeance on his enemies, the 'God of love' will clear the way for a global paradise. (1 John 4:8)—1/15 pp. 5, 15.

☐ Why is smoking a sin?

"Sin is a breaking of [God's] law." (1 John 3:4, *Today's English Version*) One of God's laws is: "You must love your neighbor as yourself." (Jas. 2:8) Smoking infringes on the rights of others, and may actually cause them physical damage. The nicotine in tobacco also acts as a drug, dulling the smoker's appreciation of the Creator and His purposes. He becomes a slave to this unclean habit. (Compare Romans 6:6; 2 Corinthians 7:1.) Smoking is a sin.—2/1 pp. 4-9.

☐ What are some proofs of God's existence?

Among these proofs are the following: Astronomical evidence agreeing with the Biblical view that there was a beginning to the material universe. (Gen. 1:1) The harmony and orderliness that make life possible on earth. The marvels of the human body composed of trillions of cells producing the needed chemicals, proteins and hormones. The instinct of animals, birds and fish.—2/15 pp. 3-5.

☐ How can we make a "good name" with God?

By concerning ourselves with what is right and what is wrong in God's eyes. We must stop doing what is wrong and start doing what is right. (Rom. 12:2) To achieve such a goal we have to study God's Word and then apply to ourselves the knowledge thus gained. (Rom. 2:21, 22) This includes following Jesus' footsteps and sharing in preaching the "good news" of the kingdom. (Matt. 24:14; 1 Pet. 2:21)—2/15 pp. 25, 27, 29, 30.

☐ How can the "faithful and discreet slave" be identified today?

Jesus indicated that the "slave" would be identifiable by its watchfulness and by its faithfully and discreetly providing spiritual food as needed by all in the Christian congregation. (Matt. 24:45-47) The facts show that from the early 1870's a body of Bible Students (now known as Jehovah's Witnesses) realized the need of making an unsectarian search of the Scriptures. This resulted in a restoration of many Bible truths. They were published and shared with all who desired to be prepared for the Lord's return. This has resulted in the gathering together of a congregation of anointed disciples of Christ, individually fed and spiritually awake. In recognition of this faithful "slave," a "great crowd" of companion workers now serve loyally by his side. (Rev. 7:9, 15)—3/1 pp. 24, 26, 27.

☐ What did Paul mean when he wrote to Christians at Romans 11:13 about 'glorifying his ministry'?

Paul viewed his "ministry" as a most privileged service. There was nothing about his "ministry" of which to be ashamed. This is how all of Jehovah's Witnesses should individually feel today. They are ministers representing the Sovereign of the Universe, announcing the greatest government in existence. There is every reason for all Christians to 'glorify their ministry.'—3/15 pp. 20-25.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 17: Christians and the Millennial Hope.

Page 13. Songs to Be Used: 33, 27.

May 24: The Millennial Hope Triumphs. Page

19. Songs to Be Used: 98, 19.

Do You Remember?

1. How can we know if we are really remembering? (10:10-11)
 - By comparing our memories with the Bible and what is known about the world.
 2. How can we know if we are really remembering? (10:12-13)
 - By comparing our memories with the Bible and what is known about the world.

3. How can we know if we are really remembering? (10:14-15)
 - By comparing our memories with the Bible and what is known about the world.
 4. How can we know if we are really remembering? (10:16-17)
 - By comparing our memories with the Bible and what is known about the world.
 5. How can we know if we are really remembering? (10:18-19)
 - By comparing our memories with the Bible and what is known about the world.

6. How can we know if we are really remembering? (10:20-21)
 - By comparing our memories with the Bible and what is known about the world.
 7. How can we know if we are really remembering? (10:22-23)
 - By comparing our memories with the Bible and what is known about the world.
 8. How can we know if we are really remembering? (10:24-25)
 - By comparing our memories with the Bible and what is known about the world.

9. How can we know if we are really remembering? (10:26-27)
 - By comparing our memories with the Bible and what is known about the world.
 10. How can we know if we are really remembering? (10:28-29)
 - By comparing our memories with the Bible and what is known about the world.
 11. How can we know if we are really remembering? (10:30-31)
 - By comparing our memories with the Bible and what is known about the world.

12. How can we know if we are really remembering? (10:32-33)
 - By comparing our memories with the Bible and what is known about the world.
 13. How can we know if we are really remembering? (10:34-35)
 - By comparing our memories with the Bible and what is known about the world.
 14. How can we know if we are really remembering? (10:36-37)
 - By comparing our memories with the Bible and what is known about the world.

15. How can we know if we are really remembering? (10:38-39)
 - By comparing our memories with the Bible and what is known about the world.
 16. How can we know if we are really remembering? (10:40-41)
 - By comparing our memories with the Bible and what is known about the world.
 17. How can we know if we are really remembering? (10:42-43)
 - By comparing our memories with the Bible and what is known about the world.

18. How can we know if we are really remembering? (10:44-45)
 - By comparing our memories with the Bible and what is known about the world.
 19. How can we know if we are really remembering? (10:46-47)
 - By comparing our memories with the Bible and what is known about the world.
 20. How can we know if we are really remembering? (10:48-49)
 - By comparing our memories with the Bible and what is known about the world.

21. How can we know if we are really remembering? (10:50-51)
 - By comparing our memories with the Bible and what is known about the world.
 22. How can we know if we are really remembering? (10:52-53)
 - By comparing our memories with the Bible and what is known about the world.
 23. How can we know if we are really remembering? (10:54-55)
 - By comparing our memories with the Bible and what is known about the world.

24. How can we know if we are really remembering? (10:56-57)
 - By comparing our memories with the Bible and what is known about the world.
 25. How can we know if we are really remembering? (10:58-59)
 - By comparing our memories with the Bible and what is known about the world.
 26. How can we know if we are really remembering? (10:60-61)
 - By comparing our memories with the Bible and what is known about the world.

27. How can we know if we are really remembering? (10:62-63)
 - By comparing our memories with the Bible and what is known about the world.
 28. How can we know if we are really remembering? (10:64-65)
 - By comparing our memories with the Bible and what is known about the world.