

February 15, 1984

The Watchtower

Announcing Jehovah's Kingdom

**Life on Earth—
A Stepping-Stone
to Heaven?**



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THE PURPOSE OF “THE WATCHTOWER” is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God’s Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a Paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. “The Watchtower,” published by Jehovah’s Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

“WATCHTOWER” STUDIES FOR THE WEEKS

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Life on Earth— A Stepping-Stone to Heaven?

IS OUR planet just a place on which to be born, to live for a few troubled years and then, if we are good, to leave behind for a life of eternal bliss in heaven—or, if we are bad, for a life in a fiery place of torment? As for the earth itself, will the time come when it will be burned to a cinder?

Many religious leaders of Christendom would say yes. Are you in agreement with such views? What, though, does the Bible say about the earth and God's purpose in creating humans upon it? Psalm 115:16 answers to the point: "As regards the heavens, to Jehovah the heavens belong, but the earth he has given to the sons of men."

Putting aside all religious dogma and looking at the Bible record we are told that right from the beginning of man's life on earth God made the first human pair in His image and likeness. (Genesis 1:26-28) There is not even a hint that God's purpose for them was that they and their children would eventually die and go to heaven or some other place. As they carried out their God-given commission to "be fruitful



and become many and fill *the earth*," the globe gradually would be filled with their descendants.

A special location, the garden of Eden, was arranged by God so that the first humans had a perfect home. The record states: "Jehovah God proceeded to take the man and settle him in the garden of Eden to

cultivate it and to take care of it." (Genesis 2:8, 15) This would be expanded as needed, until the whole earth eventually would become a Paradise with an unlimited supply of delicious and wholesome food and other resources.

That the earth was to be more than a temporary home or a stepping-stone to some other destiny is clear from God's next words to Adam: "Jehovah God also laid this command upon the man: 'From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die.'"—Genesis 2:16, 17.

When tempted by the Devil, Eve and then Adam disobeyed this command

and received God's just penalty, death. But ask yourself, 'What if they had not disobeyed?' The clear implication is that they would have kept on living—never dying. Yes, Adam and Eve would still be living today, in perfect health and happiness.

What About Earth's Future?

Albert Barnes, in his *Notes on the New Testament*, sums up the general belief of Christendom as to earth's future. With reference to 2 Peter 3:10, this commentator wrote:

"The earth also, and the works that are therein, shall be burned up. That is, whether they are the works of God or man—the whole vegetable and animal creation, and all the towers, the towns, the palaces, the productions of genius, the paintings, the statuary, the books, which man has made."

As here stated, the consensus in Christendom has long been that the time will come when the earth will no longer be the habitation of man or of any living thing. Our planet, in the view of many churchgoers, will have served its purpose, for to them the earth is just a proving ground leading either to heaven or to hell.

However, at this point you would do well to consider, Did God's purpose for the earth and man change when Adam and Eve sinned? You will find that no one can point to a single Bible passage that says so. To the contrary, many years after the first human pair sinned, Isaiah the prophet was inspired to write:

"This is what Jehovah has said, the Creator of the heavens, He the true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even

to be inhabited." Isaiah quoted Jehovah as saying: "My own counsel will stand, and everything that is my delight I shall do." (Isaiah 45:18; 46:10) The psalmist also wrote about Him: "Your faithfulness is for generation after generation. You have solidly fixed the earth, that it may keep standing." —Psalm 119:90.

You can see that the Bible thus clearly states that God, in creating the earth, made it a permanent fixture in the universe and that his definite purpose in creating it was that it be inhabited by humans. That purpose has not changed. God will see to it that his purpose will be completely fulfilled.

But does not the Bible show that some people will go to heaven? Yes, the Bible does teach that a limited number go to heaven for a special reason. God does not need humans in heaven; nor does he have to take them to heaven in order to give them eternal happiness. Otherwise, why did he not create them in heaven to begin with, dispensing with all the suffering and turmoil they have gone through while on earth?

Nevertheless, when Adam and Eve chose to disobey God, by exercising their own free will that he had given to them as intelligent creatures, God acted immediately to ensure that his purpose for the earth and man upon it would be carried out. All the details were not revealed to humans until centuries later. Yet it is evident from the disclosing of what the Bible calls a "sacred secret" that God right then conceived his grand purpose for the redemption of man. This was "before the founding of the world," that is, before Adam and Eve could produce children that might be redeemed, such as their faithful son Abel.—Romans 16:25; Ephesians 1:4.

Just a glimpse of this purpose was given when the promise was made that a "seed" would be born of a certain "woman" and that this "seed" would crush the head of the "serpent," bringing relief from the problems brought on by the rebellion. (Genesis 3:14, 15) Like the unfolding of a beautiful flower, additional information about the "seed" was progressively revealed so that, after Jesus came, the meaning of the "sacred secret" became manifest. Yes, God made it known that this "seed" would be made up of his only-begotten Son and 144,000 associates who would be "bought from among mankind." Together with Christ they will form the Kingdom, or new government, over the earth.—Revelation 14:3, 4; Galatians 3:16, 26-29.

God did not foreordain, or predestinate, by name the individuals that would be taken from earth into the heavens to make up this government, but he did foreordain that such a group would come into existence according to his divine will. Who would be selected to make it up, God would determine later, after his Son had come to earth and had opened the way to heavenly life.

After this "sacred secret" had been fully revealed, the apostle Paul, as one of those selected to go to heaven, could write about it to others who had a like hope. Concerning the undeserved kindness thus shown by God, Paul said:

"This he caused to abound toward us in all wisdom and good sense, in that he made known to us the sacred secret of his will. It is according to his good pleasure which he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth. Yes, in him, in union with whom we were also assigned as heirs, in that we were foreordained [not



Where did God place Adam and Eve and purpose for them to live?

as individuals but as a group of fixed number] according to the purpose of him who operates all things according to the way his will counsels."—Ephesians 1:8-11; Revelation 14:1-4.

Earth Burned Up?

But what about Peter's words that "the heavens and the earth that are now are stored up for fire"? (2 Peter 3:7) Peter obviously cannot be referring to the literal heavens and the earth that the Bible says will remain forever. (Ecclesiastes 1:4) God has no reason to bring to an end the heavens where he resides, nor all the physical heavenly bodies. And the earthly globe itself has given him no reason to destroy it, despite what men have done in corrupting and polluting its surface. Jehovah himself tells us that when earth was

created in its uniqueness and beauty his heavenly sons “joyfully cried out together, . . . shouting in applause.” —Job 38:4-7.

The whole purpose of God in gathering a select number to be in the heavens is to bring about his will on earth, yes, to fulfill the long-uttered prayer, “Let your will take place, as in heaven, also upon earth.” (Matthew 6:10)

**Christ will rule as King
over millions of human
subjects enjoying a
restored earthly Paradise**

Moreover, Jesus, in alluding to Psalm 37:10, 11, included these words in his famous Sermon on the Mount: “Happy are the mild-tempered ones, since they will inherit the earth.” (Matthew 5:5) You can clearly see from those words that Jesus did not feel that the earth was a mere stepping-stone. While a limited “little flock” will inherit rulership over the earth for a specific time, Jesus’ promise also widens out to include all the billions of mankind who will have an earthly inheritance. (Luke 12:32; Revelation 7:9, 10) That will be not just for a short lifetime of sorrow, as we know now, but for eternity in happiness!

When Peter refers to “heavens” that will be burned up, he is speaking about symbolic “heavens.” These are the governments over the people who make up the “earth.” As McClintock and Strong’s *Cyclopaedia* states:

“Wherever the *scene* of a prophetic vision is laid, *heaven* signifies . . . the whole assembly of the ruling powers, which, in respect to the *subjects* on *earth*, are a po-

litical heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth.”—Vol. IV, p. 122.

Governmental authorities made up of imperfect and often oppressive humans have grossly failed, and they will be dissolved in “the day of Jehovah,” as Peter pointed out. They will be replaced by “new heavens” made up of Jesus Christ and the limited number who go to heaven to comprise the Kingdom government. That is why Peter wrote: “There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.”—2 Peter 3:12, 13.

Of those making up the “new heavens,” this new heavenly government for the earth, the Bible states: “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.”—Revelation 20:6.

Rule over whom? Obviously subjects on earth—otherwise this verse would have no meaning. The old “earth” will come to its end, as if by fire, when wicked men and their institutions are brought to an end, leaving only a “new” earthly society. When crime, delinquency and rebellion are things of the past, and when perfect health and unbounded happiness are the inheritance of every living person, truly this will be a “new” society of people, a “new earth”!

How can we be absolutely sure that these promises of God will be fulfilled? Since they were made so long ago, what has God been doing to guarantee that the promises eventually will become a reality? For the answers to these questions, we invite you to read the two articles starting on page 10.

Insight on the News

England and the Bible

'Six out of ten people in England today do not have even a passing knowledge of the Bible,' stated Tom Houston, an executive of England's Bible Society. Referring to the recent findings of a nationwide Gallup survey, he continued: 'Half the population do not know the content of even the Gospels, let alone the Old Testament.' Of those under the age of 25, one out of three have *never* read the Bible! What is wrong?

It is alleged that people are turning away from religion simply because the church is dull and uninspiring. 'Almost two in five people questioned felt the church needs to change its image if it is to attract people,' continued Houston. According to the survey, 56 percent of the population, if they go to church at all, go only for weddings, funerals or christenings.

Not only is England spiritual-ly parched but so is the world in general. The Bible predicted such bleakness by stating: "I [Jehovah] will send a famine into the land, a famine, not for bread, and a thirst, not for water, but for hearing the words of Jehovah." (Amos 8:11) In contrast, Jehovah's Witnesses enjoy a spiritual paradise. (Isaiah 65: 13, 14) For example: In Britain a steady growth in active Witnesses is experienced—5 percent last year—with attendance at their weekly meetings peaking at 110 percent. The Witnesses' meetings always have a strong Bible-based theme. When mak-

ing disciples, they teach observance of *all* of Jesus' commands. —Matthew 28:19, 20.

Delinquency—Cause and Prevention

Is the tendency toward juvenile delinquency inherited or acquired? One school of thought points an accusing finger at genetic factors as its primary cause. Another school of thought indicts social environment. While both may play a part in the development of delinquency, *family relations* are a key in sparking or dampening its growth. In a research paper recently published in *Adolescence*, Dr. Steven A. Anolik of the Department of Psychology, St. Francis College, Brooklyn, New York, observes: "Whether the causes of antisocial conduct are perceived as originating from biological or social processes, conditions in the home are still recognized as a causative factor in delinquency." Studies from as far back as 30 years ago and up to the present characterize many parents of delinquents as unkind, inconsistent with discipline, and physically abusive.

In this day when children are "disobedient to parents" and family members have "no natural affection," the Bible's sound advice is still valid. (2 Timothy 3:1-3) Children learn to love by being loved, and happiness comes from giving love as well as from receiving it. (Acts 20:35) While discipline and restrictions are necessary for youth, the Bible explains that it is also the obligation of parents not to go to

extremes, overcorrecting to the point of irritation or even harassment. It counsels: "Do not be exasperating your children, so that they do not become downhearted."—Colossians 3:21; Ephesians 6:4.

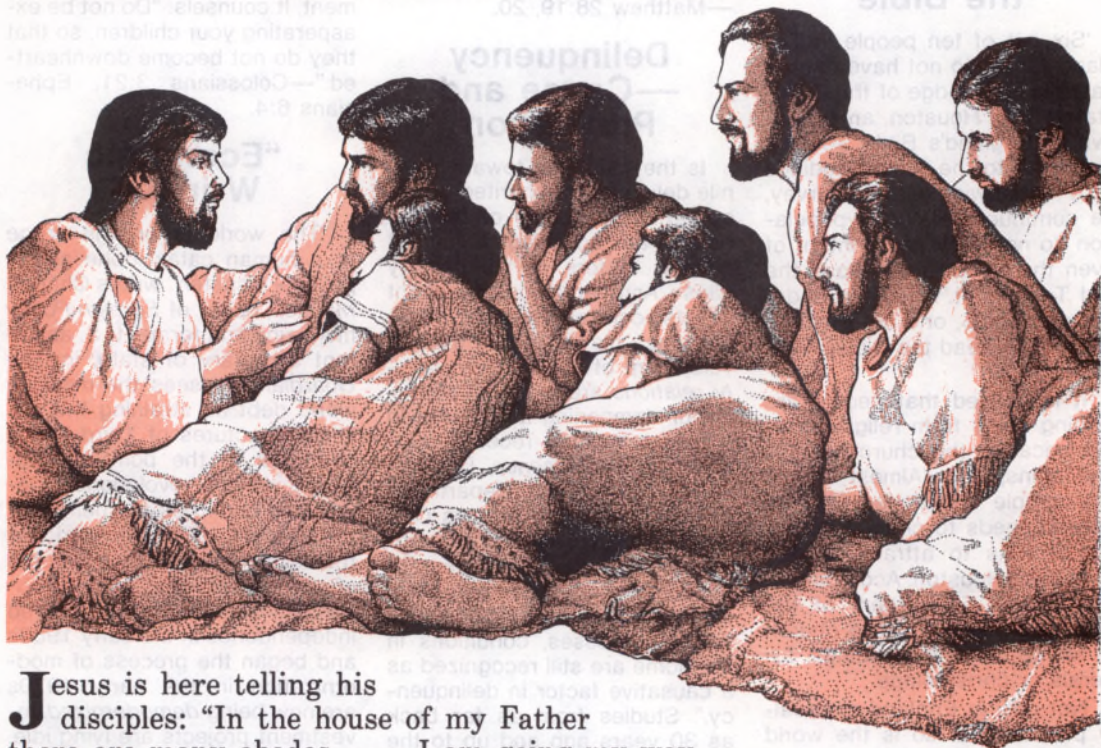
"Economic Wringer"

"The world is on the verge of a human catastrophe and a political disaster," writes Charles Maynes, editor of *Foreign Policy* magazine and former U.S. assistant secretary of state, in *The Guardian*. He sees the massive world debt as straining the political structures of Third World countries to the point of triggering violent revolutions. "Developing countries are being put through an economic wringer that is undoing the achievements of several decades," Maynes observes. "Countries that achieved independence in the early 1960s and began the process of modernization in the early 1970s are now being *demodernized*. Investment projects are lying idle, children are not being taught, disease is spreading, beggars are filling streets from which they have been absent for decades, people are looting food shops . . . Whole continents have seen their hopes for the future disappear."

In these critical times, how appropriate it becomes to heed the psalmist's wise words: "Even if your riches increase, don't depend on them." Rather, follow what he did: "I depend on God alone; I put my hope in him." —Psalm 62:5, 10, *Today's English Version*.

Everlasting Life

—Where Will They Receive It?



Jesus is here telling his disciples: "In the house of my Father there are many abodes. . . . I am going my way to prepare a place for you. Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself."—John 14:2, 3.

Heaven was Jesus' home. God had sent him from there to the earth. Now Jesus was promising his apostles that they would be taken home to live with him in heaven. But what will Jesus and his disciples do in heaven?

We know that God chose Jesus to be King of His Kingdom. Yet others are to be corulers with Christ in God's heavenly government. "I make a covenant with you," Jesus told his apostles, "just as my Father has made a covenant with me, for a kingdom." (Luke 22:29) Paul and Timothy were to be among those rulers with Christ. For that reason, Paul wrote Timothy: "If we go on enduring, we shall also rule together as kings."—2 Timothy 2:12.



But who
will be the
earthly subjects
of God's Kingdom?

The man baptizing Jesus is his cousin, John the Baptizer. Jesus said of him: "Among those born of women there has not been raised up a greater than John the Baptist." By faithfully preparing the way for Christ, even gathering together those who would later become Jesus' first disciples, John indeed proved himself to be great. Yet Jesus said of him: "A person that is a lesser one in the kingdom of the heavens is greater than he is." (Matthew 11:11) So John will not be among those who go to heaven to rule with Christ. He will be numbered among the many earthly subjects of the Kingdom.

The Bible shows that only a limited number of persons, a "little flock," will go to heaven to be kings with Jesus Christ. The Bible gives their total number as 144,000. The rest of faithful humankind will live on earth as the subjects of these rulers.—Luke 12:32; Revelation 14:1, 3.

Under the righteous rule of God's Kingdom, the earth will become a Paradise, even as God originally meant it to be when he put Adam and Eve in the Paradise of Eden. Then the Bible promise will be fulfilled: "The righteous themselves will possess the earth, and they will reside forever upon it."—Psalm 37:29.



The Fine Shepherd and “This Fold” of His



“JEHOVAH is my Shepherd. I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting-places he conducts me.” With those words the onetime shepherd boy and harpist, but later a king of the nation of Israel, opened up one of his much-loved melodies.—Psalm 23:1, 2.

² To no other nation but ancient Israel could another psalmist write the words of Psalm 95:6, 7: “Let us kneel before Jehovah our Maker. For he is our God, and we are the people of his pasturage and the sheep of his hand.” Though its human king might be likened to a shepherd, the nation of Israel could be likened to sheep having the very highest Shepherd, Jehovah God. He is the finest Shepherd that could be imitated by men who serve as figurative shepherds in a congregation of Jehovah’s dedicated people.

³ King David foreshadowed Jesus Christ, only the latter is far greater

1, 2. (a) How did King David describe Jehovah at Psalm 23:1? (b) Why was it appropriate to liken Jehovah to a shepherd and Israel to his sheep?

3. How was the referring to Jehovah as a Shepherd appropriate even in connection with Jesus?

than David of old, who was his royal forefather. Quite appropriately he would be able to quote and voice the words of David: “Jehovah is my Shepherd.” Did not his forerunner, John the Baptist, refer his bystanding listeners to the approaching Jesus Christ and say: “See, the Lamb of God that takes away the sin of the world”? (John 1:29, 36) In speaking of Jesus as a Lamb, of the sheep family, John may have had in mind the words of Isaiah 53:7: “He was being brought just like a sheep to the slaughtering.” And in the very last book of the Bible, from Revelation 5:6 forward, the glorified Jesus is 28 times spoken of as a figurative Lamb.

⁴ By a miraculous birth on earth he had been born into the nation of Israel, in the year 2 B.C.E. Thus he came under the Law covenant that Jehovah, the Shepherd of Israel, had made with that chosen people. That Law covenant, with its Ten Commandments, had been mediated in behalf of the nation of Israel by the prophet Moses. (Galatians 4:4, 5) And Jesus, as a member of that chosen people, was born as one of the

4. How did Jesus become like a sheep in a sheepfold and what was that sheepfold?

figurative sheep of which Jehovah was the Supreme Shepherd. Jesus himself was thus in a figurative sheepfold, the favored relationship with the Divine Shepherd as protected by the wall-like Mosaic Law covenant.

⁵ Are we here identifying the "sheepfold" of John chapter 10, verse 1, with the Mosaic Law covenant arrangement? Why, yes! The former explanation of the sheepfold as being the Abrahamic covenant was based on the view that John chapter 10 mentioned directly only one fold, and if that were so, then the Abrahamic covenant would be its logical meaning. However, further study of this chapter showed that Jesus actually spoke of more than one sheepfold. Thus, as we will see, an adjustment in explanation proved fitting.

⁶ Such adjustments become necessary from time to time, for Proverbs 4:18 tells us that "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." Oh, apostate opposers of truth "gnash their teeth" at such progressive revelations, but this does not disturb us. (Acts 7:54) Rather, we thank Jehovah that "light itself has flashed up for the righteous one, and rejoicing even for the ones upright in heart." (Psalm 97:11) We are confident that you will rejoice to know just what meaning Jesus' illustration of the sheepfolds has for you and all others of Jehovah's Witnesses today.

An Early Sheepfold, Under the Law

⁷ What, then, of that sheepfold of

5. What is the reason for taking a different view of the sheepfold of John 10:1?

6. How do you feel about such adjustments in understanding of Biblical points?

7. With regard to the Israelite sheepfold, how did Jesus take on a new role in 29 C.E.?

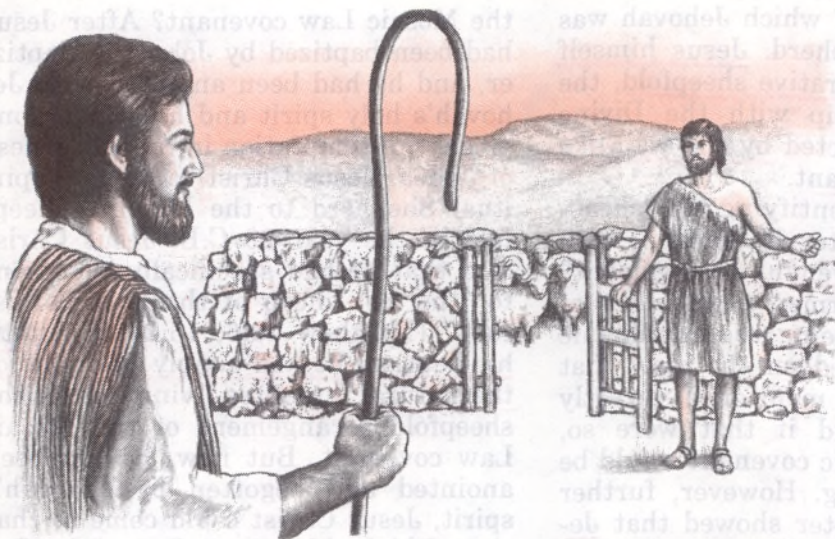
the Mosaic Law covenant? After Jesus had been baptized by John the Baptizer, and he had been anointed with Jehovah's holy spirit and had undergone 40 days of temptation in the wilderness of Judea, Jesus Christ came as a spiritual Shepherd to the Israelite sheepfold in the year 29 C.E. Jesus Christ said that he had specifically been sent to "the lost sheep of the house of Israel." (Matthew 10:6; 15:24) Up until his baptism he had simply been one of the natural Israelites living within the sheepfold arrangement of the Mosaic Law covenant. But now, having been anointed and begotten by Jehovah's spirit, Jesus Christ could come to that sheepfold in his new role as "the fine shepherd."—John 10:11.

⁸ John the Baptizer was the first one to recognize Jesus as the True Shepherd appointed by the Supreme Shepherd, Jehovah God. Jesus did not come to plunder the sheepfold but came on legitimate business. Honorably he could present himself as a spiritual Shepherd to the sheepfold of the nation of Israel. In line with the prophecy at Malachi 4:5 (compare Matthew 11:12-14; Luke 1:13-17), John had been assigned by the Supreme Shepherd to be the figurative "doorkeeper" of the Israelite sheepfold. (John 1:15, 17, 19-28; 10:3) John recognized the credentials of Jesus Christ as the Undershepherd of Jehovah God and was at once ready to admit him, to identify him as the foretold Messianic Shepherd who would call his sheep by name and lead them out to pasture.

⁹ Jesus matched his own description

8. Who was the figurative doorkeeper of John 10:3, and how so?

9, 10. How did Jesus fit his own description of a shepherd, and how did Israelite shepherds deal with their sheep?



As the figurative doorkeeper, John the Baptizer welcomed the Fine Shepherd, Jesus

of the True and Fine Shepherd, as stated in these words at John 10:1-5: "Most truly I say to you, He that does not enter into the sheepfold through the door but climbs up some other place, that one is a thief and a plunderer. But he that enters through the door is shepherd of the sheep. The doorkeeper opens to this one, and the sheep listen to his voice, and he calls his own sheep by name and leads them out. When he has got all his own out, he goes before them, and the sheep follow him, because they know his voice. A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers."

¹⁰ The shepherd in ancient Israel became very familiar with his sheep. He would have a general call peculiar to himself by means of which he would call all his sheep together to receive his personal attention. Furthermore, he gave an individual name to each one of his sheep. Obediently each sheep would respond when its individual name was called out. The sheep knew the caliber and timbre of the voice of their own

shepherd and so would not respond to the voice of strangers.

¹¹ Parallel to this, what a comfort it is to us to be assured that our spiritual Shepherd knows each one of us by name and can give us his personal care and attention! May we not be like many of the listeners of Jesus' day in not getting the thrust of his meaningful comparison. As a warning example to us, it is written at John 10:6: "Jesus spoke this comparison to them [his Jewish listeners]; but they did not know what the things meant that he was speaking to them."

¹² Other Israelites who came and claimed to be the promised Messiah, or Christ, were the ones whom Jesus branded as strangers. They failed to be introduced as Jehovah's Messianic Shepherd by his appointed "doorkeeper," who was John, the one to whom Jesus himself came in order to be bap-

11. How should we personally feel about Jesus' role as a Shepherd?

12. Who were the "strangers" that Jesus spoke of, and how was that the case?

tized. In this, Jesus made no mistake. (Matthew 3:1-7; Mark 1:1-7; Luke 3:1-9) It was for the purpose of protecting the people that Jesus now saw good to identify himself as the One whom Jehovah was sending to them as their spiritual Shepherd and to expose the fraudulent shepherds.

A New Fold Under the Fine Shepherd

¹³ The important thing is for a person to get into the right sheepfold, back then and today. Is that to suggest that there could be a change in sheepfolds approved by Jehovah God? Yes. What Jesus went on to say in John chapter 10 and what the historical facts show—both of these indicate that God was going to replace the Israelite sheepfold under the Law with a new fold. Note this as we continue with Jesus' words.

¹⁴ "Therefore Jesus said again," at

13. What change did God make as to his sheepfold?

14, 15. Why is it evident that in John 10:7-10 Jesus referred to a new sheepfold?

John 10:7-10, "Most truly I say to you, I am the door of the sheep. All those that have come in place of me are thieves and plunderers; but the sheep have not listened to them. I am the door; whoever enters through me will be saved, and he will go in and out and find pasturage. The thief does not come unless it is to steal and slay and destroy. I have come that they might have life and might have it in abundance."

¹⁵ Observe from this passage that Jesus speaks of *himself* as the door of the sheepfold he now mentions, the door into this sheepfold of the Supreme Shepherd, Jehovah God. Jesus was not the figurative door into the sheepfold of natural Israel, for he himself had been born into it by his birth from the Jewish virgin Mary. Jesus was not the doorlike mediator of the Law covenant by means of which the nation of Israel had been brought into an exclusive relationship with Jehovah God. It was long before Jesus' earthly birth that Jehovah God had said to the nation of Israel: "You people only have I known

Jesus led his sheep into a new sheepfold. What was it?



How Will You Answer?

- ☐ How was Jesus born into a sheepfold, and who was its Shepherd?
- ☐ Jesus came in what new role in 29 C.E.?
- ☐ John the Baptizer served in what capacity regarding the Israelite sheepfold?
- ☐ What was the new sheepfold for which Jesus was the Fine Shepherd?
- ☐ What indicates that yet another sheepfold was to come?

out of all the families of the ground.” (Amos 3:2) It was out of the symbolic Jewish sheepfold that the true Under-shepherd of Jehovah God was to call the first sheep of his flock and to lead them into a special spiritual pasturage. So Jesus must now have begun speaking of a new sheepfold for which he, the Fine Shepherd, was in another sense the door.

¹⁶ Those Jews who refused to become his sheeplike disciples felt that theirs was the only sheepfold that Jehovah God had in mind and that it was bound to keep on existing into the indefinite future. They did not take into account the “new covenant” that Jehovah God had promised to establish according to the prophecy of Jeremiah 31:31-34. This meant a new relationship with Jehovah God and, hence, a new figurative sheepfold. Jesus Christ was not the door into a sheep pen that was to become obsolete, no lon-

16. (a) What earlier indication had there been that Jehovah was going to have a new sheepfold? (b) How did Jesus show that the new sheepfold was about to come into being?

ger enclosed by the wall of Jehovah’s protection. (Hebrews 8:7-13) On the night of celebrating his last Passover with his Jewish disciples, Jesus said some significant words when serving them Passover wine. He gave a symbolic meaning to the wine, saying: “This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf.”—Luke 22:20; Matthew 26:27-29.

¹⁷ Jesus Christ was to be the door to an enduring sheep pen, one that would supersede the former sheep pen for the natural Israelites under the Mosaic Law covenant. When Jesus left his disciples behind on earth and ascended to heaven 40 days after his resurrection from the dead, he ascended still in possession of his right to perfect human life, a right that he had not forfeited by any sin in the flesh. (Isaiah 53:3-12; Acts 8:30-35) Hence, he was equipped to serve as a Mediator and apply this life-right, symbolized by his blood, in the sealing of a new and better covenant in behalf of his disciples on earth. This he did at the latest by the day of Pentecost of 33 C.E., when the holy spirit was poured out upon his obedient Jewish disciples waiting in Jerusalem.

¹⁸ These disciples thus were brought into the new covenant, and a new sheep pen came into existence, that of relationship with Jehovah God on the basis of the new covenant sealed by the blood of Jesus Christ. The symbolic sheep in this new pen were begotten by Jehovah’s spirit and anointed with his spirit. Jesus Christ was the door to this pen as well as Jehovah’s ap-

17, 18. (a) What was this new sheepfold for which Jesus was the Fine Shepherd? (b) How could he also be likened to the door of this new fold?

pointed Fine Shepherd over the sheep inside this pen, or fold.

¹⁹ During the parts of three days that Jesus was under arrest and was dead in the grave, he had to hand over the care of his sheeplike disciples wholly to the Supreme Shepherd, Jehovah God. Then it was that the utterance of Jehovah at Zechariah 13:7 was fulfilled, namely: "Strike the shepherd, and let those of the flock be scattered; and I shall certainly turn my hand back upon those who are insignificant." The hand of the Almighty Shepherd, Jehovah, was turned back upon these insignificant disciples, until they were again turned

19. In what way was the prophecy at Zechariah 13:7 fulfilled?

over to his resurrected Undershepherd, Jesus Christ.—Matthew 26:31, 32.

²⁰ But with this new sheepfold under the Fine Shepherd in mind, note that in John 10:16 Jesus said: "I have other sheep, which are not of this fold; those also I must bring." Does this not indicate that he would have another, a second, fold for which he would serve as the Fine Shepherd? If so, when would it exist and who would be the sheep in it? These are most timely questions, and their answers can have a direct bearing on your hope and everlasting prospects. So let us examine the matter.

20. How does John 10:16 lead to the expectation of yet another fold coming to be, and why should that concern us?

The Recent Pen for "Other Sheep"

"I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."—JOHN 10:16.

WITH the introduction of the new sheepfold of spiritual Israel on the day of Pentecost in 33 C.E., the former sheepfold for the natural Jews under the Mosaic Law covenant passed away as having served its purpose. Three and a half years later came the conversion, baptism and spirit anointing of the Roman centurion Cornelius and his believing family and friends at

1. What addition regarding the sheepfold of spiritual Israel occurred in 36 C.E.?

Caesarea. Thus the nonproselyted, uncircumcised Gentiles were brought into the sheepfold of which Jesus Christ is "the door." (Acts, chapter 10) This fold encloses "the Israel of God," Israelites according to the spirit, or spiritual Israelites. Could it be said of any of these—Jew or Gentile—that they "are not of this fold"—the fold gathered according to the new covenant arrangement? Surely not!—Galatians 6:16; John 10:16.

² At this late date there is a remnant of this Israel of God still on earth, this fact proving that Jesus Christ, the Mediator of the new covenant, has been a Faithful and Fine Shepherd. So even today, after more than 19 centuries of time, the glorified Jesus Christ can rightfully say, without any braggadocio, what he said before his death and resurrection, and we read it at John 10:14, 15: "I am the fine shepherd, and I know my sheep and my sheep know me, just as the Father [the Supreme Shepherd] knows me and I know the Father; and I surrender my soul in behalf of the sheep."

³ At this point Jesus went on to make the remarkable but large-hearted statement: "And I have other sheep, which are not of this fold [or, "pen," *New International Version*; *Today's English Version*]; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) To whom did he refer as "other sheep"?

⁴ Since those "other sheep" were not of "this fold," they were not to be included among the Israel of God, the members of which have a spiritual or heavenly inheritance. At most, these spiritual Israelites would make up a "little flock," for Jesus said to the disciples who were in line for the outpouring of the holy spirit at Pentecost: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) The little flock of sheep to whom the heavenly Kingdom is to be given and who are to reign with the Fine Shepherd, Jesus

Christ, in that Kingdom is to number only 144,000 spiritual Israelites.—Revelation 7:1-8; 14:1-5.

⁵ Revelation 14:4 says: "These were bought from among mankind as firstfruits to God and to the Lamb." How could those 144,000 spiritual Israelites be symbolic firstfruits from among mankind if there were to be no other fruits, no afterfruits? Inexorably, then, besides the 144,000 spiritual Israelites, who make up the little flock of royal sheep in the new covenant sheepfold, there should be other sheep that should be gathered later. And so it has even turned out to be, has it not?

⁶ At Revelation 22:17 it was foretold that "the spirit and the bride keep on saying: 'Come!' And let anyone hearing say: 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free." The spiritual bride of Christ is not saying the invitation "Come!" to herself, that is, to those whom Jehovah God would yet need to make up a part of the bride class in order to make it 144,000 strong. It has been during this "conclusion of the system of things" that started in 1914 that we have heard the invitation being extended by the "bride," in collaboration with the holy spirit of the Supreme Shepherd.—Matthew 24:3.

⁷ Those words of invitation are extended to humans here on earth, who want to attain to perfect human life in God's image and likeness in the Paradise that God's Kingdom by Christ will restore to the earth. Today, during this conclusion of the system of things, these invitees are the "other

2. How is Jesus still serving as the Fine Shepherd of those in the new covenant?

3, 4. Why are the "other sheep" to be distinguished from the "little flock"?

5. How could you use Revelation 14:4 to show that the other sheep logically have a hope different from that of the little flock?

6, 7. How is Revelation 22:17 being fulfilled, and who are not here being invited to "come"?

sheep" of Jesus' long-range prophecy at John 10:16. They are not of "this fold" that the Fine Shepherd Jesus there mentioned. But they receive the invitation by means of the remnant of the "sheep" that are in "this fold," and they have become associated with the spiritual remnant in extending the invitation to still others down to the terminus of this conclusion of the system of things.

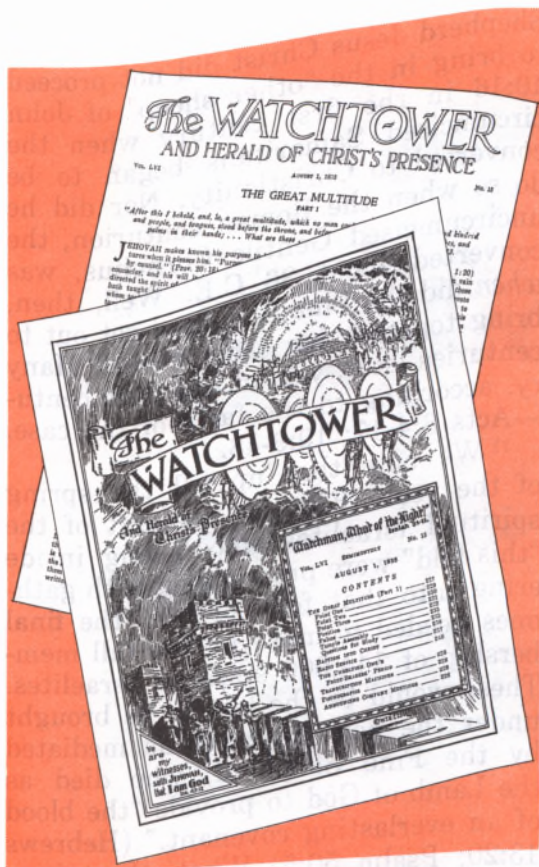
⁸ In the *Zion's Watch Tower* issue of March 15, 1905, an article was published entitled "True Shepherd, True Sheep, True Fold." It made a distinction between the sheep of "this fold" and those called the other sheep. It stressed that "this fold" has to do with the congregation of Christians who are being taken out during what was called "this Gospel age." Following the subheadings entitled "Other Sheep of Another Flock" and "Fellow-Heirs of the Same Promise" (pages 89, 90) it was stated:

"The flock which the Lord was gathering to himself at the time of this parable was not natural Israel, but spiritual Israel. . . . Hence the view that some have taken that we who are of the Gentiles or 'other sheep' mentioned are now being brought into the one fold is not correct. . . . Evidently these 'other sheep' mentioned in this parable are those who will become the Lord's sheep after the present 'little flock' shall have been completed."

⁹ In a later paragraph of that article the "other sheep" are equated with the "sheep" described in Jesus' parable of the sheep and the goats, as set out in Matthew 25:31-46. In the year 1905 it

8. What view of the other sheep was taken in 1905?

9, 10. (a) Why cannot the parable of the sheep and the goats apply during the Millennium? (b) When would the other sheep be gathered?



The article "The Great Multitude," published in 1935, helped to identify the "other sheep"

was thought that that parable would apply during the Millennial Reign of Christ after "the war of the great day of God the Almighty" at the battlefield of Har-Magedon. (Revelation 16:14-16) However, we must bear in mind that the parable of the sheep and the goats was the final part of Jesus' answer to his disciples' question as to what would be the sign of his "presence and of the conclusion of the system of things." (Matthew 24:3) So the fulfillment of this parable must be realized during this conclusion of the system of things that started in the year 1914.

¹⁰ It is thus appreciated that the Fine

Shepherd Jesus Christ did not proceed to bring in the "other sheep" of John 10:16 in the first century when the circumcised Samaritans began to be converted to Christianity. Nor did he do so when the Roman centurion, the uncircumcised Gentile Cornelius, was converted about 36 C.E. Well, then, *when* did the Fine Shepherd set out to bring together his other sheep? Many centuries later, yes, in this 20th century, according to the facts of the case.—Acts 8:4-17; 10:9-48.

¹¹ We note that up till the spring of the year 1935 the remnant of the spiritual Israelites who belong inside "this fold" were preoccupied with gathering into that fold, or pen, the final ones needed to make up the full membership of 144,000 spiritual Israelites. These would be the last to be brought under the new covenant as mediated by the Fine Shepherd, who died as the Lamb of God to provide "the blood of an everlasting covenant." (Hebrews 13:20; Psalm 50:5) What, then, happened in 1935?

¹² A general convention of Jehovah's Witnesses was called together at the capital of the United States of America, Washington, D.C., to which God-fearing Bible Students who were like the non-Israelite Jonadab were specially invited to attend. On the second day of the convention, May 31, the then president of the Watch Tower Bible and Tract Society thrilled the conventioners with his address on Revelation 7:9-17, regarding the "great multitude." (Revelation 7:9, *Authorized Version*) He explained that this foretold "great mul-

titude" was to be made up of the "other sheep," those foreshadowed by Jonadab, or Jehonadab, the non-Israelite man who accompanied Jehu, the king of Israel, in a display of zeal for Jehovah and against the worshipers of the false god Baal. (2 Kings 10:15-28; Jeremiah 35:6-19) Thus Jehu showed "toleration of no rivalry toward Jehovah," or according to the *Authorized Version*, "zeal for the LORD."—2 Kings 10:16.

¹³ Hundreds of those who wanted to be like Jonadab and be among the "other sheep" of the Fine Shepherd responded to the published invitation and attended the Washington convention. To become modern-day antitypical Jonadabs it was Scripturally necessary for them to make a full dedication of themselves to Jehovah God through his Fine Shepherd and symbolize this dedication by total immersion in water, as the sheep belonging to "this fold" had done. So it was that, on Saturday, June 1, 1935, there were 840 conventioners that got baptized in water, resembling the mass baptism that took place on the day of Pentecost of the year 33 C.E. at Jerusalem. What an impressive, epoch-making way it was for the Fine Shepherd to indicate that he was now set to bring under his pastoral care the other sheep that were to listen to his voice as that of their preferred Shepherd! What a joy this must have been to him! After the Washington convention of 1935, the feature talk in explanation of Revelation 7:9-17 was published in the columns of the *Watchtower* magazine, in its issues of August 1 and 15, 1935,

11. On what were the spiritual Israelites concentrating up till 1935?

12. What unusual thing developed in connection with the convention in 1935?

13, 14. (a) Who became modern-day Jonadabs? (b) What was it appropriate for them to do, and why?

under the title "The Great Multitude" (Parts 1 and 2).

¹⁴ Thousands upon thousands of readers then saw their privilege of really becoming other sheep of the Fine Shepherd and of being assigned to the proper fold, or pen. To that end they got baptized at the earliest opportunity in symbol of the intelligent dedication that they made to the Supreme Shepherd through his Undershepherd, Jesus Christ. Since they recognize that Jehovah's Undershepherd surrendered his human soul in behalf of *all* the sheep, they, in effect, "have washed their robes" of identification in the "blood" of this "Lamb" of God and "made them white" so as to pass the divine inspection.

—Revelation 7:14.

¹⁵ The conclusion of the system of things that began at the end of the Gentile Times in 1914 did not terminate in 1935 in view of the Fine Shepherd's turning his lifesaving attention to the other

15. How numerous have the other sheep become, and to what does this bear witness?

As the calling out of the "little flock" drew to an end, Jesus gathered a crowd of "other sheep"

sheep. But it has continued on into this year of 1984, with the end yet to be reached after the final Kingdom preaching has been accomplished. Already those showing themselves to be in the fold of the other sheep at celebrations of the Lord's Evening Meal number into the millions, with countless others still on their way into the fold. Already they enormously outnumber the foreordained number of 144,000, which limited figure has been set for those brought into "this fold" that is reserved for the spiritual Israelites, the coheirs with the Fine Shepherd in his heavenly Kingdom. This fact gives further evidence that they are not in



“this fold” of the Fine Shepherd’s “little flock.”—Luke 12:32.

¹⁶ Has the difference of hopes—the heavenly hope for the sheep in “this fold” and the earthly hope for the other sheep belonging to the recently provided other fold—influenced them into parting company from one another as if they had nothing in common? Developments since the year 1935 answer, Positively No! Jesus, the Fine Shepherd, foretold that this would not be the case, for he went on to say: “And they will become one flock.” (John 10:16) We notice that he did not say, “One flock in one fold.” But though there might be separate folds, there was to be only “one shepherd,” and this one proves to be the Shepherd-King who has been reigning in the heavens since the close of the Gentile Times in 1914. Appropriate to this fact, the “sheep” have the one job to carry out in common, ‘the preaching of this good news of the Kingdom in all the inhabited earth for a witness to all the nations,’ before the end of this old-world system of things.—Matthew 24:14.

¹⁷ In no way do the other sheep feel that they are segregated from the little flock. Together, they make up the one flock of the sheep of the Fine Shepherd. The other sheep rejoice at their intimate association with the little flock, counting it a great privilege to serve for a season with those future kings and priests, whose subjects they will become during the Millennial Kingdom.

16, 17. (a) What is the relationship between the other sheep and the little flock? (b) Jesus’ words about becoming “one flock” have found what fulfillment?

¹⁸ When, in God’s due time, the remnant of the spiritual Israelites finish their earthly course and pass off the scene to enter their heavenly reward, the new covenant that was based on the blood of the Mediator, the Fine Shepherd, Jesus Christ, will cease to apply, it having successfully served its purpose. With this the observing of the Lord’s Evening Meal on Passover Day of each year will stop. Then, too, “this fold” for the flock of spiritual Israelites will cease to exist. The dedicated, baptized other sheep will remain on the earth to enter into the blessings that the Kingdom, composed of the Fine Shepherd, Jesus Christ, and his 144,000 fellow priests and kings, will pour down upon them. The flock that will be left upon the cleansed earth will be made up of only the united other sheep. They will continue to listen to the voice of their Shepherd-King, and this will lead to their gaining eternal life in human perfection upon a Paradise earth.

18. (a) What does the future hold for the new covenant and the anointed sheep in “this fold”?
(b) The other sheep have what prospect?

Can You Explain?

- ☐ What indicates that the other sheep are different from those in the little flock?
- ☐ How is Revelation 22:17 being fulfilled today?
- ☐ When and where did the other sheep begin to come to the fore?
- ☐ Since the other sheep are in a different fold from the anointed, how are they one flock?

Always Ready for the End

THE year was 1896. Waves of unrestrained violence engulfed the defenseless Armenian communities of Asia Minor. This imperiled the home and family of my grandfather, Lucius V. Toutjian, in the ancient town of Maraş, high in the Taurus Mountains of south-central Turkey.

The escape route lay southward to the Mediterranean—but escape to where? It would be to America, grandfather decided! Hastily the family gathered their possessions and fled. In Tarsus, birthplace of the apostle Paul, they were captured and imprisoned. This story would have ended there had it not been for the timely intervention of an American official. With his help and under cover of darkness the family boarded a ship at the nearest Mediterranean port and sailed westward.

The journey to America was traumatic, especially for grandmother. She was leaving all that she had known as home—friends, relatives and fond memories of tranquil, flower-scented Maraş, nestled on the mountainside.

After Marseilles and London the saga continued. The brooding Atlantic Ocean was in full fury. Gigantic waves



As told by Herald Toutjian

lashed the creaking ship and tragedy continued to stalk the family. Mid-journey the youngest of five children died suddenly and was buried at sea. So hearts were heavy with sorrow and uncertainty as the ship docked in New York. The family disembarked from the ship and merged with the mass of humanity milling about New York's lower east side, a melting

pot of nationalities and races.

Why a Dramatic Vow?

The years following the 1896 arrival in New York were difficult. It was not easy to make the complex transition from a tranquil Turkish town to bustling New York. The family had to adjust to a new language, a strange environment and bewildering social attitudes. They moved often but not just in quest of material necessities; grandfather was keenly aware of the family's spiritual needs. He had many questions concerning God's eternal purpose and the ultimate destiny of mankind. Yet for a family who had lived with religious and ethnic persecution, the pervasive question concerned the permission of evil. Why would a loving God permit it? How long would it continue? How

and when would it end? Grandfather was determined to find satisfying answers—Scriptural answers.

Abandoning the mainstream of traditional religious thought, he investigated the charismatic religions, but his questions remained unanswered. "It was a dramatic moment," my father related, "when grandfather gathered all of us together, and as a family we vowed never again to associate with the nominal churches of Christendom who practice Christianity in name only." Grandfather concluded that the truth must be elsewhere.

The truth found them in a most unexpected manner. Previously, while living



Herald Toutjian in California's mountain terrain in the 1930's. Note case for quick display of Bible study books

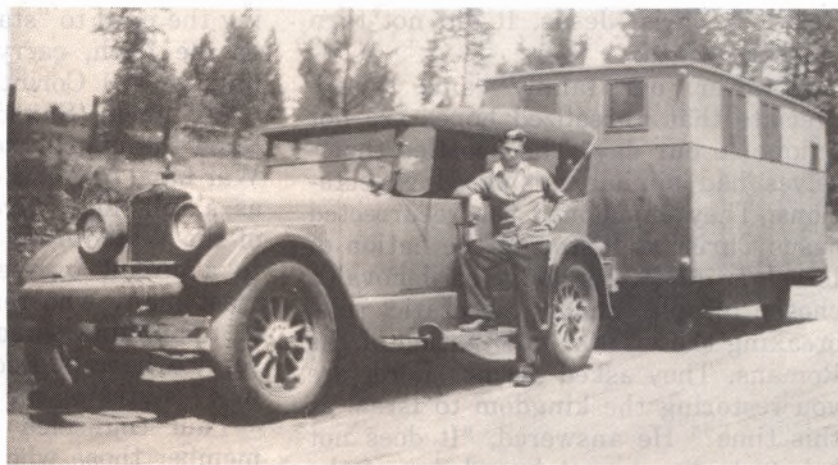
in Allegheny, Pennsylvania, grandfather had noticed an advertisement of a public address by Pastor Russell, president of the Watch Tower Bible and Tract Society. The questions in the advertisement stirred grandfather's curiosity, and the family set out for the lecture hall. Unfortunately, they were unable to find it and returned home disappointed. But grandfather made a mental note to investigate the Watch Tower Society's teachings.

His diligent search for logic and truth was rewarded at the turn of the century. By that time the Toutjians were living in Los Angeles, California, and one Sunday in 1901, while passing a church, they were handed a Bible tract by a volunteer worker from the Watch Tower Society. (In those days, a feature of witnessing by Watch Tower workers was the distribution of Bible tracts to churchgoers after services.) Grandfather, glancing at the tract, commented, "This is the work of Pastor Russell." The remark was overheard by the volunteer worker, and a few moments later he overtook the family and invited them to their first group Bible study. They accepted, attended the study, recognized it as the long-sought-for truth and became associated with the Los Angeles Congregation of 27 members.

What Would 1914 Bring?

Those two generations of the Toutjian family, my parents and my grandparents, held great expectations for the year 1914. As early as 1880, *The Watch Tower* had publicized the date as marking the end of the "appointed times of the nations," or Gentile Times. (Luke 21:24; compare *Authorized Version*.) Would 1914 bring the end of Satan's rulership and the long-awaited Millennial Reign of Christ Jesus?

Answering
the call for
pioneer ministers,
our family built,
and for years
used, this
house trailer



As the date drew closer it became apparent that human expectations do not always coincide with Jehovah's timetable. In the January 1, 1914, issue, *The Watch Tower* observed: "It is beyond the power of our imagination to picture an accomplishment in one year of all that the Scriptures seem to imply should be expected before the Reign of Peace is ushered in." Then, after commenting on the greatly enhanced possibilities of future service, *The Watch Tower* admonished: "Let us be more than ever on the alert, therefore, to be used and useful in the service of our King."

The Watch Tower thus set the right attitude before its readers. Be steadfast, stay awake, wait upon Jehovah and do not let overanxious expectations mold your attitude toward God and his service. This was the viewpoint that members of my family and all the faithful adopted. It was soon realized that the date had been vindicated by the fulfillment of prophecy. Nation *had* risen against nation, and the events of that momentous year *did* bring "a beginning of pangs of distress" upon this system of things. (Matthew 24:7, 8)

Nevertheless, this proved to be a test of motivation and devotion. Some expected too much, too soon. Sadly, they failed to meet the challenge.

"Exactly as a Thief"

Christians had been warned by the apostle Paul that Jehovah's day of judgment would come unexpectedly. He wrote: "You yourselves know quite well that Jehovah's day is coming exactly as a thief in the night. . . . So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses." (1 Thessalonians 5:2-6) Understandably, then, awake, watchful Christians in the 20th century have been sensitive to all events and chronological implications that might indicate the proximity of "Jehovah's day"—just as a person expecting a thief's nighttime arrival could possibly interpret any unusual sound as evidence of the thief's presence.

The year 1925 also held expectations for Jehovah's servants. It was thought that a cycle of 70 typical Jubilees (70 × 50 years) from the time Israel entered the Promised Land would end in 1925 and mark the beginning of the great antitypical Jubilee, the Millennial

Reign of Christ Jesus. It did not turn out that way.

However, our family came to appreciate that unrealized hopes are not unique to our day. The apostles themselves had similar misplaced expectations. They envisioned the resurrected Jesus Christ as restoring the nation of Israel to its former glory as Jehovah's chosen people under theocratic rule, breaking the viselike domination of the Romans. They asked Jesus: "Lord, are you restoring the kingdom to Israel at this time?" He answered, "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction." (Acts 1:6, 7) That same basic point has applied to the 'faithful slave class' today. There is an alertness, a searching to know God's purpose, at times even an overeagerness to see the end of the world's wicked system—but the exact timing of events is in Jehovah's jurisdiction.—Matthew 24:34-36, 45-47.

Leadership and Service Required

After a rich and full life, grandfather died during World War II. He thus left behind the second generation of Jehovah's Witnesses, his sons Shield and Robert (my father), actively proclaim-

ing the need to "stay awake, stand firm in the faith, carry on as men, grow mighty."—1 Corinthians 16:13.

My uncle, Shield Toutjian, had entered the pilgrim service during World War I and until his death in 1949 served as a full-time traveling representative of the Watchtower Society, comparable to a circuit overseer of today. I still meet many who remember his dynamic, upbuilding personality and the loyal service he rendered the congregations in 47 states of the United States.

Paul counseled the Hebrews: "Remember those who are taking the lead among you." (Hebrews 13:7) My father always took the lead because he loved Jehovah and his service, especially the door-to-door ministry. From an early date he recognized the need for elders to act as true shepherds. In 1926 he recommended Sunday-morning field service to the Oakland, California, body of elders, in harmony with the fine example set by the Brooklyn Bethel family. When the call for pioneer ministers came, he responded by building a house trailer that would be his home for the next 19 years. In 1930 we set out for isolated territories in the Sierra Nevada mountain wilderness of northern California. He literally abandoned all his earthly possessions and never lost sight of Jehovah's requirement of "exclusive devotion." He died in 1961.—Deuteronomy 4:24.

As a member of the third generation in the truth, I well remember the early 1940's. World War II had brought Europe's darkest hour. Then, due to the Pearl Harbor attack by Japan in 1941, the United States of America entered the war. The issue of Christian neutrality brought worldwide persecution on Jehovah's Witnesses. Many nations banned us. Here in the United States

In Our Next Issue

- **Inhumanity—Its End Is in Sight!**
- **Declining to 'Live by the Sword'—A Protection**
- **Kingdom Unity a Reality Today**

Four generations of Herald Toutjian's family



we were often attacked by emotional, "patriotic" mobs. It seemed to us then that the war would usher in the climactic battle of the great day of God the Almighty, Armageddon.—Revelation 16:14-16.

A Vast Work Still to Be Done

I vividly recall our urgent expectations of the long-awaited event. But veiled from our eyes was the prodigious further fulfillment of Jesus' prophecy at Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."

There was still a worldwide work to be accomplished. Beginning in 1943 ministers in all the congregations were trained in the weekly Theocratic Ministry School. And every six months the Watchtower Bible School of Gilead, at that time in upper New York State, sent trained missionaries to distant lands. The words of Jesus—about witnessing "in all the inhabited earth"—took on a wide-angle perspective. Again we adjusted our viewpoint to encompass the

panorama of earth-wide activity that was unfolding, keeping close to Jehovah and his organization through 'every form of prayer and supplication, keeping awake with all constancy.'—Ephesians 6:18.

Decades of expanded activity passed quickly, and the question now was, What will the 1970's bring? My two sons, Duane and Jonathan, and my daughter, Carmel—a fourth generation—were grown and had families of their own. We were expecting that 6,000 years of man's existence would be reached in 1975. Would this date bring us to the start of Christ's Millennial Reign? That possibility intrigued us.

Now we can look back on that year and appreciate that the words of Jesus at Matthew 24:36 do not allow us to fix a date for the end. He stated: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." Nevertheless, generations three and four have kept awake to the signs of the times, and they have had "plenty to do

in the work of the Lord.” (1 Corinthians 15:58) Duane, Jonathan, Matthew Leondis, my son-in-law, and I serve as elders in various congregations in California. Additionally, for a time Jonathan enjoyed the privilege of full-time service as a pioneer and as a member of the Bethel family at the headquarters of the Watchtower Society.

The Proper Attitude in the Time of the End

Even as with the first-century Christians, undoubtedly Jehovah has permitted his present-day servants to entertain certain hopes and expectations. These have served to reveal our true motivation and the depth of our devotion. Our family has faced the questions, Are we serving God on a short-term basis, on our own terms? Are we motivated only by the hope of an immediate reward? Or are we keeping awake and active, trusting in Jehovah’s faithfulness to his promises?—Titus 1:2.

Two generations of our family, my father and grandfather, have died after enjoying rewarding, happy lives. Four generations remain: my great-grandchild, my grandchildren, my children and I. Now my six grandchildren are serving Jehovah, grasping opportunities and accepting responsibilities in the congregation and in the field ministry as they also anticipate the end and the restored earthly Paradise to follow. We all have confidence that the long-awaited hour will arrive in

Jehovah’s due time. We can apply the prophet Habakkuk’s admonition, “Keep in expectation of it; for it will without fail come true. It will not be late.”—Habakkuk 2:3.

Now, in my 73rd year, I look back on a lifetime of treasured memories in association with Jehovah’s organization. I have the poignant memory from my childhood of Brother Russell standing in an open touring car, waving a farewell to the San Francisco Congregation as he left to board a train bound for Los Angeles to deliver what would prove to be his last discourse. Other memories also come to mind—pioneer service in isolated territories in the 1930’s; many conventions and assemblies, especially Columbus, Ohio, in 1931, when we received the name Jehovah’s Witnesses.—Isaiah 43:10.

I realize that this is the time to be in step with Jehovah’s ‘faithful slave class.’ Surely, as never before we need to remain awake, alert, never forgetting that Jehovah is worthy of loyal service and praise with or without the ultimate reward. Why? Because he is the source of all good things—our very existence, our hope for the future. What a future it will be—the restored Paradise of peace, health and happiness, the resurrection (when loved ones will be raised and be together again), and eternal life in a glorious relationship with our heavenly Father!—Revelation 4:11; Luke 23:43.

New Secretary-Treasurer Appointed

It is a pleasure to announce the appointment of Lyman A. Swingle to the office of secretary-treasurer of both the Watch Tower Bible and Tract Society of Pennsylvania and the Watchtower Bible and Tract Society of New York, Inc. We look forward to Brother Swingle’s continuing the fine service that he has performed at the headquarters of Jehovah’s Witnesses for the past 54 years and as a director of the Pennsylvania corporation now for 38 years.

LEVITICUS

-A Call to Holy Worship of Jehovah

JEHOVAH'S worshipers must be holy. This the Bible book of Leviticus repeatedly makes very clear. For instance, in it we read: "I am Jehovah your God; and you must sanctify yourselves and you must prove yourselves holy, because I am holy."—Leviticus 11:44; 19:2; 20:7, 26.

Leviticus was written by the prophet Moses at Sinai, apparently in 1512 B.C.E. It covers no more than one month—from the tabernacle's erection on the first day of the first month in the second year of the Israelites' release from Egyptian bondage until Jehovah's census command to Moses "on the first day of the second month in the second year of their coming out of the land of Egypt." (Numbers 1: 1-3; Exodus 40:17) The contents of the book reflect camp life, thus pointing to its composition in the wilderness.—Leviticus 4:21; 10:4, 5; 14:8; 17:1-5.

Witnesses of Jehovah today are not under the Law given by God through Moses, for Jesus Christ's death did away with that law. (Romans 6:14; Ephesians 2:11-16) Therefore, can the regulations found in Leviticus benefit Christians? If so, in what ways? From this book, what can we learn about our worship of Jehovah?

Contents Emphasize Holiness

Offerings and sacrifices are dealt with in Leviticus chapters 1 through 7. The voluntary burnt offering was presented to God in its entirety, even as Jesus Christ gave himself wholly. Part of the voluntary communion sacrifice was presented to God on the altar, whereas another portion was eaten by the priest and still another

by the offerer. Comparably, for anointed Christians the Memorial of Christ's death is a communion meal.—Leviticus 1:1-17; 3:1-17; 7:11-36; 1 Corinthians 10:16-22.

Sin offerings and guilt offerings were compulsory. The first was to atone for sins committed by mistake or unintentionally, whereas the second apparently was to satisfy God on a right violated and/or to restore certain rights for the repentant wrongdoer. (Leviticus 4:1-35; 5:1-6:7; 6: 24-30; 7:1-7) It is noteworthy that more than once the Israelites were reminded not to eat blood. (Leviticus 3:17; 7:26, 27) There were also bloodless grain offerings made in recognition of Jehovah's bounty. (Leviticus 2:1-16; 6:14-23; 7:9, 10) Christians today consider all these matters with keen interest, for the sacrifices commanded under the Law covenant all pointed to Jesus Christ and his sacrifice or to benefits flowing therefrom.—Hebrews 8:3-6; 9: 9-14; 10:5-10.

Priestly regulations are next set forth. As directed by God, Moses conducted an installation ceremony for Aaron, the high priest, and his four sons as underpriests. The priesthood then began functioning.—Leviticus 8:1-10:20.

Laws governing things clean and unclean are given next. Regulations concerning animals clean or unclean as food protected the Israelites from being infected by harmful organisms and also strengthened the barrier between them and the people of the surrounding nations. Other regulations dealt with uncleanness from dead bodies, the purification of women upon

giving birth, procedures involving leprosy, and uncleanness resulting from male and female sexual discharges. The consideration of such laws should impress us with the need to maintain holiness as Jehovah's worshippers.—Leviticus 11:1-15:33.

The most important sacrifices for sins were offered on the annual day of atonement. Among other things, a bull was offered for the priests and the rest of the tribe of Levi. One goat was sacrificed for Israel's nonpriestly tribes, and there was the pronouncing of the people's sins over a live goat that was sent away into the wilderness. Both goats were regarded as one sin offering (16:5), tending to indicate that together they formed one symbol. Accordingly, Jesus Christ not only was sacrificed but also carries away the sins of those for whom he died sacrificially.—Leviticus 16:1-34.

Regulations about the eating of meat and concerning offerings are presented next. Especially noteworthy was the divine prohibition against eating blood. Abstinence from blood remains the standard for those worshiping Jehovah in holiness.—Leviticus 17:1-16; Acts 15:28, 29.

The judicial decisions next set forth concerning incest, sexual perversions and various detestable practices, including idolatry, spiritism, slander, and so forth, should also impress us with the need for holiness in worshiping Jehovah. Appropriately, the priests were to keep themselves holy. Among other things, regulations were set forth regarding the marriage of priests, priestly uncleanness and the eating of holy things.—Leviticus 18:1-22:33.

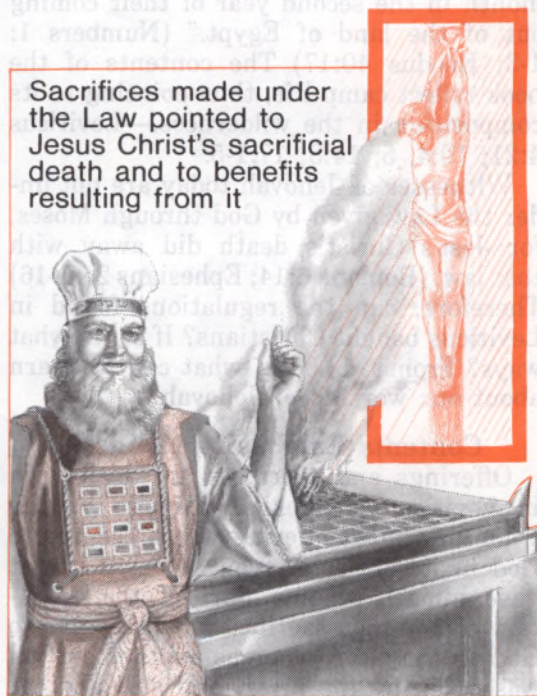
Mentioned thereafter are the three annual festivals—the Passover in early spring, Pentecost in late spring, and the Festival of Booths, or Ingathering, in the fall. Following this there are regulations involving abuse of Jehovah's holy

name, the observance of Sabbaths (weekly, monthly and every seventh year) and of the Jubilee, conduct toward poor Israelites and the treatment of slaves.—Leviticus 23:1-25:55.

The blessings that would result from obeying God are next contrasted with the maledictions to be experienced for disobedience. There are also regulations about vow offerings and valuations, the firstborn of animals and the giving of every tenth part as "something holy to Jehovah." These bring to a conclusion "the commandments that Jehovah gave Moses as commands to the sons of Israel in Mount Sinai."—Leviticus 26:1-27:34.

A careful reading of Leviticus undoubtedly will impress you with its emphasis on holy worship to Jehovah. But you may also encounter some problems. Therefore, the following questions and answers may be of interest.

Sacrifices made under the Law pointed to Jesus Christ's sacrificial death and to benefits resulting from it



Holy Offerings and Priestly Service

•2:11—Why were offerings of honey unacceptable to Jehovah?

Evidently, the honey meant here was not that of bees but the syrup of fruits. Otherwise, it could not have been included among “first-fruits.” (Leviticus 2:12; 2 Chronicles 31:5) Since fruit honey could ferment, it was unacceptable as an offering upon the altar.

•3:17—Why was the eating of fat forbidden?

The fat was regarded as the best or richest part, as indicated by such a figurative expression as “the fat part of the land.” (Genesis 45:18) Hence, the prohibition against eating fat evidently impressed upon the Israelites the fact that the best parts belonged to Jehovah. Although Christians are not under this restriction of the Law, it may well remind Jehovah’s present-day servants that they should continually give their very best to him.—Proverbs 3:9, 10; Colossians 3:23, 24.

•10:1, 2—What may have been involved in this sin?

When Nadab and Abihu took these undue liberties, they may have been under the influence of alcohol. This is likely, since soon thereafter Jehovah forbade priests to use wine or intoxicating liquor while serving at the tabernacle. However, the actual reason for the death of Nadab and Abihu was their offering “illegitimate fire, which [Jehovah] had not prescribed for them.” (Leviticus 10:1-11) This incident shows that responsible servants of Jehovah today must comply with divine requirements and that they cannot do justice to God-given duties while under the influence of alcoholic beverages.

Holy Worship Demands Cleanness

•11:40—How can this regulation be harmonized with Deuteronomy 14:21, which says: “You must not eat any body already dead”?

Actually, there is no disharmony between these texts. Deuteronomy 14:21 forbade the eating of an animal that died of itself or was found dead. But Leviticus 11:40 specified what was required if an Israelite violated this prohibition. Similarly, the Law prohibited such

acts as stealing, but some people did steal. Penalties that were imposed upon wrongdoers gave force to the Law’s prohibitions.

•12:2, 5—Why did childbirth make a woman “unclean”?

The reproductive organs were made to pass on perfect human life. However, because of the inherited effects of sin, imperfect and sinful life was thus passed on to offspring. The temporary periods of ‘uncleanness’ associated with childbirth, menstruation and seminal emissions called this hereditary sinfulness to mind. (Leviticus 15:16-24; Psalm 51:5; Romans 5:12) Especially was this true with childbirth, for a sin offering was required in connection with it. Interestingly, out of consideration, Jehovah, in this case, allowed the poor to offer birds instead of a more costly sheep. (Leviticus 12:8) Such purification regulations would help the Israelites to appreciate the need for a ransom sacrifice to cover mankind’s sinfulness and restore human perfection. Of course, the animal sacrifices that they offered could not accomplish this. The Law, therefore, was to lead them to Christ and help them appreciate the fact that only his sacrifice could result in true forgiveness and eventual restoration to human perfection.—Galatians 3:24; Hebrews 9:13, 14; 10:3, 4.

Holiness Must Be Maintained

•16:29—What was meant by ‘afflicting the soul’?

Most likely, ‘afflicting the soul’ here referred to fasting. Among other things, on the day of atonement there was the sacrificing of animals for the sins of the Levites and the rest of the nation. After the high priest confessed the people’s sins of the previous year over a live goat, it was sent away, carrying their sins into the wilderness. In view of the procedure followed on Atonement Day, therefore, fasting at that time evidently was associated with the acknowledgment of sins.—Leviticus 16:5-10, 15, 20-22.

•20:9—Why was capital punishment prescribed for anyone ‘calling down evil’ on his parents?

A person who cursed his parents and wanted some dire calamity to befall them would have

a hateful, murderous disposition. Although he did not use a weapon to kill them, at heart he desired their death. Since such a vicious spirit constitutes murder in Jehovah's sight, the Law prescribed the same penalty for thus reviling one's parents as for actually murdering them. This should prompt a Christian to show love, not hatred, for fellow believers.—1 John 3:14, 15.

•25:35-37—Is it always wrong to charge a brother interest?

If one brother lends money to another for business purposes, the lender may expect a return of the principal and may also charge interest. The borrower is using the money to work for him and make more, and the lender can rightfully share in the productiveness of that money by charging suitable interest. (Compare Matthew 25:27.) However, the Law forbade the charging of interest on loans made to relieve poverty. The lender could expect to get back the principal, but it was considered wrong to profit from a destitute neighbor's reverses.—Exodus 22:25.

•26:26—What is meant by 'ten women baking bread in one oven'?

Normally, each woman would need a separate oven for all the baking she had to do. But these words pointed to such scarcity of food that one oven would be sufficient to handle all the baking done by ten women. This was one of the foretold consequences of 'walking in opposition' to Jehovah and thus failing to maintain holiness in his service.—Leviticus 26:23-25.

How Leviticus Can Affect Our Worship

Present-day witnesses of Jehovah are not living under the Law. (Galatians 3:23-25) But since what is said in Leviticus gives us insight into Jehovah's viewpoint on various matters, it can affect our worship. Note a few ways in which this proves true.

Jehovah, the Sovereign Lord, deserves holy worship. He brooks no rivalry, is holy and demands holiness of those rendering sacred service to him. (Leviticus 11:45; 19:2) This standard also applies to Chris-

tian worship, as the apostle Peter made clear when he wrote: "As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the Holy One who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'"—1 Peter 1:14-16.

Jehovah's name must be kept holy. Jehovah's Witnesses dare not bring reproach on the divine name, even as the Israelites of old were to guard against this. (Leviticus 22:32; 24:10-16, 23) As those set apart, or sanctified, for Jehovah's holy service, we rightly must praise his name and pray for its sanctification.—Psalm 7:17; Matthew 6:9.

Jehovah requires that we strive against sin. Forgiveness of sin requires not only an atoning sacrifice but also a confession, repentance and the making of amends to the extent possible. And if we know that another member of the congregation has committed a gross sin but will not confess it, we should bring it to the attention of the appointed elders. (Compare Leviticus 4:2; 5:1, 5, 6.) Of course, for certain sins there is no forgiveness. (Leviticus 20:2, 10; Hebrews 6:4-6; 10:26-29) But if we strive against sin, always endeavoring to do things our heavenly Father's way and availing ourselves of the ransom sacrifice of Jesus Christ, we can have a proper standing with the holy God, Jehovah.—1 John 2:1, 2.

Clearly, then, Leviticus should affect our worship as Jehovah's Christian Witnesses. It should impress us with the fact that our God demands holiness of his servants. We must, therefore, keep his name holy and constantly strive against sin. Moreover, this Bible book should move us to give the Most High our very best, always maintaining cleanness and holiness in sacred service to the praise of our holy God, Jehovah.

Questions From Readers

■ How does what Jesus said in John chapter 10 about sheepfolds relate to the Abrahamic covenant?

The covenant that Jehovah God made with Abraham sets out the marvelous, long-range purpose of God to bless people out of all nations through the seed of Abraham. The sheepfolds that Jesus spoke of in John the 10th chapter are features within the outworking of God's purpose revealed in the Abrahamic covenant.

When enlarging on the covenant as first stated at Genesis 12:1-3, God said to Abraham: "I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice."—Genesis 22:17, 18.

But how would the line of that seed be protected and kept pure, and how would the promised seed be identified when he arrived? Jehovah God stepped in and provided the Law covenant mediated by Moses; this did not negate the Abrahamic covenant but was added to it. (Galatians 3:16-18) The requirements of the Law helped to keep Israel protected from spiritual, moral and physical contamination from the nations round about. Thus the Israelites became like sheep within the protective walls of a solid sheepfold. Further, as Galatians 3:24 says, the Law was a tutor

leading to the Messianic "seed," so that when he arrived the Israelites would be in position to recognize their sinfulness and their need for him.

Jesus Christ became the primary seed of the Abrahamic covenant, yet God purposed to select other humans to become a secondary seed. The apostle Paul thus wrote that those who 'belong to Christ are really Abraham's seed, heirs with reference to a promise.' (Galatians 3:29) How was this aspect of the Abrahamic covenant to be accomplished?

Christ appeared to "the lost sheep of the house of Israel" and selected faithful followers from among the sheep in the Mosaic Law sheepfold. (Matthew 10:6) The Jews who recognized him as the Messiah, and as the shepherd that they so needed, he led into a new fold, that of spiritual Israel in the foretold "new covenant" mediated by Jesus himself. (Hebrews 8:7-13; Galatians 6:16) Later, circumcised Samaritans and uncircumcised Gentiles were brought into this fold, also becoming part of the secondary seed of Abraham. In John 10:11 Jesus said, "I am the fine shepherd." That he certainly was toward Jews and Gentiles who became anointed Christians gathered into the sheepfold of the new covenant.

All of this shows how both the sheepfold of the Mosaic Law for natural Israel and the sheepfold

of the new covenant with spiritual Israel served in conjunction with the Abrahamic covenant.

What, though, of the "other sheep" who were not 'of "this fold,"' the fold of spiritual Israel who make up the secondary seed of Abraham? (John 10:16) The other sheep also come within the scope of the Abrahamic covenant, for you will recall that God promised Abraham that "by means of your seed all nations of the earth will certainly bless themselves." (Genesis 22:18) These other sheep may be described as being in a separate fold (a second fold) under the Fine Shepherd. They certainly are not in the same fold as those humans who have become heirs with reference to the promise to Abraham. But they work cooperatively with the secondary seed of Abraham, coming to be one flock under the one shepherd who is the primary seed of Abraham. These other sheep have the delightful prospect of everlasting life in a restored earthly Paradise. No one would deny that they are thus blessing themselves by means of Abraham's seed.

Consequently, the various sheepfolds of John chapter 10—the Mosaic Law sheepfold for natural Israelites, the fold for spiritual Israel in the new covenant, and the foldlike arrangement for the other sheep who are out of "all nations of the earth"—all relate to the fulfilling of God's grand purpose indicated in the Abrahamic covenant.

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