

September 15, 1984

The Watchtower

Announcing Jehovah's Kingdom



**You Can Have
A HAPPY FUTURE**

The Watchtower®

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September 15, 1984
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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.

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How Are You Planning for the Future?

“WE HAD better take the future seriously because we are going to spend the rest of our lives there!” Probably you agree with that statement. Most of us see the wisdom of making *some* preparation for the future.

In some communities, married couples try to raise large families so that they will have someone to look after them in their old age. Young people may go to college to prepare themselves for good jobs. Adults may invest their savings in an effort to ensure a reasonably secure old age. And many who view money as the best guarantee for the future spend much of their time and energy, even health, in an effort to get rich.

How Certain Is It?

These ways of preparing for the future are what might be called conventional wisdom, and there is a certain practicalness about them. The trouble is that they do not always work out well. Poor parents may have many children, only to see them die of disease or malnutrition. Or many grown children refuse to care for their

parents. College graduates sometimes find themselves out of work or unhappy. Even very rich men and women find out how true these words of Jesus Christ are:

“Even when a person has an abundance his life does not result from the things he possesses.”—Luke 12:15.

Besides, many view with concern the mounting pollution, the growth of nuclear arsenals, the increasing instability in international relations and the wobbly economic situation, as well as the collapsing morality. They have an uneasy feeling that the future they so carefully prepare for will be frustrated by events beyond their control. Psychiatrist

Karl Menninger voiced the feelings of many when he said: “The world is in a nervous, unsettled state in which terrible things can happen.”

Moreover, people often frustrate their own plans for the future. Despite mounting evidence regarding the dangers of drug abuse, more and more people take drugs. Research has proved that smoking can lead to cancer and other life-



threatening diseases. Yet many keep right on smoking. Some die in traffic accidents that happen because they or someone else drove while under the influence of alcohol. But people still drink and drive. Immorality often results in sexually transmitted diseases, but that does not stop many from being immoral.

Something Is Missing

The fact is that something is missing in the way most people plan for the future. Conventional wisdom does not take into account all the facts and does not satisfy all man's needs. In view of this, it may

interest you to know that the Bible speaks of two kinds of wisdom—"the wisdom of the world" and "the wisdom of God." (1 Corinthians 1:20, 21) Although preparing for the future in the customary ways has a certain value in the short run, following conventional wisdom is really almost valueless in preparing for a long-term future.

Jesus said: "Wisdom is proved righteous by its works." (Matthew 11:19) Why not spend a few minutes, then, considering "the wisdom of God" and see how it can affect your outlook as you plan for the future?

You Can Have a Happy Future

AN OUTSTANDING event during the first century of our Common Era showed how something more than conventional wisdom is needed if we are to plan a successful future. In those days much of the world was under the imperial rule of Rome. Jesus Christ's homeland, Palestine, was just a small part of the huge Roman Empire. But the Jews there had big ideas. They were restive under Roman rule and frequently rebelled. Among them, conventional wisdom had it that God was on their side.

In the seventh decade of the first century, the Jews made a serious effort to throw off the Roman yoke. A Roman army came against them and almost took the city of

Jerusalem but then marched away. The rebels thought they had won with God's help. However, Jesus had already prophesied that the city was to be destroyed. So, faithful Christians used the retreat of the Romans as an opportunity to flee from the city. (Matthew 23:33-39; Luke 21:20-24) Not long after they left, the Romans came back. In 70 C.E. the city of Jerusalem was destroyed and its inhabitants were slaughtered or sold into slavery. Only those who had wisely heeded Jesus' warning escaped that horrible experience.

That was a dramatic demonstration of the truthfulness of this Bible saying: "Wisdom is for a protection the same as money is for a protection; but the advan-

tage of knowledge is that *wisdom itself preserves alive its owners.*" (Ecclesiastes 7:12) Through Christ, God had given Jesus' followers knowledge of what was going to happen. They had wisely acted according to that knowledge, and that "wisdom of God" had saved them in a situation where money, secular education and the like would have had no value at all.—1 Corinthians 1:21.

In today's uncertain world, many fear that they could end up like those Jews in Jerusalem. All their plans for the future could be frustrated by a cataclysm beyond their personal control. So, what we need is the same kind of knowledge that first-century Christians had—an understanding of what the future really holds and what the wisest course of action is.

Where Can We Find Such Knowledge?

Each year thousands of books are published, covering every subject imaginable. Despite all this information, however, the future looks threatening. Today, though, we do have a book that is different from all other publications. The writing of it had already started before Solomon's day, and in it are recorded many "words of the wise" that are like "oxgoads"—prodding a receptive person into acting wisely. (Ecclesiastes 12:11) By the time Jesus came to earth, the greater part of this book had been written, and he used its counsel freely in helping his followers to act wisely. Jesus referred to these wise sayings when he said: "It is written, 'Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.'" —Matthew 4:4.

That book is, of course, the Bible. But how is the Bible different from the endless procession of books being published today? For one thing, it offers a different kind of knowledge. Where else can you learn the truth about how man was creat-

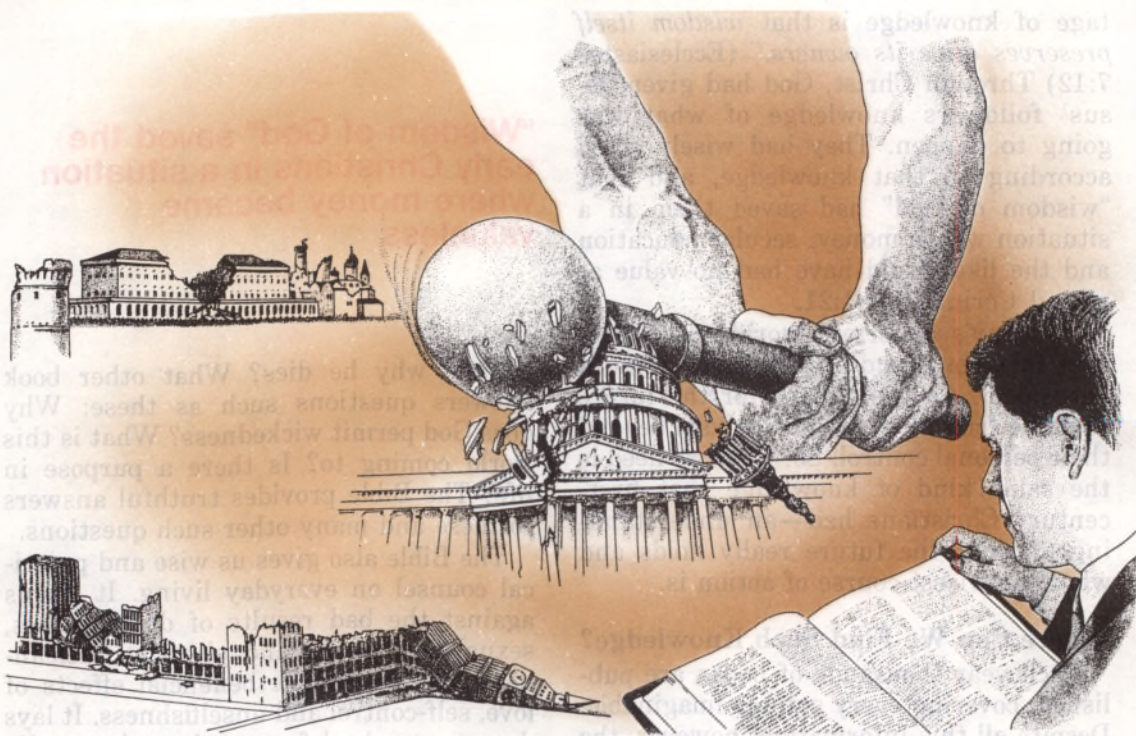
"Wisdom of God" saved the early Christians in a situation where money became valueless

ed and why he dies? What other book answers questions such as these: Why does God permit wickedness? What is this world coming to? Is there a purpose in life? The Bible provides truthful answers to these and many other such questions.

The Bible also gives us wise and practical counsel on everyday living. It warns against the bad results of drunkenness, sexual immorality and physical uncleanness. It stresses the beneficial effects of love, self-control and unselfishness. It lays down a standard for marriage that really works and gives valuable help toward achieving a happy family life. Following the Bible's counsel will enable us to plan a rewarding future.—1 Corinthians 6:9-11; 13:4-8; Galatians 5:22-24; Ephesians 5:21-6:4.

Indispensable Information

The Bible, however, is especially of great value in that it tells us about Jehovah God, the Creator. Knowing about Jehovah is vital because he is the Source of all knowledge. Why, even the things that humans learn about creation and the universe can teach them something about God! The Bible says: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling." Indeed, God's 'invisible qualities are perceived by the things made.' (Psalm 19:1; Romans 1:20) Researchers and scientists who leave God out of their reckoning very



Careful Bible study reveals that the King Jesus Christ 'will break the nations with an iron scepter'

likely will draw wrong or incomplete conclusions.

Learning about Jehovah is also vital because it shows us that God has his own purposes for the earth and mankind. "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand." (Proverbs 19:21) Regardless of what men try to accomplish, if their plans are not in harmony with God's purposes, they will eventually come to nothing. —Psalm 127:1.

"The fear of Jehovah is the beginning of knowledge," said King Solomon. (Proverbs 1:7) Wisdom based on such knowledge has *real* value in man's planning for the future. But the Bible also identifies Jesus Christ as the "Wonderful Counselor." (Isa-

iah 9:6) So how can we successfully plan for the future if we ignore him? We must heed his "sayings of everlasting life" that are preserved in the Bible. (John 6:68) Moreover, we must recognize him as God's great appointed King, the One who will judge all mankind. (John 5:22) And we should respond to the great love he showed in giving his life as a sacrifice for the sins of mankind.—John 3:16; 1 John 2:1, 2.

Yes, Jesus is a pivotal figure in human history, and any plans that do not take him into consideration are bound to be shaky. This is especially true when we consider what the prophet Daniel said about him. Speaking of God's Kingdom under Jesus Christ, he said: "The God of

heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Daniel 2:44; Psalm 2:1, 9) Soon, therefore, God's Kingdom under the King Jesus Christ is going to replace all the kingdoms of this earth. Because of this, matters that now trouble mankind—the pollution problem, the threat of nuclear war, the economic and political instability—will soon be things of the past. (Revelation 11:18) Yes, your future can be a happy one indeed in the coming earthly Paradise under Kingdom rule.—Luke 23:43.

This knowledge gives us a sense of balance when we consider the inability of world rulers to solve crises. But there is a problem to overcome.

Do Not Be Afraid of Wisdom

In the first century, Jesus taught as no one else had ever taught. His authority was demonstrated when he healed the sick, the blind and the lame, and even raised the dead. (Matthew 11:5, 6) These astounding miracles were accompanied by Jesus' own unblemished life-style. (Hebrews 7:26) Surely, such things proved that Jesus was the long-promised Messiah. Yet he was not preaching according to conventional wisdom, and most Jews rejected him.

Some years later the Christian apostle Paul preached to King Agrippa. Responding to Paul's earnest words, Agrippa remarked: "In a short time you would persuade me to become a Christian." (Acts 26:28) Clearly, he could feel the force of the message. But it seemed unconventional and would have necessitated great changes in his life-style. So Agrippa never did become a Christian.

Like King Agrippa or the Jews who

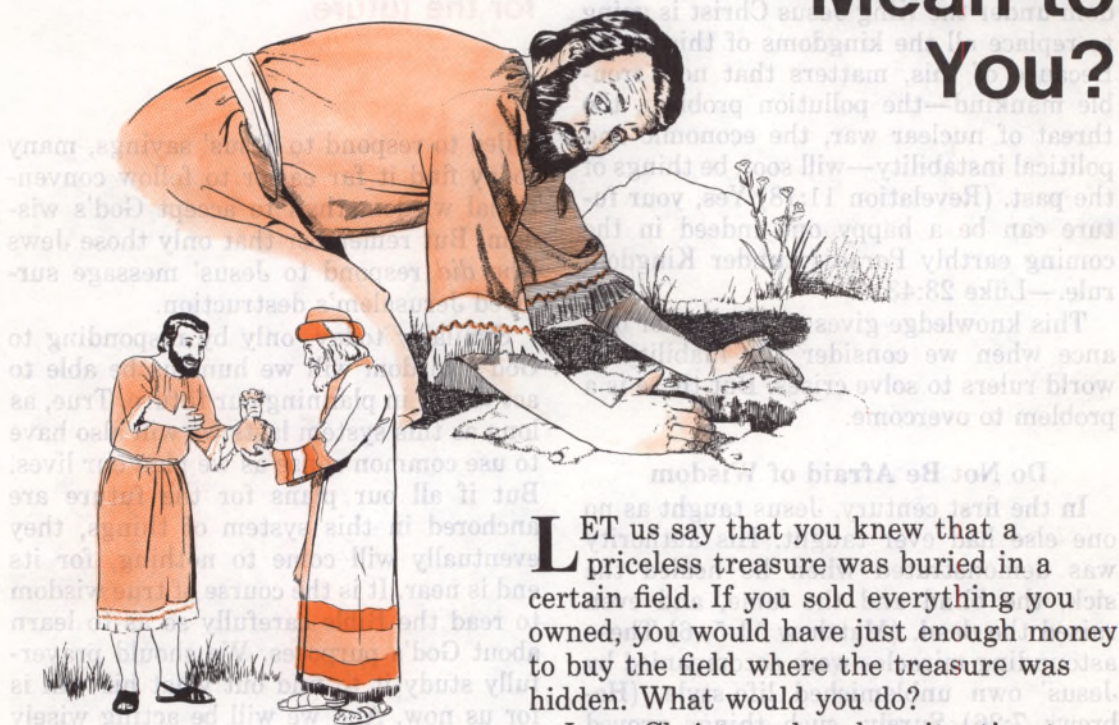
Wisdom based on knowledge from God has *real* value in man's planning for the future

failed to respond to Jesus' sayings, many today find it far easier to follow conventional wisdom than to accept God's wisdom. But remember that only those Jews who *did* respond to Jesus' message survived Jerusalem's destruction.

Similarly today, only by responding to God's wisdom will we humans be able to act wisely in planning our future. True, as long as this system lasts we will also have to use common sense as we plan our lives. But if all our plans for the future are anchored in this system of things, they eventually will come to nothing, for its end is near. It is the course of true wisdom to read the Bible carefully so as to learn about God's purposes. We should prayerfully study it to find out what his will is for us now. And we will be acting wisely if we conscientiously carry out that will.

"The wisdom of God" produces good fruits. Jesus' half brother James said: "Who is wise and understanding among you? Let him show out of his fine conduct his works with a mildness that belongs to wisdom. . . . The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical." (James 3:13-17) Such wisdom will indeed 'preserve alive its owners'! (Ecclesiastes 7:12) It will enable you to be successful in planning a happy future.

How Much Does the Kingdom Mean to You?



LET us say that you knew that a priceless treasure was buried in a certain field. If you sold everything you owned, you would have just enough money to buy the field where the treasure was hidden. What would you do?

Jesus Christ used such a situation to illustrate the importance of God's

Kingdom. He said: "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; and for the joy he has he goes and sells what things he has and buys that field."—Matthew 13:44.

Are you like the "man" in the illustration? Jesus was. When he learned of God's purpose to have a heavenly government—here called "the kingdom of the heavens"—he, in effect, sold everything he had to buy that hidden treasure, which for him was the privilege of being the Ruler of that government. Jesus gave up his position as a mighty spirit person in heaven and became a member of a poor family on earth in the remote city of Nazareth. Later, he suffered painful persecution and, finally, death on a torture stake. Thus he proved that he was worthy of becoming the Ruler of God's Kingdom.

Will you, too, make sacrifices to obtain a similar treasure? To emphasize the



need to do so, Jesus also said: "Again the kingdom of the heavens is like a traveling merchant seeking fine pearls. Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it."—Matthew 13:45, 46.

Yes, the merchant "promptly" sold all his possessions to raise the money to buy the pearl. What inconvenience and sacrifice this must have involved! But none of that mattered. He had to act before he lost the opportunity! The priceless pearl would make up for any sacrifice and inconvenience. So it is with the Kingdom. Putting it first in our lives may be difficult. But what else can be compared with the prize of being a coruler with Jesus Christ in heaven or with being one of his Kingdom subjects who enjoy eternal life on earth? Is this how you view the matter?

Jesus urged his followers to have that view, even leaving them a model to follow. (1 Peter 2:21) His attitude toward life is shown by his words: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34) Jesus' big objective was to do God's will. He did not even try to have things that other people considered necessary for a "normal" life. He was concerned with one thing—obtaining the field that had the hidden treasure, buying the priceless pearl. Are you, too, really seeking first God's Kingdom? Does your life course show this?—Matthew 6:31-33.

“All Israel Will Be Saved”

“In this manner all Israel will be saved. Just as it is written: ‘The deliverer will come out of Zion and turn away ungodly practices from Jacob.’”

—ROMANS 11:26.

WHAT nation is here meant? How is it saved? And how are all other nations affected by its salvation? Well, when the British mandate over Palestine expired in 1948, the Jews seized part of that territory and set up the Republic of Israel. By victory over Arab forces in the six-day war of 1967, the Israelis extended the boundaries of their republic. But since the establishment of the Republic of Israel, it has had to maintain its existence by force of arms. Whether modern-day Israel has nuclear bombs stockpiled for national preservation or not, it definitely is not relying upon any ‘deliverer out of Zion.’ Why, along with Gentile nations, this relatively young political entity is part of the United Nations! Clearly, this republic is not a theocracy, such as the nation of Israel became in the days of Moses, back in 1513 B.C.E.

² The Austrian Israelite Theodor Herzl, founder of the Zionist World Organization in 1897, declared that the Jews were a nation and demanded that territory be set aside for the establishment of a Jewish

state. But nothing in all the developments involving the Republic of Israel has any correspondence to the restoration of the Jews to their homeland in 537 B.C.E., the first year of the Persian emperor Cyrus the Great. That ancient restoration fulfilled the declared purpose of Israel’s God, Jehovah, as foretold at Isaiah 45:1-5. (2 Chronicles 36:22, 23; Ezra 1:1-4) But in the setting up of the Republic of Israel we saw no peaceful course taken with full faith in the God of ancient Israel. So this cannot be interpreted as a fulfillment of the Hebrew Scripture prophecies; nor is it evidence that the coming of the Jewish Messiah is at hand.

³ Down into the year 1929 the members of the International Bible Students Association thought that the natural Jews were still God’s chosen people, that they would be gathered back to Palestine in unbelief, that there they would be converted to Jesus Christ as the promised Seed of Abraham and that they then would become the earth’s leading nation for the blessing of all mankind. In 1932, however, this was proved to be a misunderstanding of Bible prophecy, including the words of

1. (a) With regard to Romans 11:26, what questions are raised? (b) Why is the Republic of Israel not the Israel that would be “saved”?
2. How did the setting up of the Republic of Israel differ from the restoration of the Jews to their homeland in 537 B.C.E.?

3. How was the salvation of “all Israel” once viewed by the International Bible Students, but what happened in this regard in 1932?

Romans 11:26 about the saving of "all Israel."—See Study VIII of the book *Thy Kingdom Come*, copyright 1891 by Watch Tower Bible & Tract Society.

Who Make Up "All Israel"?

⁴ What the Jewish writer of Romans 11:26 called "all Israel" he called "the Israel of God" at Galatians 6:16. But if the natural Jews in the Republic of Israel and around the globe do not make up "all Israel," who are its members? This question is a vital one, as the natural Jews of today do not know to which of Israel's 12 tribes they belong. They have rabbis but no priesthood, no high priest on earth, no temple at Jerusalem and no altar there on which to offer sacrifices according to the Law God gave to them through Moses. All of this has been lacking since the Romans destroyed Jerusalem in 70 C.E. There also is no evidence that the God whose name they refuse to pronounce is with them any longer as a nation. Yet, Jehovah God does have an Israel on earth, even in this 20th century. So who are its members?

⁵ The natural Jew Saul of Tarsus, who was privileged to become the Christian apostle Paul, provides a satisfying answer. About the year 56 C.E. he addressed a long letter to "all those who are in Rome as God's beloved ones, called to be holy ones." (Romans 1:1, 7) In that letter, Paul identified those considered by God to be true Israelites—not Israelites as to the flesh but according to the spirit. Paul wrote:

⁶ "Not all who spring from Israel are really 'Israel.' Neither because they are Abraham's seed are they all children, but: 'What will be called "your seed" will be

4. What circumstances today indicate that the Republic of Israel is not "the Israel of God"?

5, 6. How did Paul show that being "the Israel of God" does not depend upon natural, fleshly circumstances?

through Isaac.' That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed. . . . Moreover, Isaiah cries out concerning Israel: 'Although the number of the sons of Israel may be as the sand of the sea, it is the remnant that will be saved. For Jehovah will make an accounting on the earth, concluding it and cutting it short.' Also, just as Isaiah had said aforetime: 'Unless Jehovah of armies had left a seed to us, we should have become just like Sodom, and we should have been made just like Gomorrah.'"
—Romans 9:6-9, 27-29.

⁷ Later, in Romans chapter 11, Paul likened the nation of Israel to an olive tree that is linked to "Jehovah's friend," the patriarch Abraham. (James 2:23) After that "friend" displayed his obedience, God told him: "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 22:18) Because the majority of the natural Jews did not display the faith of their forefather Abraham and obey God, those unbelieving Israelites were lopped off the symbolic olive tree that was rooted in the Greater Abraham, Jehovah God. Their places were taken by believing Gentiles, or non-Jews, so that the symbolic tree might have its full number of branches. Those taking the places of the natural Israelites became "Abraham's seed" as proselytes, or Israelites by adoption on the part of God, the One greater than Abraham. (Galatians 3: 26-29) They became Israelites in a spiritual sense, that is, spiritual Israelites. That is why Paul went on to say:

⁸ "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in

7, 8. Why did the natural Israelites fail to fill all the places as branches of the symbolic olive tree described in Romans chapter 11?



When Jesus instituted the Lord's Evening Meal, what did the "cup" mean?

part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob: and this is my covenant unto them, when I shall take away their sins."—Romans 11: 25-27, *American Standard Version*.

⁹ We note that Paul does not say, 'until the times of the Gentiles have been fulfilled.' Rather, he says, "until the fullness of the Gentiles be come in," or, "until the full number of people of the nations has come in." The Gentile Times, or "the appointed times of the nations," ran out in 1914, the year when World War I broke out. (Luke 21:24, *Authorized Version*) Nevertheless, today, 70 years later, the Republic of Israel and the natural Jews all over the earth do not claim to be in the new covenant that Jehovah said he would establish with the house of Israel. (Jeremiah 31:31-34) More than 19 centuries

9. Although "the appointed times of the nations" ran out in 1914, what is the position of the Republic of Israel toward the Mediator of the new covenant?

ago, on Nisan 14, 33 C.E., on the night of the Jewish Passover, the prospective Mediator of that covenant presented a cup of wine to his faithful apostles and made this comment: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:20) But after all this time the Republic of Israel does not recognize Jesus Christ as the Mediator of the covenant foretold in Jeremiah's prophecy.

¹⁰ According to the Israelis, "the deliverer" has not yet come out of Zion. (Isaiah 59:20; Romans 11:26) But on the day of Pentecost of 33 C.E., a remnant of ancient Israel did accept Jesus as the Messiah. That remnant then began to receive the promised holy spirit and to be brought into the foretold new covenant. Yet, a remnant was not sufficient to make up the full membership of the spiritual "bride" of Christ, which is 144,000 strong. (Revelation 7:1-8; 14:1-3; 21:9) Thus not enough natural Israelites became part of the sym-

10. The believing natural Jews formed how much of Abraham's "seed" for the blessing of all mankind, and with what consequence?

bolic olive tree rooted in the Greater Abraham, who promised that the ancient patriarch's "seed" would bring blessings to all the earth's families, Jewish and non-Jewish.

¹¹ How, then, was "all Israel" to be "saved" by means of the promised "deliverer"? Please note that Paul wrote his letter to the Romans about 56 C.E., after he had written to the Galatians (about 50-52 C.E.). Hence, Romans 11:25-27 was penned after his words at Galatians 6:16 about "the Israel of God." That Israel is the one with which the new covenant was made by means of Jesus Christ, not the prophet Moses. Jesus was the Mediator for a Christian Israel, a spiritual Israel, that was born as a nation on the day of Pentecost, 33 C.E., when the holy spirit was poured out upon the Jews who accepted Jesus Christ as Mediator of the new covenant.

¹² Present on that occasion was the Jewish apostle Peter. Later, he wrote to "the ones chosen according to the foreknowledge of God" and said: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession' . . . you were once not a people, but are now God's people." (1 Peter 1:1, 2; 2:9, 10) This confirms the fact that the Israel "all" of which is to be "saved" is not the present-day republic of the Israelis or the scattered natural Israelites all around the globe. "All Israel" that was to be "saved" was the spiritual Israel brought to birth at Pentecost of 33 C.E. by then being begotten with God's reproductive spirit. It was to this "Israel of God" that the promised Deliverer was to come.

¹³ This Deliverer did come on the day of

11, 12. "All Israel" refers to what Israel, and how can this be proved Scripturally?

13. (a) How and when did the promised Deliverer come out of Zion? (b) In time, "the Israel of God" included whom in its membership?

Pentecost of 33 C.E. How? By the pouring out of Jehovah's holy spirit upon about 120 disciples in the upper room at the national capital of Jerusalem. Thus those disciples became the initial segment of "the Israel of God" begotten to spiritual life and having the hope of eternal life in the spirit realm above. This spiritual Israel eventually came to include the non-Jewish believers in the promised Deliverer. When was this? At the conversion of Samaritans—and later of outright Gentiles at the conversion of the Roman centurion Cornelius and his family and friends in 36 C.E.—Jehovah, the Greater Abraham, adopted all these non-Jewish believers into his only-begotten Son, Jesus Christ, the symbolic trunk of the figurative olive tree. Thus these non-Jews could take the places of the faithless Jews that were broken off from that olive tree having 144,000 "branches."—Acts, chapter 10; 15:14-21.

Work of Grafting In Now Accomplished

¹⁴ Nineteen hundred and forty-eight years have passed since that momentous event of 36 C.E. Logically, then, by now Almighty God's work of saving "all Israel" has been grandly accomplished. That was a period of time much longer than the Jewish age of exclusive divine favor from 1513 B.C.E., in Moses' day, to 36 C.E., at the first conversion of uncircumcised non-Israelites, or Gentiles. Doubtless, this extended period allowed enough time to save "all Israel," as far as providing sufficient members for it is concerned. There is now good evidence to this effect.

¹⁵ Jesus Christ referred to that time pe-

14. By now there is good evidence to show what regarding "all Israel"?

15. In Jesus' prophecy concerning the "sign" of "the conclusion of the system of things," how did he say the "chosen ones" would be gathered?



In 1935 the "other sheep" associating with the remnant of "all Israel" were identified as the "great crowd"

Christ sent forth his heavenly angels to gather together "chosen ones" from all parts of the earth. Under the supervision of the Watch Tower Bible and Tract Society, they were brought together

Overflow audience at 1935 convention in Washington, D.C.

riod when he gave a prophecy on his invisible spirit "presence" and "the conclusion of the system of things" and said: "The sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory. And he will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matthew 24:3, 30, 31) When did that "presence" of Jesus Christ begin?

¹⁶ Jesus' "presence" started at the termination of the "seven times" of the Gentiles in the fall of 1914. (Daniel 4:23-36) At that time the glorified Jesus Christ turned his attention to the exercise of his power toward the war-stricken earth. The facts of history prove that in the postwar year of 1919 the reigning King Jesus

er into worldwide unity, to combine their efforts thenceforth in carrying out Jesus' prophetic direction recorded 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."

¹⁷ At the general convention of God's people in 1931, they unanimously adopted the new name, so as to be known as Jehovah's Witnesses. This was followed later by the publication of the Society's book *Jehovah*, featuring the name of God that they were so happy to bear. Gratefully, Jehovah's Witnesses received that new book in the year 1934, when the Nazi Führer, Adolf Hitler, was setting out to exterminate the Witnesses in central Europe.

¹⁸ What followed indicated that the gathering of the dedicated, baptized "chosen ones" for the heavenly Kingdom had been accomplished. How so? Because in the year

16, 17. When did Jesus Christ's "presence" begin, and what notable events followed with respect to the gathered "chosen ones"?

18. In due time, what development indicated that the full number of the "chosen ones" had been gathered?

1935 the attention and efforts of those “chosen ones” were directed to the “great multitude” forevisioned in Revelation 7: 9-17. (AV) Of whom was this “great multitude,” or “great crowd,” to be made up? Of people who would ascribe glory and honor to Jehovah God and Jesus Christ and who would be rewarded with everlasting life on a paradise earth into which they would pass without dying despite the greatest “tribulation” of all human history. These favored ones were identified as the earthly “other sheep” of the Fine Shepherd, Jesus Christ. Joyfully, they were to be made “one flock” with the remnant of “all Israel” yet alive on earth.—John 10:16.

What Is Your Reply?

- ☐ Why is the Republic of Israel not the Israel meant at Romans 11:26?
- ☐ Why did the natural Israelites fail to fill all the places as branches of the symbolic olive tree?
- ☐ Who is the promised Deliverer, and when and how did he come out of Zion?
- ☐ Who make up “all Israel,” and by when was their full number gathered?

“All Israel” Saved to Bless All Mankind

JEHOVAH promised Abraham that all the families and nations of the earth would experience blessing by means of that faithful patriarch’s seed. (Genesis 12:3; 22:17, 18) But those promises made in the 20th century before our Common Era do not mean that God will bless the United Nations, the successor of the defunct League of Nations. Because today’s Republic of Israel is a member of the UN, therefore, it should not expect to be used by ancient Israel’s God in the blessing of all mankind. The UN really stands in the way of God’s Kingdom by the “seed” of

1. Why should the Republic of Israel not expect that because of belonging to the United Nations it will be God’s means for blessing all mankind?

Abraham. Hence, it is the present-day “disgusting thing that causes desolation.” (Matthew 24:15) No, the UN is not a blessing, even though the religious clergy of Christendom and the rabbis of Jewry pray heaven’s blessing upon that organization. It is really “the image of the wild beast,” the visible political, commercial organization of “the god of this system of things,” Satan the Devil. So the UN will soon be destroyed along with that beastly organization.—Revelation 13:1-18; 2 Corinthians 4:4.

² Meanwhile, the Republic of Israel is fighting for its life against other members

2. In its course of action, how does the remnant of “all Israel” differ from the Republic of Israel?

of the UN. But the remnant of "all Israel" does not imitate the Republic of Israel. (Romans 11:26) That remnant does not worship "the image of the wild beast." Rather, the spiritual Israelites expose the UN for what it is according to God's viewpoint of it—a counterfeit that induces people to lean on the UN instead of Jehovah's Kingdom by Jesus Christ. For this reason the remnant of "all Israel" remains a part of Jehovah's universal organization. Already the remnant of the spiritual 'seed of Abraham' is proving to be a blessing to all the nations and families of mankind. So Jehovah's prophetic promises have proved to be true.

³ Over 2,700 years ago, Jehovah God pointed forward to the era when steel war tanks and airplanes would be used for the first time in martial combat, and when trench warfare would become specialized, soldiers would have to use gas masks, and long-range cannons such as the "Big Bertha" would be employed in total conflict. Yes, some 27 centuries before World War I, Jehovah God inspired the prophet Isaiah to describe something else that would be happening at that time, saying:

⁴ "The thing that Isaiah the son of Amoz visioned concerning Judah and Jerusalem: And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it all the nations must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob [Israel]; and he will instruct us about his ways, and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem.

3, 4. Some 2,700 years before 1914, what did Jehovah inspire Isaiah to write about "all the nations"?

And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war anymore. O men of the house of Jacob, come and let us walk in the light of Jehovah."—Isaiah 2:1-5.



"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 22:18.

⁵ Today we do not see this wonderful prophecy fulfilled in Middle Eastern Jerusalem, the capital of the Republic of Israel. On what used to be called Mount Zion, we see no temple of Jehovah but, rather, the Muhammadan Dome of the Rock and a mosque dedicated to Allah. Tourists from many nations visit this religious site, not for the purpose of worship, but merely to inspect this beautiful Islamic structure. Undeniably, then, now in "the final part of the days" of this mortally sick system of

5. In the face of the Republic of Israel's course of action, from what standpoint must Isaiah's prophecy concerning "the house of Jehovah" be viewed?

things, Isaiah's prophecy is not being fulfilled at all in the case of the modern state of Israel. It is not meant to be the "all Israel" that is saved for the blessing of all mankind, in fulfillment of Jehovah's promise to Abraham. Hence, the prophetic expression "the mountain of the house of Jehovah" has to be viewed from a spiritual standpoint with regard to "the Israel of God."—Galatians 6:16.

⁶ This "Israel of God" is a spiritual nation, even as the apostle Peter indicated in writing: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." (1 Peter 2:9) The present-day remnant of this "holy nation" stands as a symbol of the "house of Jehovah" and makes up the nucleus of Jehovah's Witnesses today. It was 21 years into "the final part of the days"—when Roman Catholic fascism and Hitlerian Nazism were raging in Europe—when "all the nations" started to stream toward the spiritual "house of Jehovah" that had been lifted up above the top of the mountains, as it were, by Jehovah's Witnesses.

⁷ This significant start was marked by a general convention in the late spring of 1935 at Washington, D.C., the capital city of the United States of America. During a very noteworthy talk at that convention, a member of "all Israel"—J. F. Rutherford, then president of the Watch Tower Bible and Tract Society—corrected a misunderstanding that had obtained among the International Bible Students. He

6. (a) How did Peter show what kind of nation "the Israel of God" is? (b) During what world development did "all the nations" begin to stream up to "the house of Jehovah"?

7. Why was it no insignificant affair when the nations started streaming up to "the house of Jehovah"?

pointed out that the "great multitude," or "great crowd," to be gathered out of all sections of mankind and that was to worship God at His spiritual temple (inasmuch as the material temple in Jerusalem had been destroyed by the Romans in 70 C.E.) was to be an earthly class. (Revelation 7:9-17, *Authorized Version*) This class had the prospect of surviving Har-Magedon and entering the new system of things during the approaching Thousand Year Reign of Jesus Christ, who has been ruling in the heavens since 1914.

⁸ The response to this revealed light was epoch making. At that dramatic assembly, 840 conventioners got baptized in symbol of their dedication to Jehovah God through Jesus Christ. How many nations were represented in that group was not ascertained, but they had in mind an earthly paradise hope. Today, more than 49 years later, Jehovah's Witnesses number far in excess of "all Israel." They are active in 205 lands around the globe. In broad terms, then, "all the nations" are streaming toward Jehovah's exalted house of worship.

Jehovah's Witnesses —People of What Sort?

⁹ Against the background of the Republic of Israel, what sort of people do we find that Jehovah's Witnesses are today? Like that republic, are they armed to carry on carnal warfare against those who threaten their existence? No! Instead, they are exactly the kind of people foretold at Isaiah 2:4. Because they elevate the worship of Jehovah at the spiritual house of God,

8. (a) What epoch-making event took place at the Washington, D.C., convention in 1935? (b) Why may it be said that "all the nations" are streaming up to "the house of Jehovah"?

9. Unlike the Republic of Israel, Jehovah's Witnesses have taken what course in fulfillment of Isaiah 2:4?

they have in a figurative way beaten swords into plowshares and spears into pruning shears. They trust in Jehovah God as their Protector as they imitate their Leader, Jesus Christ. Although they have come from practically all nations of the earth, they do not let nationalistic animosities control them; nor do they meddle in worldly politics. In a real sense, they have ceased to learn the art of carnal warfare. They maintain a neutral attitude toward worldly conflicts and politics. Indeed, they have ceased to use carnal weapons of defense and offense. They believe what Jesus Christ said—that his Kingdom is "no part of this world." Otherwise, his disciples would fight for it with carnal weapons of the most advanced military type.—John 18:36.

¹⁰ Instead, Jehovah's Witnesses are engaged only in spiritual warfare. Their fight is against the wicked spirits in heavenly places. So their weapons are not carnal, blood spilling. (Ephesians 6:10-18) Their warfare is not against humankind, and they certainly do not fight with their spiritual brothers inside Jehovah's organization. They obey Jesus Christ's command to love their spiritual brothers, just as he loved us, even to the point of laying down his human life for his disciples. This conforms to the "new commandment" that Jesus gave to his followers, that they should love one another just as he loved them.—John 13:34.

¹¹ Jehovah's Witnesses are motivated by the kind of love that fulfills the Law given through the prophet Moses. Such love never does injury to anyone and is more than mere "charity," according to the 20th-

10. (a) In what warfare alone are Jehovah's Witnesses engaged? (b) What "new commandment" do the Witnesses obey, and how do they do so?

11. The love displayed by Jehovah's Witnesses fulfills what law?

Jehovah's Witnesses have love among themselves and have 'beaten their swords into plowshares'



century sense of that term. In the Bible, the Hebrew and Greek words for "love" signify far more than mere "charity."—See 1 Corinthians, chapter 13, *King James Version*; *Catholic Douay Version*.

For Blessing, Not for Cursing

¹² From the foregoing we can see that for the blessing of all families and nations to start by means of the "seed" of the Greater Abraham, Jehovah God, there has been no need for the remnant of "all Israel" to enter heaven and be with the Principal One of that "seed," Jesus Christ. For almost a half century now, members of families and nations of the earth have been receiving blessings from the promised "seed" of Abraham. Already more than two and a half million "other sheep" have been gathered together to form "one flock" with the remnant of the Fine Shepherd's spirit-begotten sheeplike followers having the heavenly hope.—John 10:16.

12. Was it necessary for the full membership of "all Israel" to be in heaven before the blessing of "all nations" could start?

¹³ The blessed "other sheep" have been favored with the hope of inheriting, right from its start, the Paradise restored to the earth during the Millennial Reign of Christ the King. So when Jesus Christ, as Jehovah's "messenger of the covenant," came to the spiritual temple for judgment proceedings, he came with the blessing, not the cursing, of the "other sheep" in view. (Malachi 3:1-3) This blessing will be climaxed by their being preserved through the approaching "war of the great day of God the Almighty" against his earthly enemies gathered at "Har-Magedon." (Revelation 16:14, 16) In ancient times the city of Megiddo was the location of victories for Jehovah God. (Joshua 17:11; Zechariah 12:11) At the symbolic Har-Magedon God will crown himself with his greatest victory, to his everlasting glory. There his exalted Son, Jesus Christ, will be his Field Marshal.—Revelation 19:11-21.

13. Jesus came to the temple with what in view for the "other sheep," and how will his attitude toward them shortly be climaxed?

¹⁴ The "other sheep" will be safeguarded through that most spectacular demonstration of divine power and magnificence. How glad all surviving spectators of that decisive conflict will be over the fact that the remnant of "all Israel" was "saved" during the period of peace between World War I and World War II! From the spring of 1935 onward there has been added to this saved Israel the "great multitude" without specified number. As "other sheep" of the Fine Shepherd, Jesus Christ, their number now is going on to three million. They have been coming out of "all nations and tribes and peoples and tongues" of humankind, in fulfillment of the promise that Jehovah God made to the one who prefigured him, namely, his "friend" Abraham. (Revelation 7:9-17; James 2:23) And the gathering of these "other sheep" is not yet over. How many they will finally number when the Fine Shepherd has finished gathering them before the destruction of Babylon the Great and God's war against her political paramours at Armageddon we do not know.—Revelation 17:1-18:24.

¹⁵ The association of the "other sheep" with the remnant of "all Israel" in "one flock" under the Fine Shepherd, Jesus Christ, the Principal One of Abraham's "seed," has proved to be the start of something. Of what? It has been the start of the full blessing that "all Israel" is still to bestow upon those "other sheep" during Jesus Christ's Millennial Reign, into which they will survive under divine protection.

14. (a) Over the salvation of whom do the "other sheep" have reason to be glad? (b) The "other sheep" already number how many?
15. The association of the "other sheep" with the remnant of "all Israel" is the start of what blessedness?

¹⁶ In fulfillment of Revelation 7:14-17, the "other sheep" already have "washed their robes and made them white in the blood of the Lamb." That is why they are permitted to worship God "day and night in his temple," spiritually speaking. Yes, already "the Lamb of God," Jesus Christ, is feeding them with spiritual food so that they "hunger no more." (John 1:29) Furthermore, their faithful Shepherd is guiding them to "fountains of waters of life," that is, life on a Paradise earth. Grateful for all the blessings they already are receiving through the remnant of "all Israel," the "great crowd" will continue to serve Jehovah at the side of this faithful remnant. These "other sheep" will do so in the "one flock" under the "one shepherd" in the interest of God's Kingdom by Jesus Christ. This they are determined to do until all enemies of the Kingdom have been annihilated from the face of God's "footstool," the earth.—Isaiah 66:1; Matthew 5:34, 35; Acts 7:49.

16. Why are the "other sheep" determined to continue serving Jehovah at the side of the remnant of "all Israel"?

How Would You Answer?

- ☐ Why is the Republic of Israel not Jehovah's means for blessing all mankind?
- ☐ Why can it be said that "all the nations" are now streaming up to "the house of Jehovah"?
- ☐ How have Jehovah's Witnesses been fulfilling Isaiah 2:4?
- ☐ What attitude does Jesus Christ have toward the "other sheep," and how will it soon be climaxed?
- ☐ What blessedness has had its start in the association of the "other sheep" with the remnant of "all Israel"?

Insight on the News

Pornography a Danger

"He was so mild-mannered, so smiley," says the mother of 10-year-old Lisa in describing the man who threatened and twice molested her daughter. "He showed Lisa some mild pornographic magazines. Children can be so easily convinced. He told her he wanted to take her picture for a contest."

Confirming the tactic that a typical sex abuser would use in order to break down a child's inhibitions, detective John T. Dugan, Jr., of the Buffalo Police Department's salacious literature squad says: "I've never been involved in a case where pornography wasn't a major factor in desensitizing the child into performing sexually or getting photographed." He adds that youngsters with access to pornography on cable television are especially susceptible to harm from sex abusers. "They can just invite my kid, your kid over and expose them to erotica that is tolerated in the parents' family situation."

The report, appearing in *The Buffalo News*, demonstrates that the presence of even mild pornography in the home could lower the standards of sexual propriety among children and endanger them. Such laxity would run counter to the Bible's wise admonition to deaden "your body members . . . as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness." Parents should instruct their children to stay clear

of anyone who offers to show them pornography and to report these incidents to them promptly. —Colossians 3:5; Proverbs 2:10-17.

'Forced to Compromise'

"Her breasts were bare, her face covered with red paint, and her head framed by a corolla of bird-of-paradise feathers," says the *Manchester Guardian Weekly* in describing an 18-year-old student standing at the pope's side as she read a passage from the Epistles. The pope was in Papua New Guinea about to celebrate the Mass. For the occasion the young woman was dressed as had once been the custom for pagan initiation ceremonies. Furthermore, "as the dancing tribespeople swirled before the altar, handfuls of yellow, orange and red powder were thrown in the air as a sign of joy—but also to chase away evil spirits."

Why does the Catholic Church condone such rites? "The good and evil spirits that form part of the local cosmology are difficult to eradicate from the tribespeople's minds," concludes the report. "Catholicism is therefore forced occasionally to compromise, as for instance in the case of polygamy and one or two traditional rites." But do true Christians compromise in this way? No, says the apostle Paul. Concerning idolatry, he wrote very explicitly: "'Separate yourselves,' says Jehovah, 'and quit touching the unclean thing.'"—2 Corinthians 6:17.

What Value Painful Rituals?

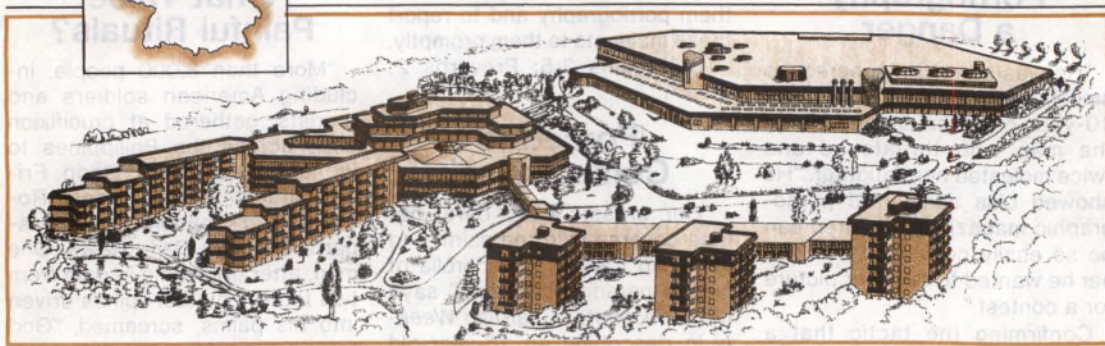
"More than 8,000 people, including American soldiers and tourists, gathered at crucifixion sites across the Philippines to witness the annual Good Friday rituals in Asia's only Roman Catholic nation," reports Japan's *Mainichi Daily News*. One man, after grimacing in pain from two four-inch steel spikes driven into his palms, screamed, "God forgive them for what they have done." In Bulacan province, a woman who is a faith healer "quivered on the cross for seven minutes, nails driven through her feet and hands."

At least 13 people were nailed to crosses throughout the country. Also, thousands of penitents whipped their own backs with bamboo flails, "spattering blood on well-dressed tourists." The newspaper remarks: "The Roman Catholic Church takes a dim view of these rituals," but adds that they "were brought to the Philippines by Spanish friars in the 1600s." And they continue.

What is the value of these rituals? Of no value at all was the Baal worshipers' ritual when "they began calling at the top of their voice and cutting themselves according to their custom with daggers and with lances, until they caused blood to flow out upon them." Further, the apostle Paul cautioned Christians that ritualistic self-denial "with its forced piety, its self-mortification, and its severity to the body" is worthless.—1 Kings 18:28; Colossians 2:20-23, *The New English Bible*.



Building to Last Forever



SOMEONE was overheard saying: "Our building will last forever." But what kind of building could he possibly have meant—the sort of building that would last forever?

To find out, we must go back to a public announcement made on Sunday, July 30, 1978, to some 50,000 persons in Düsseldorf, Germany, and to an equally surprised crowd of almost 60,000 in Munich's Olympic Stadium. The Governing Body of Jehovah's Witnesses had decided to purchase property in the Federal Republic of Germany upon which a completely new branch complex could be erected.

Why Was It Necessary?

In the late 1970's the Watch Tower Society began changing its printing method to include computerized photocomposition and typesetting. The German branch, instructed to follow suit, realized that this changeover would entail buying new equipment and providing more work space.

There was also a growing discernment

that expanded facilities would be needed to take care of an unprecedented increase in the preaching work. Jehovah's promise that "the little one himself will become a thousand, and the small one a mighty nation" would not go unfulfilled. Indeed, it could not, for Jehovah had promised: "I myself, Jehovah, shall speed it up in its own time."—Isaiah 60:22.

Back in 1947 the Society had purchased property in Wiesbaden for its branch office, and these facilities had repeatedly been enlarged to keep up with literature demands. But the number of languages in which literature was being printed and the number of publishers that needed to be supplied with literature continued to grow. Further expansion was once again necessary. Any such possibilities at the Wiesbaden facilities, however, had been totally exhausted. A new location was needed. The question was, Where?

"Jehovah already knows where the new Bethel should be built," Martin Poetzinger, a member of the Governing Body of Jehovah's Witnesses, reminded the mem-

bers of the German branch committee. "The site already exists, but he will test your persistency in looking for it." So the search began—a search that, before it was over, would involve inspecting 123 sites in over 70 different communities.

Site number 99 was viewed with guarded enthusiasm by some on the branch committee. Since others were less impressed, however, the search continued. Just as another site was about to be chosen, the branch committee was obviously guided by Jehovah to take another look at site number 99. This time all of them were convinced that this was, indeed, the site Jehovah had chosen. Without hesitation, arrangements were made to purchase 65 individual pieces of property, thereby forming one large plot of 30 hectares (74 a.).

A Most Appropriate Site

Right from the beginning, Jehovah's Witnesses planned to do all designing and construction work themselves. Several hundred persons would be used to form the nucleus of a construction crew, or "family," that would vary in size as others joined it for shorter periods of time—perhaps for a week or two, or perhaps just on weekends.

What proved to be most helpful were the three apartment houses already located on the property. Only partially occupied, they provided space that could immediately be used for housing part of the construction crew. Additional rooms became available as, one by one, the original occupants vacated some 30 apartments.

The site proved to be most appropriate in other ways too. It was located in the small community of Selters/Taunus at the western edge of the Taunus Mountains, it was near major traffic arteries and cities, and yet it was still largely rural in nature.

Selters is a household word in Germany—and not unknown even in other parts of the world—because of the mineral water known as Selters water, or Seltzer water, that comes from there. And now from this center would go forth the even more healthful and refreshing *spiritual* waters of truth. How appropriate!

The building site was on a hill overlooking Selters. It had been named *Am Steinfels*, meaning in English "at the rock." And, in fact, on one side the hill is a rocky precipice. This combination of rock and water may remind Bible students of how Jehovah God provided for his people, the Israelites, while they wandered through the wilderness on their way to the Promised Land. Isaiah 48:21 describes what once happened, saying: "They did not get thirsty when he was making them walk even through devastated places. Water out of the rock he caused to flow forth for them, and he proceeded to split a rock that the water might stream forth." Now, in a symbolic way, Jehovah would provide for tens of thousands of honest-hearted persons by allowing waters of truth, in the form of Bibles and explanatory Bible-based material, to flow forth from Selters' *Steinfels* in order to quench their spiritual thirst. How appropriate!

To Last Forever?

No building lasts forever. So it would be presumptuous to think that the buildings constructed at Selters would be an exception. But one thing is certain. These buildings have already contributed, and will continue to contribute, to another kind of building, the effects of which *will* last forever. You may wonder what kind of building this could be.

First of all, Bible literature printed here will build up the faith of unknown multitudes, conveying to them an accurate

Administration building



knowledge of God's purposes. This, in turn, will lead them to dedicate their lives to Jehovah and to put themselves in line for everlasting life in his new system of things. The effects of this spiritual building will last forever.

Then there is the matter of building friendships. About one out of every seven Witnesses in the Federal Republic of Germany shared at Selters in actual construction work, either for several days, weeks or months, or on weekends. This included one almost 90-year-old Witness who showed up uninvited. When told he should have made application first and then waited for an invitation, he answered with a twinkle in his eye: "Now you really don't believe you would have invited me at my age to come and help had I applied beforehand, do you?" What a precious privilege building friendships with Christians of that kind of willing and determined spirit! Some of these friendships are bound to last forever.

Of course, the friendship most highly prized by Christians is the friendship they can develop with Jehovah. The building of the new branch facilities offered numerous opportunities to deepen this friend-



The Kingdom Hall

ship and to follow this counsel given to the disciples by Jesus: "Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places." —Luke 16:9.

Tens of thousands of Jehovah's Witnesses—rich and poor, young and old—contributed millions of dollars to help pay for the new facilities. Due to their generosity, the entire project could be completed without the necessity of borrowing money from worldly agencies or of having to go into debt. He who makes proper use of "unrighteous riches" can be assured of the friendship of Jehovah and his Son Jesus Christ and of blessings that will last forever.

Everyone involved in any way with the building project was afforded an opportunity to build and to reinforce the fine Christian qualities of faith, endurance, hope and love. And because of imperfections, particularly under the pressures of hard work and of meeting deadlines, how often the Christian qualities of long-suffering, mercy, forgiveness and self-control were put to the test! The practical lessons of Christian living learned by



Dining area

those who lived and worked in Selters are lessons producing fine fruitage that will last forever.

The Big Day

From the announcement of plans to build until the dedication program was held on April 21, 1984, 2,091 days of zealous activity had rushed by. Of course, for Jehovah, with whom "a thousand years [are] as one day," this had been no more than what would be eight minutes and five seconds to humans. (2 Peter 3:8) And for many, now that most of the construction work was over, it seemed scarcely longer, even as Psalm 90:4 says of Jehovah: "For a thousand years are in your eyes but as yesterday when it is past, and as a watch during the night."

The dedication ceremonies were scheduled for a Saturday. On Thursday, a radio weather reporter said: "It appears as though Germany is headed for the finest weekend of the year." He was right. It dawned clear and sunny. But for those in attendance at the dedication ceremonies, it would have been "the finest weekend of the year" even if it had rained or snowed.

Attendance at Selters was restricted to

The Bethel library



members of the Bethel family, to the current construction crew, to visiting members of other Bethel families—24 countries were represented—to traveling overseers and to long-time construction workers. Another loving provision was that invitations were extended to every Witness in Germany who had been baptized for 60 years or more. What a thrill that over 200 of them were able to come!

A special source of joy was the presence of virtually the entire Governing Body, each member of which delivered a short speech of encouragement. Brother F. W. Franz, the Society's president, delivered the dedication discourse, reviewing the modern-day history of Jehovah's Witnesses and showing how the new Bethel complex would play an important part in further expansion.

Actually, every Witness in Germany had, in one way or another, contributed to the successful construction of the new branch facilities—either physically, financially or by means of supportive prayers. Thus all were entitled to be in on the *big* day. That is why arrangements were made to transmit the complete program by telephone hookup to rented auditoriums in 11

cities throughout the country. So at Selters and at these 11 cities, 97,562 persons were able to enjoy the program. All received a souvenir copy of a tasteful and informative 16-page brochure, either in English or in German, complete with four-color photographs. Additional copies were made available for Witnesses unable to attend.

During the program all were reminded of the unique privilege Christians today have of working faithfully with Jehovah. (2 Corinthians 6:1, 2) This had been the theme for the day back at the 1978 convention when the new building project was announced. And now, after the unique privilege of faithfully working under Jehovah's guidance and with the support of his holy spirit on a project dedicated to his praise, how appropriate to use this as the theme for the dedication program! But this unique privilege of faithfully working with Jehovah in connection with the new branch facilities was only a foretaste of the privilege God's people will have in the future—being able to work with Jehovah forever!

Precisely at 5:42 p.m. the dedication program was over—all too soon! But for

some the weekend of special theocratic activity was not over. On Sunday, members of the Governing Body scattered to address audiences totaling 14,248 at the seven filled-to-overflowing assembly halls of Jehovah's Witnesses in Germany. The fine information these invited guests received was later passed on to their fellow Witnesses in their home congregations.

Monday morning dawned clear and sunny, as though "the finest weekend of the year" was unwilling to end. After these exhilarating days of activity, the Selters Bethel family was back at work in its new home and working-place on the *Steinfels*. They were happy and felt secure.

The new Bethel (meaning, "house of God"), perched upon its *Steinfels*, had been newly dedicated to the service of God, of whom David said: "Blessed be Jehovah my Rock." (Psalm 144:1) It had truly had its foundations laid on rock, both literally and symbolically. Therefore, it will last—the literal buildings for as long as Jehovah himself will yet determine. But what of the more important *spiritual* building that these structures are meant to facilitate? Why, yes, *that* building will last forever!

CENTENNIAL ANNUAL MEETING

This historic meeting of the members of the Watch Tower Bible and Tract Society of Pennsylvania promises to be one of the outstanding theocratic events of 1984. It will be held in the city where the Society was first incorporated, Pittsburgh, Pennsylvania, on Saturday, October 6, from 10:00 a.m. to 12:00 noon, to be followed by a further program from 2:00 p.m. to 5:00 p.m. Jehovah's Witnesses around the earth have been showing great interest in this meeting. Hence, we are happy to announce that the Society has been successful in engaging larger facilities for this important event. The Annual Meeting location has been changed to Three Rivers Stadium, 420 Stadium Circle, Pittsburgh. Since the stadium has seating for 60,000, invitations to attend are being sent to many congregations within a convenient radius of Pittsburgh. Assembly halls in the United States and Canada will be tied in, as already planned. Admission at all locations, including Pittsburgh, will be by previously assigned ticket only. A rich spiritual feast is anticipated.

Let Joshua Help You Serve Jehovah Courageously!

“IN THE world you are having tribulation, but take courage! I have conquered the world.” You may recognize that those words were uttered by the man named *Jesus*. However, if you spoke Hebrew, the name *Joshua* might come to mind, for Jesus is a Greek form of the Hebrew name Joshua.—John 16:33.

Fittingly, being courageous is also a key idea in the Bible book written by Jesus’ predecessor, Joshua the son of Nun. But, you might wonder, how can we personally benefit from the book of Joshua? Well, let us begin with this idea of being courageous.

A Man of Courage

As Moses came to the end of his life, Jehovah selected as his successor Joshua, who certainly was not some novice or untried youth. Joshua had been born a slave in Egypt, but after the Exodus he distinguished himself as a valiant leader in repelling the unprovoked attack of the Amalekites. (Exodus 17:8-16) Joshua confirmed his valor and faith when, of the 12 men sent to spy out the land of Canaan, only he and Caleb fearlessly reported that with Jehovah’s help the immoral Canaanites could be vanquished and the Promised Land taken.—Numbers 13:1-14:9.

Since Moses was not allowed to enter the Promised Land, he told Joshua: “Be courageous and strong, because you—you will bring this people into the land that Jehovah swore to their forefathers to give

to them, and you yourself will give it to them as an inheritance.”—Deuteronomy 31:7, 23.

You can see, then, why we can expect to learn from the book of Joshua how he was courageous and how we can be. In fact, over half of the times that the words “courageous” and “strong” occur together in a Bible verse are in the book of Joshua or in comments about him. For instance, as we begin reading this book we find Jehovah’s advice to Joshua: “Be courageous and very strong to take care to do according to all the law that Moses my servant commanded you. Do not turn aside from it to the right or to the left, in order that you may act wisely everywhere you go.” (Joshua 1:7) Let us take note of some of the instances where Joshua gave evidence of having the inward courage of faith as well as the outward courage of action. Then we can see what lessons we personally can learn from this.

Courageous Faith and Actions

Right after Jehovah urged Joshua to “be courageous and very strong,” he began preparations to lead Israel across the Jordan and into the land of Canaan. Joshua directed: “Get provisions ready for yourselves, because three days from now you are crossing this Jordan to go in and take possession of the land that Jehovah your God is giving you.” (Joshua 1:11) So courageous faith did not lead Joshua to feel that they could just sit back and wait for

Jehovah to do everything. Personal effort was needed. Similarly, we need faith and courage to follow Jesus' counsel to trust that God will help us find adequate food and clothing. Yet the promise of such help does not mean that we can simply sit back and do nothing to support ourselves. —Matthew 6:25-33.

The immediate problem facing Joshua was fording the Jordan River in the spring when the water was high and crossing was most dangerous. (Joshua 5:10) Joshua did not reason, 'It may be better to wait until midsummer when the water level falls.' God said to act, and Joshua did so courageously. Do you see a lesson here? When it is time for us to do something involving true worship, we need to act courageously, rather than being inclined to delay until things seem more favorable or convenient. Yes, *act*, as did Joshua.—Ecclesiastes 11:4; James 4:13, 14.

Showing that He was with Joshua, God directed him to have priests carry the ark of the covenant to the swollen river. When they stepped into the water, it parted. The

nation could then pass over as on dry land. Rather than taking any personal credit for this, Joshua followed Jehovah's direction and built in Gilgal (safely on the west bank) a memorial of stones taken from the riverbed. It was to emphasize that 'Jehovah's hand is strong, in order that he might be feared always.' (Joshua 3:5-4:24) Though we are not personally in position to see that stone memorial, what Jehovah did through Joshua should build our confidence in God's ability to act in behalf of His people. The significance of that memorial was certainly going to be meaningful for the Israelites who faced the fortified Canaanite city of Jericho.

Would Joshua, fearless army commander that he was, lead the Israelites in a mass attack against this walled city? You may know that instead Joshua followed God's directions. To do what? To have his armed men silently march each day around the city followed by priests, some blowing rams' horns and others carrying the Ark. On the seventh day they marched seven times, whereupon "the people shouted, when they proceeded to blow the



horns. . . . Then [Jericho's] wall began to fall down flat." That allowed Joshua's men to charge in and devote the city to destruction. Yes, complete victory!—Joshua 6:20.

Courageously Firm, Yet Reasonable

We can appreciate another aspect of Joshua's courage from two events that next took place. The first involved the nearby city of Ai. When the Israelites came up against it, they were routed. Why? Because, contrary to God's command, Achan had taken some loot from Jericho. Some people might excuse his actions since the things he took were useful and it did not seem that his taking them would hurt anyone. You may have heard similar reasoning about small thefts from an employer or other "minor" wrongdoing. How did Joshua react?

With divine assistance Joshua singled out the wrongdoer and confirmed the crime by locating the stolen goods. How paltry those items must have looked! But Joshua got to the heart of the matter, telling Achan: "Why have you brought ostracism upon us? Jehovah will bring ostracism upon you on this day." (Joshua 7:25) Joshua, firm for righteousness, had the sinner executed, opening the way for Ai to be conquered. With Joshua's handling of Achan's case in mind, we might consider, 'Am I as resolute when associates on my job or at school make light of illegal or immoral acts?'

Now consider the second event, which involved the Canaanite inhabitants of Gibeon. Hearing of Joshua's success against Jericho and Ai, they shrewdly sent men posing as travelers from a distant land who wanted to, and did, conclude a covenant of peace with Israel. Then it came to light that the men actually were from nearby Gibeon, and many Israelites began to murmur over how the matter had been

handled. Would Joshua fly into a rage over the trickery and order Gibeon destroyed?

A covenant had been made, and Joshua respected it. He directed that the Gibeonites henceforth be assigned to draw water and gather wood for God's house. The Gibeonites agreed to honor this arrangement, and events soon showed that Joshua, too, would honor it. How? Well, five Canaanite kings from the area formed a league and marched against Gibeon. Joshua acted quickly, and, after an all-night march, attacked the confederacy. Jehovah assisted by raining down lethal hailstones on the Canaanite army and then miraculously keeping the sun motionless for a day so that the Israelites could complete their rout. Remembering the Gibeonites, if we enter into an agreement or give our word on something that is not contrary to God's principles, will we be as firmly courageous as Joshua was? Do we keep our word even if it is difficult or inconvenient? —Psalm 15:4.

Significantly, after the fighting just mentioned, and as the five enemy kings were to be executed, Joshua urged his people: "Do not be afraid or be terrified. Be courageous and strong, for it is like this that Jehovah will do to all your enemies against whom you are warring." (Joshua 10:25) Being strong and courageous would stand the Israelites in good stead as they pushed the God-ordained conquest first to the south and then up north where the king of Hazor also formed a futile alliance against Israel. Though not as advanced technologically as the Canaanites, who had fortified cities and armed chariots, the Israelites courageously carried out Jehovah's will.

Other Lessons From Joshua

We have particularly taken note of lessons in the book of Joshua related to his

courage. But as you read through the book you may well find other useful lessons.

For example, many women have been impressed with the attitude of Rahab, who protected two Israelites who came to spy out Jericho. Most of the Canaanites, hearing of God's great doings in behalf of Israel, became defensive and fearfully opposed Israel. Not Rahab. She was willing to put herself at odds with her own people and to risk her life in order to receive Jehovah's loving-kindness. She also did what she could to help her relatives learn what they needed to do to have their lives protected. We certainly could use that account to help women today to sense the priority of true worship over connections with their neighbors or even their nation.—Joshua 2:8-14.

You will find a good lesson in Joshua about not misjudging others' motives. It involves the time, after much of Canaan was subdued, when Joshua had apportioned the land according to tribal inheritances. Men from two and a half tribes were returning to their territory east of the Jordan. As they did so, they erected an altar. The other tribes jumped to a conclusion—a wrong one—as to what the altar meant. Intertribal warfare threatened. As you read the account in Joshua chapter 22, note the lesson about being

careful not to assign bad motives to the actions of others. And observe, too, what it would be good for you to do if you feel that another has slighted you or acted improperly.

No overview of the book of Joshua should omit its emphasis on learning about and sticking to true worship based on God's Word. God advised Joshua to read His word regularly and not depart from it. (Joshua 1:8) After the victory at Ai, Joshua led the whole nation up north to the area of Shechem, between Mount Ebal and Mount Gerizim. There he built an altar for sacrifices, and then "he wrote there upon the stones a copy of the law of Moses." (Joshua 8:32) Further, he read the law to the people. "There proved to be not a word of all that Moses had commanded that Joshua did not read aloud in front of all the congregation of Israel, together with the women and the little ones and the alien residents who walked in their midst."—Joshua 8:35.

Later, after Joshua had lived for a time in the town that he modestly had requested as an inheritance, he reassembled the people, saying: "As for me, I have grown old, I have advanced in days. And as for you, you have seen all that Jehovah your God did to all these nations on your account, because Jehovah your God was the one who was fighting for you." So he urged them: "You must be very courageous to keep and to do all that is written in the book of the law of Moses by never turning away from it to the right or to the left . . . But it is to Jehovah your God that you should cleave." As a stimulus to that end, he reminded them: "You well know . . . that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true."—Joshua 23:2-8, 14.

Finally, he again called the people together for farewell exhortations and

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pleaded with them: "Choose for yourselves today whom you will serve, . . . but as for me and my household, we shall serve Jehovah." When they assured him that they would, too, he concluded a covenant with them. The divine record says: "It came about that after these things Joshua the

son of Nun, the servant of Jehovah, gradually died at the age of a hundred and ten years." Certainly this loyal worshiper of Jehovah provides powerful incitement for us, too, to be courageous and strong as we "fear Jehovah and serve him in faultlessness and in truth."—Joshua 24:14, 15, 29.

Questions From Readers

■ Hebrews 3:1-6 mentions Moses, Jesus and Jehovah God in connection with a "house," but what "house" is meant?

Basically, the apostle Paul was referring to God's people, or congregation, as a "house."

Hebrews 3:1-6 reads: "Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and high priest whom we confess—Jesus. He was faithful to the One that made him such, as Moses was also in all the house of that One. For the latter is counted worthy of more glory than Moses, inasmuch as he who constructs it has more honor than the house. Of course, every house is constructed by someone, but he that constructed all things is God. And Moses as an attendant was faithful in all the house of that One as a testimony of the things that were to be spoken afterwards, but Christ was faithful as a Son over the house of that One. We are the house of that One, if we make fast our hold on our freeness of speech and our boasting over the hope firm to the end."

Earlier, Paul had said that Jesus, as God's Son, had inherited a name more excellent than that of the angels. The apostle also pointed out that if the word of the Law that God transmitted through angels to Moses merited attention, more so would the word spoken by

the Son. (Hebrews 1:1-4; 2:1-4) Then, in Hebrews chapter 3, Paul continued to stress Jesus' superiority.

As background, recall that after Miriam and Aaron complained over Moses' major role in Israel, God called Moses 'my servant entrusted with ("faithful in," Greek *Septuagint Version*) all my house.' (Numbers 12:7) Since Aaron as high priest had access to the tabernacle (even the Most Holy), God must have been referring to the nation, or congregation, of Israel as His "house" in which Moses was His servant. Paul evidently alluded to this in Hebrews 3:2. He said that Jesus was faithful to God, just as Moses had been "in all the house of that One." But then Paul wrote that Jesus "is counted worthy of more glory than Moses." Why?

Paul reasoned that "he who constructs it has more honor than the house." Any man who has built a literal house would agree. Paul was saying, then, that Jesus, the Son of God, merited more honor than Moses because Jesus constructed a house, whereas Moses did not. Paul acknowledged, of course, that the ultimate credit for all things goes to God.—Hebrews 3:3, 4.

Extending the line of reasoning,

Paul said that Moses was a faithful 'attendant in the house.' (Hebrews 3:5) Yes, Moses was himself *in* or was part of the congregation, or "house," of Israel. But what of the One who would come later, the Messianic prophet whom Moses foreshadowed and foretold? (Deuteronomy 18:18, 19; John 1:21, 25; Acts 3:22, 23) That prophet would be more than a faithful attendant in the house of Israel. Paul wrote that Christ was "a Son over the house of that One," Jehovah God. Over the house of Israel? No, Paul had in mind something greater.

Whereas Moses served in a "house" according to the Law covenant, Jehovah promised a better arrangement under "a new covenant." (Hebrews 8:7-13; Jeremiah 31:31-34) The new covenant is with the house, or nation, of spiritual Israel. (Galatians 6:16) Thus Paul stated: "We are the house of that One, if we make fast our hold on our freeness of speech."—Hebrews 3:6; compare 1 Timothy 3:15; 1 Peter 2:5; Matthew 16:18.

So the "house" in which Moses served was the fleshly congregation of Israel, but the "house" that Jesus constructs and over which he serves is the congregation of spiritual Israelites who are maintaining their "hope firm to the end."—Hebrews 3:6.

