

The Watchtower

September 1, 1989

Announcing Jehovah's Kingdom



**CLERGY
RULE**
Is it the answer?

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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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Clergy Rule



Is It the Answer?

PEOPLE the world over are tired of injustice, oppression, and political corruption. They want something better, as is evident from their efforts to change political leaders. But new leaders seldom if ever bring the people contentment.

Some think that clergy rule would result in better government. They believe that clergymen would bring godly qualities into governmental affairs. It was probably with this in mind that cleric Marion (Pat) Robertson, a U.S. presidential hopeful in 1988, prayed that "godly people" would win political office. But would this really answer the need for better rulers?

When the Clergy Ruled Europe

During the Middle Ages, the clergy had tremendous secular power. Why, popes were able to crown and dethrone kings! In 800 C.E., Pope Leo III crowned the Frankish king Charlemagne as emperor of the Holy Roman Empire. For a thousand

years, this empire represented the union of Church and State, and during that time the clergy enjoyed varying degrees of power over secular authorities.

Beginning in the 11th century, the papacy took over the role of leader in Europe. In this regard, *The Columbia History of the World*, edited by John Garraty and Peter Gay, says: "The church was Europe's greatest government." This book also observes that the church was able to "wield more political power than any other Western government." What was the situation of the people under clergy rule?

No one was free to worship as he pleased or to express opinions conflicting with those of the clergy. This clerical intolerance created a climate of fear throughout Europe. The church established the Inquisition to root out individuals who dared to hold different views. Considered heretics, they were brought before inquisitors, who tortured them for confessions. Often, those found guilty were burned at the stake.

Regarding clergy rule in Spain, *The Columbia History of the World* states: "Wars and the crusading ideology had welded together an orthodox and snobbish aristocracy and clergy which held all the reins of power in the state. Intellectual life had been crippled by censorship and the Inquisition, which had been used against anyone protesting against either official theology or state policy."

In his book *The Age of Faith*, Will Durant said: "Making every allowance required of an historian and permitted to a Christian, we must rank the Inquisition, along with the wars and persecutions of our time, as among the darkest blots on the record of mankind, revealing a ferocity unknown in any beast." In the Middle Ages, clergy rule meant the destruction of personal liberties.

Did the Protestant reformer John Calvin differ from the Catholic clergy? Well,

consider what happened when Michael Servetus fled from persecution by the Spanish clergy and was apprehended in Geneva, Switzerland. There, Calvin had set up a community over which he and his ministers ruled with absolute power. Because Servetus denied the Trinity, Calvin achieved what had eluded the Inquisition. Servetus was condemned to death for heresy and was burned at the stake. Calvin thus showed the same intolerance as the Catholic clergy.

Did clergy domination of secular governments mean peace for the people of Europe? No, indeed. Instead of enjoying peace, they had to endure years of clergy-inspired warfare. Pope Urban II launched the First Crusade and thus began a series of wars that lasted for 200 years. Moreover, clergy-fomented wars against people considered to be heretics resulted in the death of thousands of men, women, and children.

Did clergy rule eliminate corruption? Not in the least. The book *A History of the Modern World*, by R. R. Palmer and Joel Colton, states: "Increasingly the life of the church was corrupted by money. No one believed in bribery; but everyone knew that many high churchmen (like many high civil officials of the day) could be bribed." Corruption among the clergy was a common complaint.

Did clergy rule result in compassion for the common people? By no means. For instance, consider what happened when Cardinal Richelieu of France gained control of governmental affairs during the reign of Louis XIII. The book *The History of the Nations*, edited by Henry Cabot Lodge, says that Richelieu's "policy was based on the ruin of the French liberties."

In Mexico during the 17th century, Indian towns were often ruled by the clergy. According to the book *Many Mexicos*, by Lesley Simpson, the clergy considered the

whipping post "an indispensable aid for implanting and maintaining the Christian virtues, as well as for the punishment of secular offenses."

History books thus enable us to examine the record of clergy rule over the centuries. What does that record reveal? Shocking

Courtesy of the Trustees of the British Museum



Protestant Calvin showed the same intolerance as the Catholic clergy

disregard for the happiness, well-being, and liberties of the common people. Indeed, clergy rule has been unendurable despotism. As Daniel Defoe wrote in his work *The True-Born Englishman*: "And of all plagues with which mankind are curst, ecclesiastic tyranny's the worst."

Obviously, then, clergy rule is not the answer to man's need for better government. So, to whom can we turn? The answer is within the reach of everyone, as we shall see.

Rule by God



The Best Way

THE history of governments makes it evident that imperfect humans cannot properly exercise power over other people. As Lord Acton of England said: "Power tends to corrupt and absolute power corrupts absolutely." Thus, as the Bible says: "Man has dominated man to his injury."—Ecclesiastes 8:9.

Originally, Jehovah God gave man dominion over the animals but not over other humans. God told his first created Son in the heavens: "Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth." (Genesis 1:26) Man's Creator was his Ruler. How, then, did that change?

When man rebelled in the garden of Eden, he rejected God as his Ruler and has continued to do so since then. (Genesis, chapter 3) This was evident in ancient Israel, a nation that God had chosen as his own. When the Israelites demanded a hu-

man king, Jehovah told his prophet Samuel: "It is not you whom they have rejected, but it is I whom they have rejected from being king over them."—1 Samuel 8:7.

God's rulership over the Israelites was benevolent. Through his representative Moses, Jehovah gave them a code of laws that showed loving consideration for their welfare. It protected them from many diseases and promoted consideration for the elderly, the widows, and the orphans. The Law required respect for the property of others and honesty in business dealings. It condemned partiality, false testimony, and bribery. God's rule was truly just and righteous.

Jehovah promised to rule not just Israel but all mankind. He would take away from sinful men the power to rule over other humans and give it to his only-begotten Son. Foretelling this, God said in Ezekiel's prophecy: "It will certainly become no one's until he comes who has the legal right, and I must give it to him."—Ezekiel 21:27.

It was to Jesus Christ that God gave the legal right to rule mankind as a representative of Jehovah's sovereignty. Because God's Kingdom through Christ is the best way to rule all mankind, Jesus taught his listeners to pray for it. "You must pray, then, this way," said Christ: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matthew 6:9, 10.

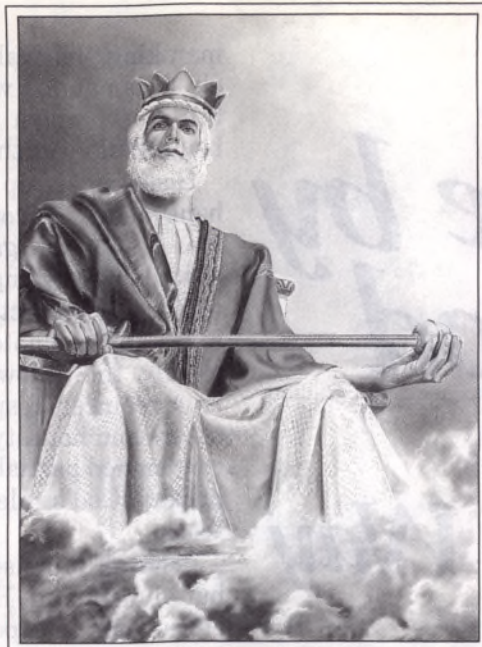
By the way Jesus treated people, he showed what kind of ruler he would be. Christ certainly had compassion, for "on seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." (Matthew 9:36) Jesus showed the depth of his love for his followers when he said: "I am giving you a new commandment, that you love one another; just as I have

loved you, that you also love one another." (John 13:34) He loved people enough to give his life as a ransom. That sacrifice makes it possible for those accepting it to be liberated from sin, sickness, and even death.—1 John 2:1, 2; Revelation 21:1-4.

Foretelling how God's rule through Jesus Christ would be just, righteous, and peaceful, the prophet Isaiah was inspired to write:

"There has been a child born to us, there has been a son given to us; and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this."—Isaiah 9:6, 7.

Earthly representatives of God's rule will be like men who now reflect Jesus' loving qualities as overseers in the true Christian congregation. Unlike the tyrannical clergy, these men show loving concern for the flock, as did Jesus Christ. Regarding such godly men, the prophet Isaiah wrote: "Look! A king will reign for righteousness itself; and as respects



"A king will reign for righteousness itself"

princes, they will rule as princes for justice itself." (Isaiah 32:1) Such representatives of God's rulership will also serve divine interests in the new world.—Psalm 45:16.

A Great Change At Hand!

Before God's Kingdom takes over uncontested rule of mankind, a great change must take place. This change will bring an end to national divisions. Instead of many conflicting human gov-

ernments, there will be one righteous heavenly government uniting mankind as one people living in peace. Foretelling this, the prophet Daniel wrote: "In the days of those kings 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 [human governments], and it itself will stand to times indefinite."—Daniel 2:44.

God's rule is the only answer to the governmental problems facing mankind today. The situation in which humans now find themselves threatens their very existence! And there is no human solution that can work. It would be wise, therefore, to pay attention to the Bible's solution and look forward with confidence to the time not far off when righthearted humans will rejoice under the unchallenged and blessed rule by God.

"FULL OF BLASPHEMOUS NAMES"

THE Bible book of Revelation describes a vision of "a scarlet-colored wild beast that was full of blasphemous names." It exists for a while, then goes into an abyss from which it later arises. (Revelation 17:3, 8) Frequently, the pages of this magazine have identified this scarlet-colored beast with, initially, the League of Nations and, subsequently, its successor, the United Nations. But why is the scarlet-colored beast said to be "full of blasphemous names"?

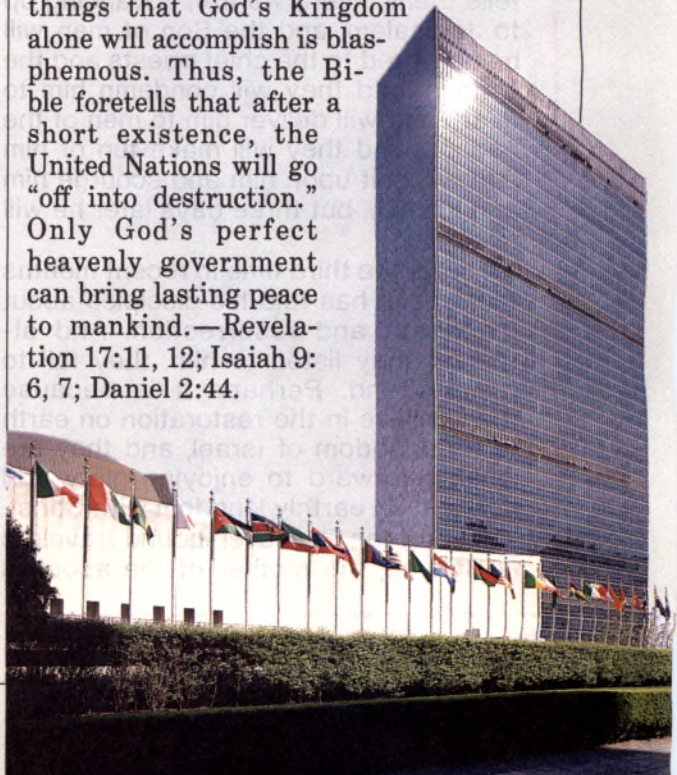
The first draft of the Covenant of the League of Nations, based on joint British and American proposals, was made public on February 14, 1919. The next day, in an editorial entitled "The League of Peace," *The Times* of London said: "It is a cause of legitimate pride to recognize in the Covenant so much of the work of Englishmen. . . . We venture to say that it is the most important international document ever published." George Thayer, a minister of the First Congregational Church of Cincinnati in the United States, described it as "the most sublime declaration of the will and desire of the enlightened people of the earth which has ever been put upon paper." Praise also came from the foreign-language press. "It is not a Bible," stated the French newspaper *L'Homme Libre*, "but it is capable of being more than that, since neither the Bible, nor any Evangelist ever prevented men from killing one another. Idealism descends to reality." The French newspaper *Victoire* described it as "the greatest collective effort ever made since the beginning of the world for setting up reason and justice on the earth."

After the establishment of the League of Nations, General Jan Smuts, one of the representatives of Britain on that commis-

sion, wrote: "The covenant is one of the great creative documents of human history. . . . It must succeed, because there is no other way for the future of civilization. . . . One by one the peoples still outside the covenant will fall in behind this banner under which the human race is going to march forward to triumphs of peaceful organization and achievement."

All such expectations were proved false when World War II erupted in 1939. The League failed. It was merely a human organization made up of imperfect men. So is its successor, the United Nations. Yet, on the day the UN Charter was signed, an editorial in *The New York Times* labeled it "the tree of peace" and said, "A great hope is born . . . Great things may come." Similarly, church leaders have labeled the UN "the sole hope" for peace and "the last hope."

Ascribing to human organizations things that God's Kingdom alone will accomplish is blasphemous. Thus, the Bible foretells that after a short existence, the United Nations will go "off into destruction." Only God's perfect heavenly government can bring lasting peace to mankind.—Revelation 17:11, 12; Isaiah 9: 6, 7; Daniel 2:44.



The Disciples Argue as Jesus' Death Nears

JESUS and his disciples are near the Jordan River, where they cross from the district of Perea into Judea. Many others are traveling with them to the Passover of 33 C.E., which is only a week or so away.

Jesus is walking on ahead of the disciples, and they are amazed at his bold determination. Recall that a few weeks earlier when Lazarus died and Jesus was about to go from Perea into Judea, Thomas encouraged the others: "Let us also go, that we may die with him." Recall also that after Jesus resurrected Lazarus, the Sanhedrin laid plans to kill him. No wonder that fear grips the disciples as they now enter Judea again.

To prepare them for what lies ahead, Jesus takes the 12 off privately and tells them: "Here we are, advancing up to Jerusalem, and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death and will deliver him to men of the nations, and they will make fun of him and will spit upon him and scourge him and kill him, but three days later he will rise."

This is the third time in recent months that Jesus has told his disciples about his death and resurrection. And although they listen to him, they fail to comprehend. Perhaps it is because they believe in the restoration on earth of the kingdom of Israel, and they are looking forward to enjoying glory and honor in an earthly kingdom with Christ.

Among the Passover-bound travelers is Salome, the mother of the apostles

James and John. Jesus has called these men "Sons of Thunder," no doubt because of their fiery dispositions. For some time these two have harbored the ambition to be prominent in Christ's Kingdom, and they have made their desires known to their mother. She now approaches Jesus in their behalf, bows before him, and requests a favor.

"What do you want?" Jesus asks.

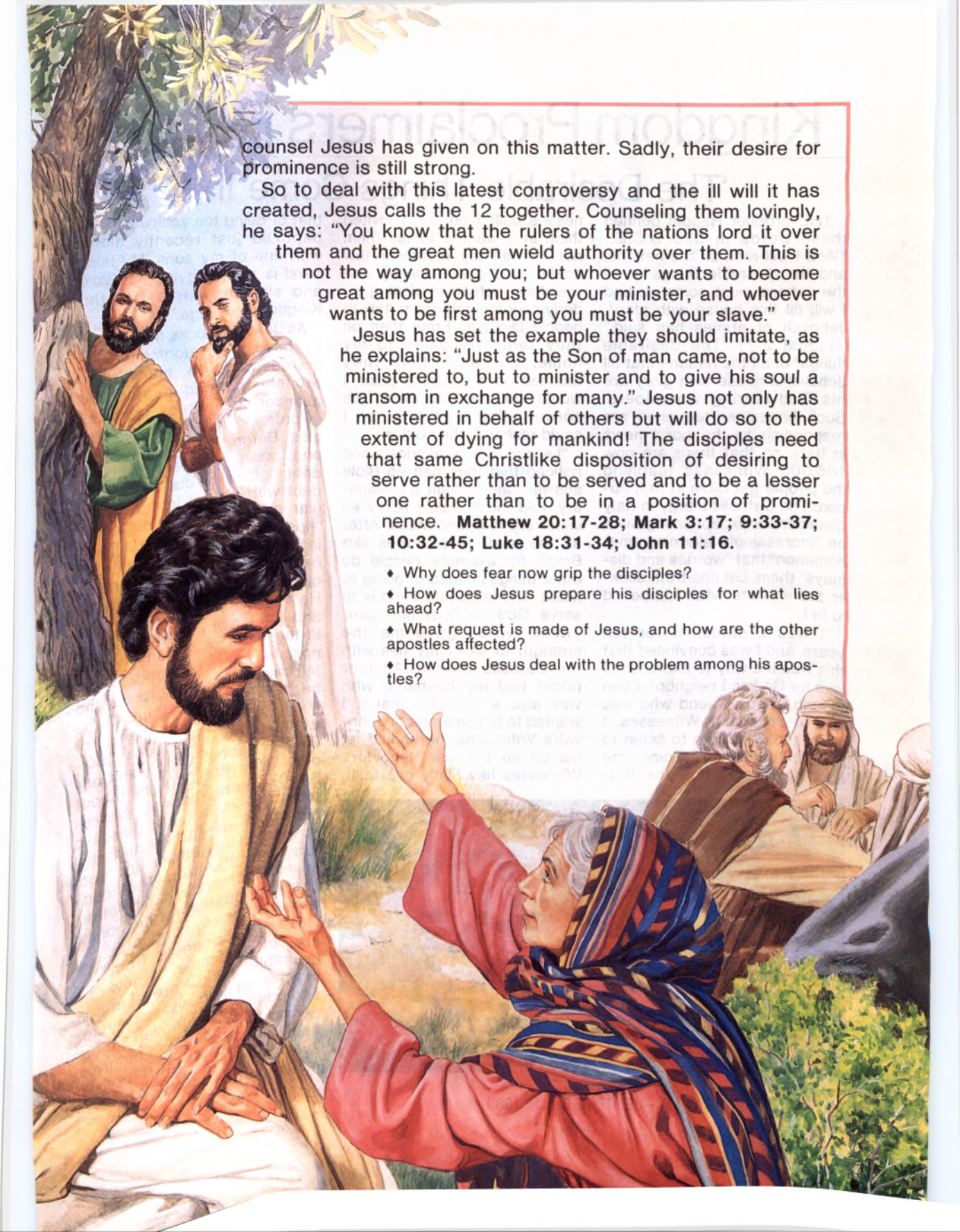
"Give the word that these my two sons may sit down, one at your right hand and one at your left, in your kingdom."

Realizing the source of the request, Jesus says to James and John: "You men do not know what you are asking for. Can you drink the cup that I am about to drink?"

"We can," they answer. Even though Jesus has just told them that he faces terrible persecution and finally execution, they apparently do not comprehend that this is what he means by "the cup" he is about to drink.

Nevertheless, Jesus tells them: "You will indeed drink my cup, but this sitting down at my right hand and at my left is not mine to give, but it belongs to those for whom it has been prepared by my Father."

In time the other ten apostles learn what James and John have requested, and they are angry. Perhaps James and John were prominent in the earlier argument among the apostles about who is the greatest. Their present request reveals that they have not applied the



counsel Jesus has given on this matter. Sadly, their desire for prominence is still strong.

So to deal with this latest controversy and the ill will it has created, Jesus calls the 12 together. Counseling them lovingly, he says: "You know that the rulers of the nations lord it over them and the great men wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave."

Jesus has set the example they should imitate, as he explains: "Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." Jesus not only has ministered in behalf of others but will do so to the extent of dying for mankind! The disciples need that same Christlike disposition of desiring to serve rather than to be served and to be a lesser one rather than to be in a position of prominence. **Matthew 20:17-28; Mark 3:17; 9:33-37; 10:32-45; Luke 18:31-34; John 11:16.**

- ♦ Why does fear now grip the disciples?
- ♦ How does Jesus prepare his disciples for what lies ahead?
- ♦ What request is made of Jesus, and how are the other apostles affected?
- ♦ How does Jesus deal with the problem among his apostles?

Kingdom Proclaimers Report

'The Desirable Things Come In'

THE prophet Haggai penned these words in 520 B.C.E.: "And I will rock all the nations, and the desirable things of all the nations must come in; and I will fill this house with glory," Jehovah of armies has said." (Haggai 2:7) "The desirable things" of all the nations that fill Jehovah's house with glory are his God-fearing worshipers. Such honesthearted ones are responding to the good news in Italy, so that there are now 166,000 Witnesses teaching the people the Bible in that nation. The Catholic clergy in Italy consider our exceptional growth an "increasingly alarming phenomenon" that "worries and dismays" them. Let one truth seeker there relate what happened to her.

"I was a catechist for ten years, and I was convinced that this was the way to express my love for God and neighbor. Even though I had a friend who was one of Jehovah's Witnesses, I never took the time to listen to the Bible's message. Some time ago, however, when the Wit-

nesses called on me, I invited them in. I wanted to tell them not to visit my mother-in-law again, as she was feeling disoriented. 'Instead of visiting elderly people,' I told them, 'talk to people like me.' From then on they regularly came to my home, but each time they touched on a doctrinal point, I would ask them to defer the conversation until later so I could research the matter.

"I spoke to several priests and noticed that they had no Bible answer. One of them, a missionary, told me it wasn't really so important to attend Mass. 'After all,' he said, 'in countries like Brazil, for example, people do other things instead of going to Mass. The important thing is to serve God as best one can.' These words gave me the strength to sever my ties with the Catholic Church. Another priest told my husband, who was also a Catholic, that if I wanted to become one of Jehovah's Witnesses, he should let me do so because Jehovah's Witnesses have only one fault,

that of being too zealous. I was baptized just recently along with one of my sons. My husband is also studying the Bible and showing interest in the Kingdom message."

As Jehovah rocks the nations by having his judgments declared on earth, many righteously inclined people are abandoning dishonest practices in order to follow Bible principles. Before learning the truth, one Italian man went deeply in debt, figuring he could repay his debt with money from his regular salary and the dishonest "tips" he was receiving. Gaining a knowledge of the truth, he made a difficult decision and quit accepting dishonest "tips." He and his wife were baptized and right away began serving in the full-time ministry. In the hospital where he works, he often has to undress corpses, and he has frequently found large sums of money on them. For example, once he found 150,000 lire (about \$115), and another time 600,000 lire (about \$460). Being honest, he returned the money, and this gave him opportunity to speak to the hospital management and doctors about the truth. The hospital management sent him letters of commendation for his honest and responsible conduct.

These experiences from Italy are but a sample of how "the desirable things" are abandoning this wicked, violent system and coming to Jehovah's clean, peaceful organization before he finally rocks Satan's political system into destruction at Armageddon.



Organizing Now for the Thousand Years to Come

"They . . . will rule as kings with him for the thousand years."—REVELATION 20:6.

WHAT! Do we mean that more than a thousand years from now, mankind will still be here on earth? We mean exactly that! And what is more, all mankind will then be perfect in body, heart, and mind—like the first man and woman at the start of human existence on this globe. Yes, a thousand years from now, humans will be in the image and likeness of their God and Restorer. (Genesis 1:26-30) They will be enjoying life to the full in a "garden of Eden," a paradise of pleasure, on a cleansed earth that will not be overcrowded with human inhabitants. (Genesis 2:15) All of this will be in fulfillment of the Creator's original purpose toward the earth and those who were to reside upon it. This beautiful accomplishment will vindicate him as being faithful to his loving promise to bless all mankind despite all opposition.

² That blessed accomplishment will crown the Thousand Year Reign of God by means of his glorified Son, who spent 33 1/2 years on earth as a perfect man more than 19 centuries ago. As to the kind of appearance he presented at that time, we read: "The Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of undeserved kindness and

truth." (John 1:14) So in Jesus Christ, the people of Israel then saw what a perfect human creature is like. (Luke 3:23, 38) Yes, 19 centuries ago some people saw what perfected humankind will be like in the coming earthly Paradise.

³ The length of Jehovah's Kingdom rule by Jesus Christ and his 144,000 glorified disciples was foretold to be a thousand years. Regarding that Thousand Year Reign, the aged apostle John wrote: "I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. 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 20:4-6.

⁴ Since a thousand years is a millennium, that period is called Christ's Millennial Reign. Those who accept and teach

3, 4. (a) How long will Jehovah's reign by Jesus Christ and the 144,000 actually be? (b) What expression is used for that time period, and how was that reflected in the titles of certain Watch Tower publications?

1. What will be the state of affairs on the earth more than a thousand years from now?
2. How did people of some 19 centuries ago get a view of what perfected mankind will be like?

this Bible doctrine are sometimes called millenarians or chiliasts, according to the Greek word for "thousand." Interestingly, the volumes of *Studies in the Scriptures* (once published by the Watch Tower Bible and Tract Society) were originally called *Millennial Dawn*. And the songbook once used by the International Bible Students was entitled *Hymns of the Millennial Dawn*.

⁵ The expression "a thousand years" at Revelation 20:4 is not symbolic but refers to a thousand solar years. During that Millennium, Satan the Devil and his demon hordes will be in the abyss, for just before telling about Christ's Thousand Year Reign, the apostle John said: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations anymore until the thousand years were ended. After these things he must be let loose for a little while."—Revelation 20:1-3.

⁶ Some Roman Catholics have claimed that Jesus Christ's Thousand Year Reign ended in 1799 when French armies captured Rome and deposed the pope as its ruler, so that he was deported as a prisoner to France, where he died. The Catholic clergy have said that Satan and his demons were then released from "the bottomless pit," or "the abyss," to renew their deceptive work for "a little time." (Revela-

tion 20:1-3, Catholic *Douay Version*) If that were true, it would mean that the "little time" has already continued for 190 years, with no end in sight.

⁷ According to the Scriptures, however, the true Millennial Reign of Jesus Christ is still future. Present-day fulfillment of Bible prophecy shows that it is very close at hand. During the true Millennium, Satan and his demons will actually be abysed, and Jesus Christ and his 144,000 joint heirs will reign over all mankind without interference from the Devil's organization. The everlasting blessing of all redeemed mankind, in fulfillment of Jehovah's covenant with his "friend" Abraham, will begin with the "great crowd," who will survive the unparalleled "tribulation" with which this wicked system ends. It will extend to the billions of human dead ransomed by "the blood of the Lamb," Jesus Christ. (James 2:21-23; Revelation 7:1-17; Genesis 12:3; 22:15-18; Matthew 24:21, 22) To this end, these will be resurrected from their death sleep in the memorial tombs to life on earth. —John 5:28, 29.

A Christian Organization

⁸ In the outworking of the divine purpose, a new organization has preceded those blessings by centuries. Regarding that organization, we read: "If anyone is in union with Christ, he is a new creation." "Neither is circumcision anything nor is uncircumcision, but a new creation [a new creature, *King James Version*] is something." (2 Corinthians 5:17; Galatians 6:15) Back in 1904, the book *The New Creation* called attention to this new organization that came into existence in

5. What will be the state of Satan and the demons during the Thousand Year Reign of Christ?

6. (a) What date have some Roman Catholics given for the end of Christ's Thousand Year Reign? (b) If Catholic claims were true, how long has the little time of Satan's release from the bottomless pit already been?

7. What does the Bible indicate about the time and nature of Jesus Christ's Millennial Reign?

8. What organization did the book *The New Creation* describe, but what organizational work did it not envision?

the first century C.E. (*Studies in the Scriptures*, Series VI, Study V, entitled "The Organization of the New Creation") Owning to its view of what the end of the Gentile Times in 1914 would mean, that book did not envision the remarkable organizational work that was due to take place after the crippling effects of the first world war of human history.—Luke 21: 24, *KJ*.

⁹ The preservation of the remnant of the spiritual new creation to the end of World War I in 1918 and their being kept alive in the flesh into the postwar year of 1919 came as a wondrous surprise. But millennial conditions had not set in. Evidently, then, there was more work for the remnant of the new creation to do on earth before realizing its heavenly hope of sharing with Jesus Christ in the millennial work. Therefore, the great need was for the revival and reorganization of the remnant. So, with unshattered faith and eagerness for the thrilling work ahead, they rose to the occasion.

¹⁰ Survival on earth by some of mankind through this wicked system's catastrophic end and on into Jesus Christ's Millennial Reign was expected by the anointed remnant. Especially was this so after the public talk "Millions Now Living May Never Die" was given at Los Angeles, California, in the war year of 1918. Were these millions of future Har-Magedon survivors to be organized? (Revelation 16:14-16) Before being ushered into the Millennium to become part of the "new earth," would they engage in the Kingdom-preaching work along with the remnant? (2 Peter 3:13) These questions would be answered by postwar developments.

9. To what occasion did the remnant of the new creation rise?

10. What questions arose with regard to the millions expected to survive into the new system of things?

¹¹ The following words of the Fine Shepherd, Jesus Christ, duly came to the fore: "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) If the anointed remnant needed to be organized for the postwar work from 1919 onward and if later the other sheep were to become one flock with the remnant in this fold, then what? Why, those other sheep would also have to get organized in conjunction with that remnant! The fact that the other sheep had a different hope—that of life in an earthly paradise of pleasure—was no cause for division between them and the remnant. All were following just the one Shepherd, and there would be no separation between the two groups until the glorification of the anointed remnant in the Kingdom.

¹² The salvation of humans from sin and death, the end of domination by Satan's world, and the restoration of obedient mankind to Paradise reestablished earth wide are outstanding features of Jehovah's loving purpose. However, there is something of far greater importance to all the universe. What is that? It is the vindication of Jehovah God's universal sovereignty along with the sanctification of his holy name. The timeliness of advertising Jehovah's Kingdom by the reigning King, Jesus Christ, was emphasized in 1922 at the second Cedar Point, Ohio, convention of the International Bible Students. Since the Gentile Times had ended in 1914, it was due time to carry out Jesus' prophetic

11. (a) What would have to be done with the other sheep due to become one flock with the remnant? (b) Why was a difference in hopes no reason for division between the remnant and the other sheep?

12. (a) What is of far greater importance than the salvation of humankind? (b) When and why did it become of prime importance to advertise the Kingdom?

words: "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." (Matthew 24:14) The Kingdom that would vindicate Jehovah's universal sovereignty and sanctify his holy name had been established in heaven in 1914, and Jesus Christ was ruling in the midst of his enemies. This was the grand good news to be preached with all available means for advertising the King and his Kingdom!

¹³ Jehovah is an organizer on a universal scale, for he is the Most High, the Supreme One. He now saw to the thorough organization, here on earth, of the work of proclaiming his Kingdom internationally before the end of this system comes. Members of the surviving remnant of anointed ones were welded, therefore, into an international organization to accomplish his will. These must proclaim to the world that in view of Satan's having challenged Jehovah's universal sovereignty, both the reality and the rightfulness of that sovereignty must be vindicated, justified, for all time.

Pre-Millennial Organization

¹⁴ For 15 centuries before our Common Era, Jehovah God had a visible organization on earth. He used the prophet Moses as His mediator in organizing the nation of Israel after its deliverance from Egypt, the first world empire of Bible history. Under the Mosaic Law, Israel became the visible part of Jehovah's universal organization. An outstanding organizer among these chosen people of God was the shepherd-king David, of whom we read: "David organized them [the Levites who

13. For the work of Kingdom proclamation, what did God provide, and why?

14. (a) Before our Common Era, what organization became the earthly part of Jehovah's universal organization? (b) How did David prove to be an outstanding organizer?

served at Jehovah's sanctuary] in divisions, called after Gershon, Kohath, and Merari, the sons of Levi." "He organized them [the priests] by drawing lots among them, for there were sacred officers and officers of God in the line of Eleazar and in that of Ithamar."—1 Chronicles 23:3, 6; 24:1, 5, *The New English Bible*.

¹⁵ Hundreds of years before David's time, when the Israelites left Egypt, they did not rush out in a mad scramble but departed in an orderly manner. This indicated good organizational work on the part of their mediator, Moses. A great crowd of non-Israelites went out with them, choosing to throw in their lot with the people of the miracle-working God, Jehovah, who was mightier than all the gods of Egypt. Despite many hardships, some time later this "vast mixed company" having goodwill toward Jehovah's chosen people was still with them in the awesome wilderness of Sinai. (Exodus 12:37-51; Numbers 11:4) Along with the Israelites, that mixed multitude evidently entered the Promised Land under the leadership of Moses' successor, Joshua, for

15. (a) In what manner did the Israelites depart from Egypt? (b) Who also chose to leave Egypt, and did they remain with the Israelites?

What Are Your Thoughts?

- ☐ What do the Scriptures indicate about the time and nature of Jesus Christ's Millennial Reign?
- ☐ What is far more important than the salvation of humankind?
- ☐ Before our Common Era, what organization became the earthly part of Jehovah's universal organization?
- ☐ How do those prefigured by the vast mixed company survive into the Thousand Year Reign?



God ordained that provision be made there for such alien residents.

¹⁶ That vast mixed company from Pharaonic Egypt prefigured a great crowd of the 20th century. They are not spiritual Israelites but are other sheep of the Fine Shepherd, Jesus Christ. With the anointed remnant, they look forward to complete deliverance from antitypical Egypt, the world system of things of which the Greater Pharaoh, Satan the Devil, is the god. (John 10:16; 2 Corinthians 4:4; Revelation 7:9) But what must they do to survive the violent destruction of Satan's old world and enter the promised new world under the Greater Joshua, Jesus Christ? (2 Peter 3:13) They must keep in line with the organizational arrangements

16. (a) Whom did the vast mixed company prefigure? (b) What must these do to survive this system's end?

of the nucleus of Jehovah's visible organization, the anointed remnant.

¹⁷ Especially since the middle of the fourth decade of the 20th century has the great crowd of other sheep been brought into the organized one flock under the glorified one Shepherd, the reigning King, Jesus Christ. In a world that continues getting more and more disorganized despite the existence of the United Nations organization, those of this great crowd wholeheartedly support the anointed remnant and thus give evidence of the unifying power of Jehovah's holy spirit. Determinedly, they keep organized with the remnant while looking forward to special service on earth during Jesus Christ's Thousand Year Reign.

17. In this disorganized world, how do those of the great crowd act, and to what do they look forward?

Scenes From
the Promised Land

JOPPA
NOTABLE ANCIENT
HARBOR



Pictorial Archive (Near Eastern History) Est.

ANCIENT ISRAEL had a long, sandy coast. Yet the Israelites were not particularly known as a seafaring people. The nature of their coast may have been a factor.

It was an almost uninterrupted line of beaches and dunes, formed of sand carried to sea by the Nile River.* Had you sailed up it from Egypt's border, you would not have found a truly outstanding natural harbor south of Mount Carmel.

But about midway up Israel's coast you would have seen on a hill the city of Joppa. As the picture shows, a chain of offshore rocks formed a small cove. While the resulting harbor was inferior to the one farther north at Acre (Ptole-

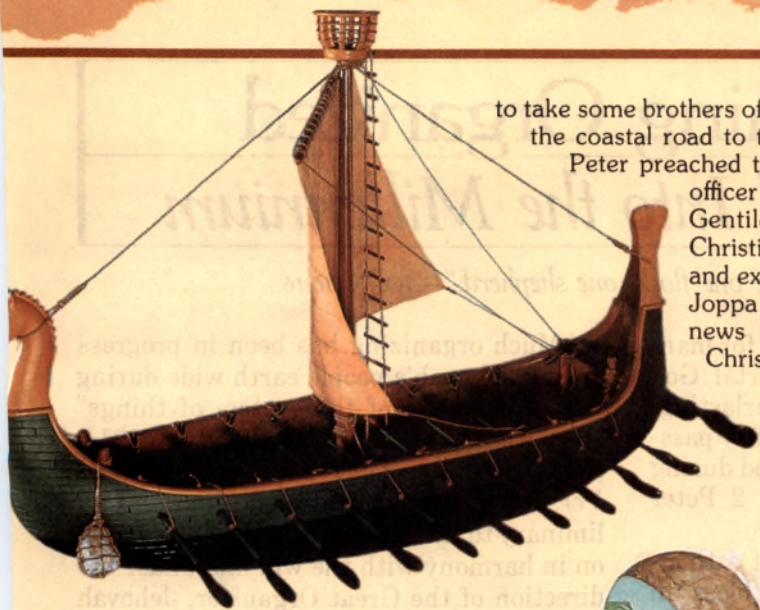
* You can easily see this sandy coast in the satellite picture on the cover of the 1989 *Calendar of Jehovah's Witnesses*. This calendar also provides a larger picture of the above view of Joppa.

maï), it still made Joppa notable. (Acts 21:7) Until Herod the Great built the artificial harbor of Caesarea, Joppa was the best spot along the coast for ships to dock. This illuminates some Biblical references to Joppa.

When offering to aid Solomon in building the temple, Hiram the king of Tyre said: "We shall bring [trees from Lebanon] to you as rafts by sea to Joppa, and you, for your part, will take them up to Jerusalem." (2 Chronicles 2:1, 11, 16) These rafts may have left from the Phoenician ports of Tyre or Sidon. (Isaiah 23:1, 2; Ezekiel 27:8, 9) Passing Carmel, the cedar-tree rafts landed at Joppa. From there the cedars could be moved to Jerusalem, 34 miles east/southeast. Joppa was also the docking port for cedar timbers when the Jews rebuilt the temple after the exile.—Ezra 3:7.

Perhaps workmen accompanying the timbers sailed aboard Phoenician ships, similar to the scale model. As you study it, recall that after Jehovah assigned Jonah to Nineveh, the prophet fled in the opposite direction. "[Jonah] finally came down to Joppa and found a ship going to Tarshish. So he paid its fare and went down into it, in order to go with them to Tarshish from before Jehovah."—Jonah 1:1-3.

Apparently, Jonah boarded this kind of seaworthy cargo ship, which was able to make the long voyage from Joppa to Tarshish (likely ancient Spain). It probably had a high carved prow, near which hung a stone anchor. Passengers, rowers, and some cargo could fit on the deck, which is not shown in this model. Below deck was a hold, where more cargo would be stored and where Jonah went to sleep. The ship was made of sturdy juniper planks and had one cedar mast to support a large linen sail. Note on



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to take some brothers of the Joppa congregation north on the coastal road to the new port of Caesarea. There Peter preached to and baptized the Roman army officer Cornelius, the first uncircumcised Gentile to become a spirit-anointed Christian. (Acts 9:43-10:48) What joy and excitement there must have been in Joppa when the brothers returned with news of this crucial development in Christian history!

Today many visitors tour Joppa, which is part of modern Tel Aviv-Jaffa, and they can easily relive Biblical events that occurred at this notable port.

each side the line of long oars (probably of oak from Bashan). Now imagine the ship at sea and threatened by a violent storm. Hear the mariners cry out to their gods for help until finally they are forced to toss Jonah overboard so that they themselves would not perish.—Ezekiel 27:5-9; Jonah 1:4-15.

First-century Joppa was home to a congregation of Christians, some of whom may have been dockworkers or ex-sailors. A member of this bustling seaport congregation was the Jewess Dorcas (Tabitha). "She abounded in good deeds and gifts of mercy that she was rendering." In the year 36 C.E., Dorcas fell sick and died, which caused many to weep, recalling her abundant good works. Fellow Christians brought the apostle Peter from Lydda (modern Lod, near the Tel Aviv airport) to Joppa. Peter resurrected this beloved sister, a miracle that "became known throughout all Joppa, and many became believers."—Acts 9:36-42.

Peter stayed in Joppa for a time at the house of Simon, a tanner. Here the apostle had a vision that led him



Remaining Organized for Survival Into the Millennium

"They will become one flock, one shepherd."—JOHN 10:16.

JEHOVAH is the Creator of time for mankind. And to him, the immortal God who is from everlasting to everlasting, a thousand years is like but a swiftly passing day or even a mere watch period during one of our nights.—Psalm 90:4; 2 Peter 3:8.

² God has set a symbolic day of a thousand years during which he will bless all families of the earth. (Genesis 12:3; 22:17, 18; Acts 17:31) This includes those now dead and those yet alive. How will God do this? Why, by means of His Kingdom by Jesus Christ, the "seed" of His symbolic woman!—Genesis 3:15.

³ The symbolic heel of the Seed of God's woman (or heavenly organization) was bruised when Jesus Christ suffered a martyr's death and remained dead for parts of three days in the year 33 of our Common Era. But on the third day, Almighty God, the Great Life-Giver, healed that wound by resurrecting his loyal Son to immortal life in the spirit realm. (1 Peter 3:18) Since Jesus will never die again, he is in position to rule as King over mankind for a thousand years and to "bruise" the head of the symbolic serpent, crushing him out of existence after the end of the Thousand Year Reign. What a blessing that will be for faithful restored mankind!

1. To the ever-living God, a thousand years is like what?
2. What time period has Jehovah set aside for blessing all mankind?
3. (a) How was the heel of the Seed of God's woman bruised, but how was that wound healed? (b) At the end of Jesus Christ's Thousand Year Reign, what will he do to the symbolic serpent?

⁴ Much organizing has been in progress among Jehovah's people earth wide during this "conclusion of the system of things" since the Gentile Times closed in 1914. (Matthew 24:3; Luke 21:24, *King James Version*) This organizational program preliminary to the Millennium is being carried on in harmony with the will and under the direction of the Great Organizer, Jehovah God. By means of his woman, his wife-like heavenly organization, the birth of his promised Kingdom by Jesus Christ took place in 1914, as verified by the fulfillment of Bible prophecy.

⁵ Thus have been gloriously fulfilled these words of Revelation 12:5: "She gave birth to a son, a male, who is to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne." The birth of Jehovah's Kingdom by Christ, as pictured by the newborn child of God's woman, was first explained in *The Watch Tower* of March 1, 1925. The birth of this Messianic Kingdom in heaven in 1914 differs from the birth of the "nation" of Zion's 'children' on earth in 1919.—Isaiah 66:7, 8.

⁶ The birth of Jehovah's Kingdom by which he will vindicate his rightful sover-

4. What kind of program has God been carrying out with his people?
5. The birth of what was foretold at Revelation 12:5, and when was this first explained in *The Watch Tower*?
6. (a) The Kingdom's birth called for what work foretold by Jesus? (b) Doing this work called for what on the part of Jehovah's people, and what kind of front do they now present?

eighty over all the universe—ah, here was something that deserved to be advertised throughout all the earth! And here was the time for the fulfillment of these words of Jesus regarding proofs of his invisible “presence”: “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.” (Matthew 24: 3, 14) United, harmonious preaching on an international, earth-wide scale would indeed call for *organizing* the visible part of Jehovah’s universal organization. The Watch Tower Bible and Tract Society, as represented by its then president, J. F. Rutherford, was in favor of this. So, from the postwar year of 1919, the organizing of the Society’s loyal supporters as a restored nation went forward determinedly, with prayer for the guidance and blessing of the Supreme Organizer, Jehovah God. In the face of World War II, despite bitter opposition by the Fascists, the Hitlerite Nazi movement, and Catholic Action, Jehovah’s Witnesses earth wide presented a united front to the enemy world.

⁷ Only Jehovah’s Witnesses, those of the anointed remnant and the “great crowd,” as a united organization under the protection of the Supreme Organizer, have any Scriptural hope of surviving the impending end of this doomed system dominated by Satan the Devil. (Revelation 7:9-17; 2 Corinthians 4:4) They will make up the “flesh” that Jesus Christ said would be saved through the worst tribulation of all human history. As it was in the days of Noah, said Jesus, so it would be in the day when He would be revealed. Inside the ark that took many years of organized effort to

7. (a) Only by remaining in what relationship with one another may Jehovah’s people expect to survive the great tribulation? (b) How did the Flood survivors get through the global Deluge, and whom did they prefigure?

complete, only eight human souls survived the global Deluge. They survived as a united family group. (Matthew 24:22, 37-39; Luke 17:26-30) Noah’s wife corresponds to the bride of Christ, and his sons and daughters-in-law to Jesus’ present-day “other sheep,” who have grown into an increasing great crowd, the final proportions of which we do not now know. (John 10:16) For survival into the Millennium under the Greater Noah, Jesus Christ, they have to remain organized with the anointed remnant, “the chosen ones” on account of whom the days of the “great tribulation” will be cut short.—Matthew 24:21, 22.

Survival Into the Millennium

⁸ According to Matthew’s Gospel, Jesus closed his prophecy on the sign of his presence with an illustration. Commonly styled the parable of the sheep and the goats, it applies now, during the conclusion of this system of things, which began at the end of the Gentile Times in 1914. (Matthew 25: 31-46) The date of Saturday, June 1, 1935, was significant as to understanding the identity of the sheep of this parable as being members of the great crowd. On that day, at a convention of Jehovah’s Witnesses in Washington, D.C., 840 individuals were baptized in symbol of their dedication to Jehovah God through Jesus Christ. The majority of these took this action in prompt response to a discourse on Revelation 7:9-17 given by J. F. Rutherford. It was their desire to become part of the great crowd of the Fine Shepherd’s other sheep, having the opportunity of surviving the oncoming great tribulation and of living right through this system’s end and on into the Millennial Reign of the Shepherd-King, Jesus Christ. Ultimately, they attain to

8. In closing his prophecy regarding his presence, what illustration did Jesus give, and how was the date June 1, 1935, significant as to understanding it?

everlasting life on a paradise earth.—Matthew 25:46; Luke 23:43.

⁹ Why are these sheeplike ones invited to “inherit the kingdom prepared for [them] from the founding of the world”? The King tells them that it is because they did good to his “brothers,” and thereby did it to him. By the expression “brothers,” the King means the remnant of his spiritual brothers still on earth in this conclusion of the system of things. Having become one flock with these brothers of the Shepherd-King, Jesus Christ, they would keep in the closest possible association with the remnant of such and would thus be in the finest position to do good to them. Even in material ways, they would help Jesus’ brothers preach the message of the established Kingdom worldwide before the end would come. In this behalf, the sheep would treasure their privilege of keeping organized with the remnant as the one flock of the one Shepherd.

¹⁰ Inheriting “the kingdom prepared for [them]” does not mean that these sheep will reign with Jesus Christ and his brothers in heaven for a thousand years. Rather, right from the Millennium’s start, the sheep will inherit the earthly realm of the Kingdom. Since they are the descendants of Adam and Eve, this earthly realm that the Kingdom of God by Christ will take over was prepared for them “from the founding of the world” of redeemable mankind. Furthermore, since the sheep become the earthly children of the King, who becomes their “Eternal Father,” they inherit an earthly realm, or estate, under God’s Kingdom.—Isaiah 9:6, 7.

9. Why are the sheep invited to inherit “the kingdom prepared for [them],” and how are they in the finest position to do good to the King’s brothers?

10. What does it mean for the sheep to “inherit the kingdom prepared for [them] from the founding of the world”?

¹¹ In contrast with the symbolic goats, the sheeplike ones unmistakably show that they stand for the Kingdom. How? By deeds, not mere words. Because of the King’s invisibility in the heavens, they cannot do good directly to him in support of his Kingdom. So they do good to his spiritual brothers yet on earth. Although this incurs hatred, opposition, and persecution on the part of the goats, for such doing of good, the sheep are told by the King that they are ‘blessed by his Father.’

¹² The great crowd of sheeplike benefactors of the King’s spiritual brothers will be blessed with the joyous privilege of surviving into the Millennium. In due course, they will share in welcoming back the human dead who are in the memorial tombs. (John 5:28, 29; 11:23-25) These will include the faithful patriarchs and prophets who suffered and endured much for the vindication of Jehovah’s sovereignty in order that they might “attain a better resurrection,” possibly an earlier one. (Hebrews 11:35) Such resurrected men and women of faith, partially listed in Hebrews chapter 11, would include John the Baptizer. (Matthew 11:11) Some of the anointed remnant have thought of surviving and living on to welcome back such resurrected faithful ones who died before Pentecost 33 C.E. Will the anointed be thus privileged?

¹³ This would not be necessary. The great crowd of tribulation survivors will be on hand in ample numbers to take care of the

11. How do the sheep show that they stand for the Kingdom, and because of this, what blessing is theirs?

12. Whom will the surviving sheep be privileged to welcome back, and in this regard, what thought have members of the remnant entertained?

13. Why would it not be necessary for the remnant to be present to welcome and care for those resurrected on earth?

situation and to acquaint the resurrected ones with the "new earth" under the "new heavens." (2 Peter 3:13) Even now, the great crowd is being organized for this. Today, when Jesus' spiritual brothers on earth reportedly number less than 9,000, the survivors from among them would in any case be too few to take care of all the preparatory work leading up to the general resurrection. (Ezekiel 39:8-16) Here, then, is where the great crowd, whose number runs into the millions, will serve excellently. And such a privilege is doubtless reserved for them.

¹⁴ Many of the great crowd are already being trained in congregational responsibilities and through building programs that God's organization is conducting throughout the earth. And it is encouraging to see additional spiritually mature men of the great crowd being assigned to take on greater responsibility in the organization that Jehovah now has functioning on the earth. Remaining ones of the anointed are getting along in years and are less able to carry the load. These brothers of the King welcome the loving organizational assistance that spiritually qualified elders and ministerial servants of the other sheep are able to give. Very shortly, Babylon the Great will be removed from the earthly scene. Then, as Revelation 19:1-8 indicates, the Lamb's marriage with his bride of the entire 144,000 will be consummated in the heavens, and the other sheep, serving as a new earth under the new heavens, will represent the King in carrying on the grand work of restoration until all earth becomes a populated paradise to Jehovah's praise.—Isaiah 65:17; compare Isaiah 61:4-6.

14. (a) Many of the great crowd are being trained for what, and why must a number of them now take on responsibility? (b) What events must shortly take place, and what work awaits the other sheep?

¹⁵ During Christ's Millennial Reign, when the ransomed dead of mankind are resurrected, the surviving great crowd will enjoy tremendous and most honorable privileges. They will then become sons and daughters of the King. It will be possible for such sons among them to hold the rank of princes, even as King David's sons were princes with various responsibilities.* This reminds us of Psalm 45, composed with reference to Jehovah's anointed "king."

¹⁶ To what king is Psalm 45 really addressed? Why, to Jesus Christ! Hebrews 1:9 makes that application in quoting Psalm 45:7, which reads: "You have loved righteousness and you hate wickedness. That is why God, your God, has anointed you with the oil of exultation more than your partners." So it is really to the glorified Jesus Christ that Psalm 45:16 says: "In place of your forefathers there will come to be your sons, whom you will appoint as princes in all the earth."

¹⁷ Rightly, Jesus is more interested in his future as reigning King than in his earthly past. Of course, he does not forget that past and especially his human ancestors involved in Jehovah's promise to bless all families by means of the Abrahamic Seed. But now his main interest is in the immediate future as purposed by the Kingmaker, Jehovah God. So Jesus' earthly children, particularly the sons among them qualified to serve under him in princely offices, will take the place of interest—more so than his earthly forefathers.

* Compare 2 Samuel 8:18, *New World Translation Reference Bible*, footnote.

15. What prospects do the great crowd anticipate for the Millennium?

16. To whom is Psalm 45 really addressed, and how can this be proved?

17. In what and in whom is the King, Jesus Christ, especially interested?

¹⁸ Jesus' greater interest in princely sons than in forefathers is emphasized by various Bible translations. Here is how some of them render Psalm 45:16: "Your sons shall step into your fathers' place, and rise to be princes over all the land." (*Moffatt*) "The place of your fathers your sons shall have; you shall make them princes through all the land." (Verse 17, *The New American Bible*) "Instead of thy fathers children are born to thee: thou shalt make them princes over all the earth."—*The Septuagint Version*, published by Samuel Bagster and Sons.

¹⁹ To our great delight, prospective princes are in our very midst. They are found among the other sheep who listen to the voice of the Fine Shepherd, Jesus Christ. Especially have they been listening to it since 1935, when Revelation 7:9-17 was explained at the convention of Jehovah's Witnesses in Washington, D.C. Today, thousands of this great crowd of other sheep are serving as elders, or overseers, in the more than 57,670 congregations of Jehovah's Witnesses in 212 lands around the world. By remaining organized with the remnant of Jesus' spiritual brothers yet on earth, these men stand in line to be fully adopted as earthly sons of the King, Jesus Christ, during his Thousand Year Reign over the promised new earth. (2 Peter 3:13) As such, they may be appointed as princes to serve in the new earth.

²⁰ The King, Jesus Christ, will be pleased

18. How do certain renderings of Psalm 45:16 emphasize Jesus' greater interest in princely sons than in his earthly forefathers?

19. Certain men of the great crowd now have what congregation responsibility, and to what position may the King, Jesus Christ, appoint them during his Thousand Year Reign?

20. (a) The King will have what attitude toward his appointees on earth? (b) The great crowd will welcome back whom, and what opportunity is set before those returning?

to recognize these newly appointed princes, just as he now recognizes the overseership of faithful other sheep in the present-day congregations of Jehovah's Witnesses. All members of the great crowd of other sheep—the women as well as the men—will have the thrilling privilege of welcoming back from the dead all of those who will hear Jesus' voice and arise to the opportunity of gaining everlasting life in human perfection on a cleansed earth that will be transformed into a global paradise. (John 5:28, 29) Those highly favored resurrected ones will include Jesus Christ's redeemed forefathers, men of faith who were willing to prove their devotion to Jehovah God even to death in the hope of attaining "a better resurrection." (Hebrews 11:35) But being uplifted to perfect human life during the Millennial Reign of their Redeemer-King, Jesus Christ, is only a start. By remaining unbreakably organized under Jehovah God during the final test upon restored mankind at the close of the Millennium, they will prove themselves worthy of being justified to endless life in Paradise as the earthly part of Jehovah's universal organization.—Matthew 25:31-46; Revelation 20:1-21:1.

How Would You Answer?

- ☐ Jehovah has set aside what time period for blessing all mankind?
- ☐ Only by remaining in what relationship with one another can we survive the great tribulation?
- ☐ What does it mean for the sheep to 'inherit the kingdom prepared for them from the founding of the world'?
- ☐ During the Millennium, in what privileges may the great crowd share?

MAKING FULL-TIME SERVICE A CAREER

AS TOLD BY MAX LARSON

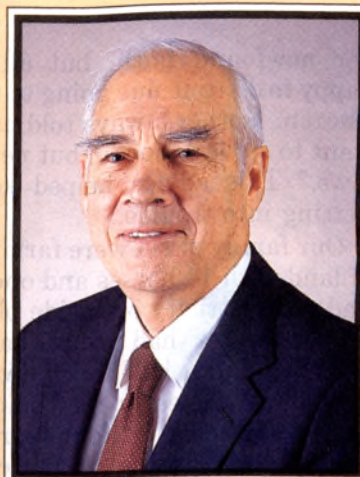
IN 1910 my mother, whose parents had both died, left Denmark and took a ship to the United States. She was only 18, did not speak English, and did not know a single person in the country.

Upon arriving in New York City, she boarded a train for South Dakota, a trip of over 1,500 miles. In South Dakota, where there was a Danish settlement, she met the man who would be my father. They were married September 20, 1911.

Early in 1913 Dad struck out by himself by covered wagon to Montana to homestead on available land. There he built a one-room log house. When this was completed in the summer, my mother came by train to join him, along with my brother, Norman, who was just a few months old.

Two years later a second child was on the way. As I've said in jest, I "helped" Mother shingle the roof, since that is what she was doing to an addition to the house the day before I was born. The next day, April 29, 1915, when Dad came in from the field for lunch, Mother said: "I think I'm going to have the baby." That afternoon I was born. Yet by evening, when Dad came home again, Mother was up and had the evening meal ready for him!

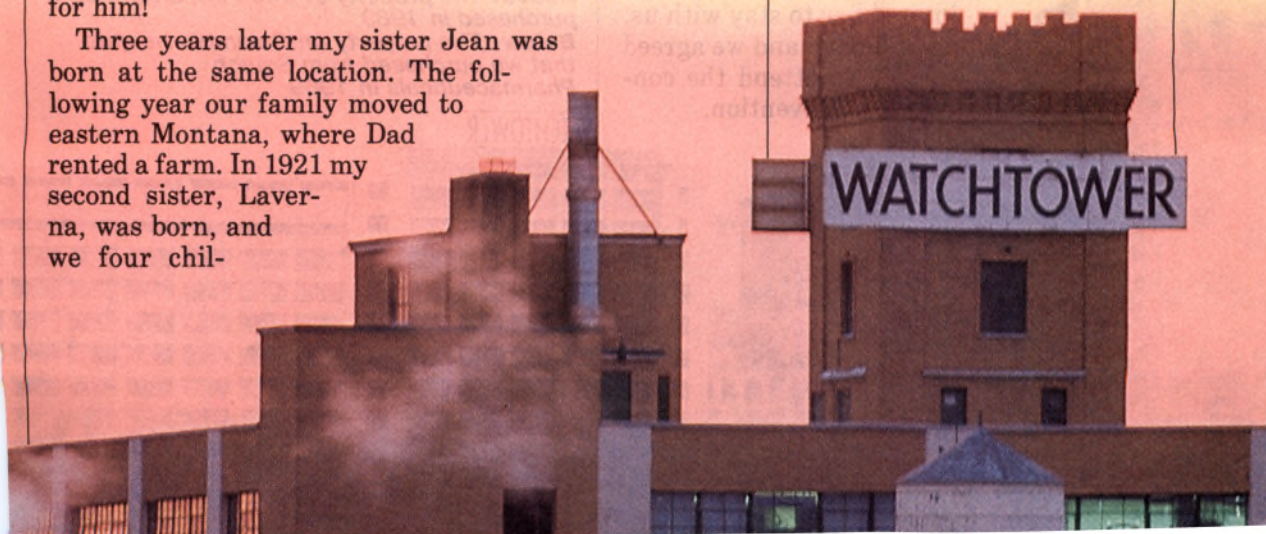
Three years later my sister Jean was born at the same location. The following year our family moved to eastern Montana, where Dad rented a farm. In 1921 my second sister, Laverna, was born, and we four chil-



dren grew up in the open plains of Montana.

The Shaping of My Life

My parents were Lutheran, and every Sunday the six of us went to church. But soon a neighbor, an International Bible Student, as Jehovah's Witnesses were then called, began to visit Mother and study the Bible with her. After a couple of years, Mother accepted the Bible truths she was learning, and in 1925 she was baptized in a watering trough for horses. Neither Dad nor we children accepted



her newfound faith, but all of us were happy to discontinue going to the Lutheran Church. Mother always told us: "You don't want to serve Jehovah, but never break his laws." This advice helped keep us from getting into trouble.

Our family of six were farming 800 acres of land with 14 horses and one tractor. We had no electricity or inside plumbing, and all our water had to be hauled from a well two and a half miles away. With the drought in the early 1930's and the failure to harvest a crop for four years, we decided to move to Washington State. In preparation for the move, we needed to transfer some farm and household items from Montana to Washington. So my assignment was to accompany the railroad car and see that our horses were fed and watered en route. After six days, I finally arrived at the west coast of Washington.

There I helped Dad to set up and operate a dairy farm. After about a year, at the age of 20, I ventured out on my own, driving logging trucks in the mountains and also spending six months in Alaska as a ship's engineer. In 1938 my sister Jean and I had jobs in Seattle and were living on a houseboat on Lake Union. That summer, Mother, who was living about 50 miles away, attended the annual convention of Jehovah's Witnesses in Seattle. Since the convention site was within walking distance of our houseboat, we invited her to stay with us.

She did, and we agreed to attend the convention.

Deciding on My Career

Saturday evening, Joseph F. Rutherford, then president of the Watch Tower Bible and Tract Society, spoke on the subject "Lovers of Righteousness." His talk dealt with the full-time ministry, or pioneer service. Afterward Bill Griffith, who was sitting next to me, said: "Max, there it is. Let's go pioneering!"

"Okay," I answered. "Let's do it."

"You're joking, aren't you?" Bill asked.

"No," I replied. "After hearing that talk, I am convinced that it is the right thing to do."

"But you aren't even a publisher. You're not baptized."

"True, but they just made an announcement that there is going to be a baptism tomorrow. I will get baptized then."

So, excitedly, we went over to the Field Service Department to get our pioneer applications. There we met Brother Van Am-



Above: The property at 360 Furman Street, purchased in 1983

Below: The property on Columbia Heights that we purchased from Squibb Pharmaceuticals in 1969



burgh, the secretary-treasurer of the Society. When we told him what we were doing, he took us aside and talked to us like a father. "Now don't do this as though it were an experiment or an adventure," he said. "You're doing the right thing, but go into this as if it was your lifetime career." And that advice has always helped me a great deal. So we turned in our applications, and the next day, June 5, 1938, I got baptized.

First Pioneer Assignment

The following day, Monday, I informed my employer that I was quitting my job to become a minister. I spent that first week in a careful study of the Society's latest book, entitled *Enemies*, and attended all the meetings. The second week, I studied the next newest book, *Riches*. And the third week, I received my pioneer assignment, which was Raymond, Washington.

There, Bill and I found a group of 27 holding meetings in the home of one of the Witnesses. Our instructions were to con-

duct all the meetings and to help the publishers and train them to conduct Bible studies, which was a new work at the time.

At the first Service Meeting, on Thursday, I asked the company servant, as the presiding overseer was then called, to go along with me the following evening to try to start a Bible study. He said that he was busy. So Bill and I went out alone. When returning, we were stopped at an intersection to allow an American Legion parade to pass. To our amazement, the leader of the parade was the company servant.

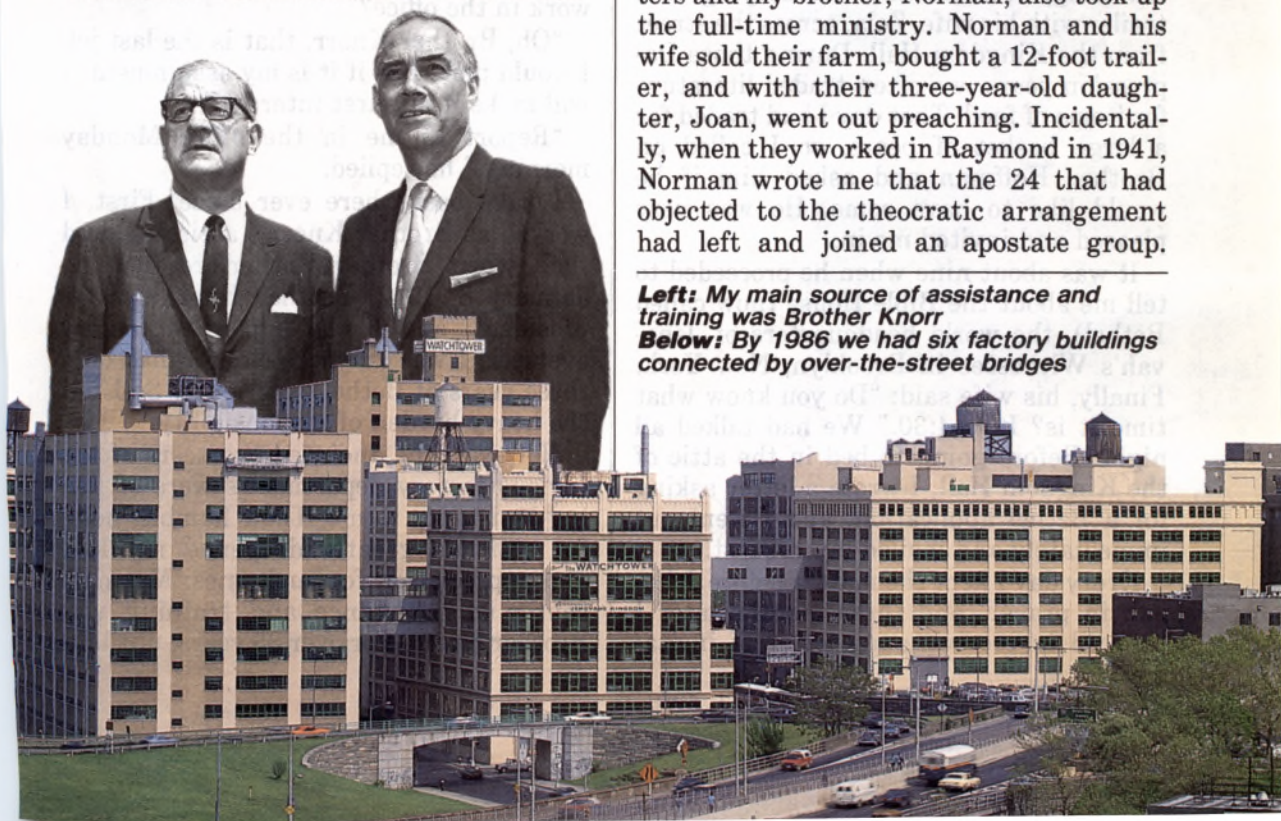
That first Sunday, I started my first home Bible study with a man. Afterward, I conducted my first congregation *Watchtower* Study. Of all things, it was in the June 1, 1938, issue, which introduced theocratic administration within the congregations. Of the 27 associated, only 3 accepted the new theocratic arrangement.

A Family of Pioneers

Soon after I started pioneering, my sisters and my brother, Norman, also took up the full-time ministry. Norman and his wife sold their farm, bought a 12-foot trailer, and with their three-year-old daughter, Joan, went out preaching. Incidentally, when they worked in Raymond in 1941, Norman wrote me that the 24 that had objected to the theocratic arrangement had left and joined an apostate group.

Left: My main source of assistance and training was Brother Knorr

Below: By 1986 we had six factory buildings connected by over-the-street bridges



However, that first Bible study of mine was by then the company servant!

Norman's daughter Joan and her husband, Maurice O'Callaghan, are now in their 24th year of visiting congregations in the circuit work. My younger sister, Laverna, attended the 12th class of the Gilead missionary school in 1949 and was assigned to Italy. The early success of the missionary work there resulted in her deportation to Switzerland, where she still lives with her husband.

Desire for Expanded Service

After serving as a regular pioneer for two months, I was assigned to the special pioneer work. Joining Bill and me at that time was Warren Henschel, the older brother of Milton Henschel. Milton is now a member of the Governing Body of Jehovah's Witnesses.

It was in the first month of special pioneering that I stopped one evening to visit Albert Hoffman. He was the regional, or traveling, overseer and was staying in a trailer with his wife, Zola, across the street from the Kingdom Hall. During those Depression years, we often traded literature for items of food. That day I had traded for a large basket of pears, so I called on Brother Hoffman and asked him if he would like to have some. He was very pleased and invited me in.

It was about nine when he proceeded to tell me about the Bible House (now called Bethel), the world headquarters of Jehovah's Witnesses in Brooklyn, New York. Finally, his wife said: "Do you know what time it is? It is 4:30." We had talked all night! Before going to bed in the attic of the Kingdom Hall, I wrote a letter asking for a Bethel application, and I went out immediately and mailed my request.

Every day I kept the matter before Jehovah in prayer, and three months later I rejoiced in receiving my letter of invita-

tion to Brooklyn Bethel. In preparation for the trip, I gave my car to my sister Jean, who by now was also a special pioneer. For six days and six nights, I rode a bus through two blizzards in Montana and the Dakotas and finally arrived in New York City, January 14, 1939.

Bethel Service

I was enrolled by the Bethel servant, Grant Suiter, and then sent to the factory to report to Nathan Knorr, the factory servant. My first assignment was tying book cartons in the Shipping Department. The second week, I was assigned to the rotary-printing-press floor. Brother Knorr said: "If you can learn to operate this press in six months, you can be the operator, since the present operator is going to be put on a new press." I did learn and totally enjoyed operating the press.

After a year and a half in the pressroom, Brother Knorr came by the press one day and said: "Max, how would you like to work in the office?"

"Oh, Brother Knorr, that is the last job I would pick. But if it is my assignment, I will make it my first interest."

"Report to me in the office Monday morning," he replied.

I have been there ever since. First, I worked as Brother Knorr's assistant, and then when Brother Rutherford died on January 8, 1942, Brother Knorr became president, and I was appointed factory overseer. I was 26 years old and had only three years of Bethel experience. So I felt the heavy burden of responsibility.

However, the anointed overseers of the various factory departments were of loving assistance to me. Their humble, helpful attitude greatly deepened my love and appreciation for such ones. My main source of assistance and training was Brother Knorr. For over 35 years, until his

death in 1977, I had the privilege of working with him in the business operations of the publishing and construction activity of the Society. He had remarkable management ability, and he assisted me greatly in fulfilling my assignment.

Before Government Officials

During World War II, there was a great shortage of raw materials that we needed to carry on our publishing work. Therefore, I made several trips a year to Washington, D.C., to meet with War Production Boards and with Senate committees. I appealed to them for paper and other supplies, and Jehovah greatly blessed these efforts.

On one occasion I made my presentation by displaying various pages from prominent newspapers that advertised nonessential items. Pointing to one full-page advertisement for a fur coat in the principal New York paper, I said: "The amount of paper used for this ad in one Sunday's edition is

equal to the total extra tonnage that we are requesting for the entire year."

"You have made your point well," one senator replied. As a result of Jehovah's blessing on these trips, we never had to stop our presses during the war because of running out of paper or other supplies. But, obviously, we did not need the tremendous supplies of paper that we do today.

Expanded Factory Facilities

Twelve years before I came to Bethel, the Society built its first eight-story factory at 117 Adams Street, covering one half

of a city block. But by 1949 it became necessary to build a nine-story factory and office building on the remaining half of that city block. This filled out the block with one large factory of about 160,000 square feet of floor space.

It was at that time that I was assigned to oversee the construction work for the Society here at headquarters. In Brooklyn we then had only the one building for both office and factory operations and one residence building. But now, 40 years later, we have over 10 buildings for factory and office operations and some 20 residential buildings here in Brooklyn alone!

In the early 1950's, we tried to obtain the property just across the street to the north of our 117 Adams Street building, but the owner would not accept our offer. In fact, he was not open to any negotiation, since he figured the Society would pay his high price. So we turned our attention to the block east of our



The factory after it was expanded in 1949

Adams Street factory, just across Pearl Street. This was an area consisting of eight separate parcels of land. Each owner had to be dealt with separately, but Jehovah opened the way to obtain all eight properties in one year's time at an average cost of only \$9 per square foot!

On this location the Society built its 13-story factory building at 77 Sands Street in 1955 and 1956. This was our second factory, and it more than doubled our floor space to some 350,000 square feet. However, since the organization was growing rapidly, it was realized that we would soon need more space. So in 1958 we purchased the existing

factory on the corner of Prospect and Pearl and began using it for storage.

Now the only area left where we could connect with our other buildings by bridges over the streets was the one to the north that we had earlier tried to buy. We realized that the owner would likely still try to obtain his excessively high price if the Watchtower Society tried to buy it. So we asked someone else in the real-estate business to try to buy it. He worked out a purchase price that was considerably below what we had offered. Needless to say, the owner was quite explosive when he learned that title was later transferred to the Watchtower Society.

In 1966 and 1967, we built on this property a ten-story factory with 226,000 square feet of floor space. Now we had four city blocks of factory buildings—all connected by over-the-street bridges. Later, in 1983 and 1986, we purchased two factory buildings across streets to the south, over which we were able to build a 161-foot-long bridge that connects these buildings with our other four factories. These six connected factories have 1,022,000 square feet of floor space, or some 23 acres. In 1983 we also purchased the huge 1,000,000-square-foot building on Furman Street, on the waterfront a few blocks away, where our shipping facilities are now located.

Acquiring an Office Complex

Another interesting experience in my dealing with real-estate purchases was the Squibb Pharmaceuticals complex of ten interconnected buildings. Following our purchase, four of these were torn down, and a new building was united with an existing one to form 25 Columbia Heights, the present world headquarters of the Watch Tower Society. This is how the purchase of this property came about.

By 1969 we were looking to further expand our publishing facilities. But the business economy was good, so, as I called on every property owner in the area, not one was interested in selling.

During this time, I made a trip to North Carolina, where the paper mill that supplies our Bible paper is located. There I happened to mention to one of the mill men our need for property in Brooklyn. By chance this man's brother was a personal friend of one of the owners of the Squibb complex of buildings. He made the necessary contacts and then informed me that upon returning to Brooklyn, I should call this man.

When I did, the man confirmed that Squibb was considering, in due time, selling its properties in Brooklyn and moving out of the city. He said that when they were ready, he would call us, and we could negotiate a deal. After several months the call came, and I was told they were ready to sell and that we should come to their office the following day.

Brother Knorr and I got together and determined what price we thought we would pay. At the meeting the next day, we were told the price was nonnegotiable. "We want three million dollars in cash," they said. We tried not to look surprised, since that was considerably lower than

In Our Next Issue

■ **What Must We Do to Be Saved?**

■ **Elders, Treat God's Flock With Tenderness!**

■ **Who Can Be God's Friend?**

what we were prepared to offer. Needless to say, the purchase was promptly made. At the time, we had recently completed the construction of our four-million-dollar new factory, but when the Lord's people learned of our further financial needs, the funds were quickly available.

More Residence Buildings

During the 1950's, we acquired property across the street from 124 Columbia Heights and in 1959 and 1960 put up a large new residence building. But since 1965 it has been more difficult to build new residences. That year the government designated the area where Bethel is located a historic landmark area. This has resulted in tremendous restrictions on building construction and renovation. However, with Jehovah's help we have always been able to provide for our needs.

In 1967, for example, we applied for a six-story residential building at 119 Columbia Heights. Because of the landmarks ruling, we had already reduced our originally proposed 12 stories to 6. The local authorities, however, were now trying to make us cut off at least another floor.

In June, I contacted the Brooklyn borough president, who said that if we could get the foundations in before the September meeting of the Board of Estimate, the top city government board, he would try to maintain our building at six floors. Our construction organization went into high gear, and we were able to pour the foundations by September.

The borough president called me the day before our case was to be heard publicly. He requested us to be at City Hall two hours before the Board of Estimate opened its public meeting and to meet with him backstage. So Brother Knorr and Brother Suiter, our secretary-treasurer, and I appeared at City Hall very early the next

morning. While we discussed the best way to present our case before the Board of Estimate, a technicality surfaced that involved the City Planning Commission. A call was made to clarify the matter. Immediately, the city planning commissioner said he would come down to handle the situation himself. "Since there will be a great deal of public objection to your case," he said, "I will volunteer to represent the Watchtower Society before the Board."

We were naturally delighted with his offer. Now, the procedure before the Board of Estimate is that they call off the cases on their calendar for the day, and if there are any objections to be heard, then the case is held over until the afternoon. If there are no objections, they decide on the case right away. Our case was called early in the morning, and the city planning commissioner got up and said to the mayor: "I would like to speak on behalf of the Watchtower Society."

"You know it is not our procedure to allow discussion when the matter is first called up [ordinarily discussion is held over for the afternoon]," the mayor replied. "However, I know you are very busy, Commissioner, so I will make an exception and grant your request." The commissioner proceeded to present our case, and the Board of Estimate voted unanimous approval of our request. As we were leaving the hearing room, the lawyer for the opposition came running up the hall shouting: "I have an hour's argument against this case." But he was too late! We just passed by, thanking Jehovah for the victory.

I must say it has been a very rewarding privilege over the years to represent the Society in these business matters. And it has been a great joy to witness the enormous increase in the worldwide preaching work that made the purchase of all these

buildings necessary. A great help in caring for these business matters was my being made vice president of the Watchtower Bible and Tract Society of New York, Inc., on January 1, 1977.

Happy in Bethel Service

Since I first arrived at Bethel in 1939, the Bethel family has grown from about 185 to over 2,800 regular members in Brooklyn and more than 900 at Watchtower Farms! Often I have been asked: "What helped you stay at Bethel these 50 years?" My answer has always been: "I have never thought of anything else but Bethel service."

Also, the application for Bethel service that I filled out and signed asked: "Do you agree to stay at Bethel until the Lord takes you away?" He has not taken me away, so I am still here enjoying service to Jehovah. From the day of my dedication, I have been determined to make full-time service my lifetime career.

During my early years at Bethel, the arrangements did not allow for marriage, so, like many others, I contented myself with singleness and Bethel service. However, when the policy of the Bethel family changed, permitting marriage, I married Helen Lapshanski on April 7, 1956. She had

"I firmly believe that Bethel is the best place on earth this side of the coming earthly Paradise"

come to Bethel in 1951. We have treasured very much the helpful companionship we have provided each other.

Early in our marriage, Helen contracted multiple sclerosis, and in recent years the disease has become more advanced. But with the aid of a walker and a battery-powered cart, she

is able to get around well. She has continued to maintain a wonderful, joyful spirit and shares in work at Bethel each day, serving in the office of the Bethel Home.

During our early, growing-up years, my sister Jean and I were very close and did things together. Hence, she was always determined to follow me, and in 1943 she was invited to Bethel. In 1952 she and Russell Mock were married, and they both serve here side by side with us as members of the Bethel family.

I firmly believe that Bethel is the best place on earth this side of the coming earthly Paradise. I have never regretted for a second having made full-time service my lifetime career. What a joy it has been to witness and to have shared in the great growth of Jehovah's earthly organization! It is my determination, with Jehovah's help, to continue to make Bethel my home and apply myself wholeheartedly to the advancing of Kingdom interests.



Our wedding day

REVOLTING SEXUAL MORES

Ancient and Modern

HOW detestable was the worship of Molech, one of the Moabite gods? Paolo Mantegazza writes in his book *The Sexual Relations of Mankind* that the Moabites of Bible times performed obscene sexual acts "in chorus, as they danced about the incandescent statue of Moloch, after the seven bronze mouths of the god had devoured the offerings of the faithful, offerings which consisted of flour, turtle-doves, lambskins, rams, calves, bulls, and young lads." He adds: "Any one who has read the Bible must remember the terrible curses hurled by Moses at those Hebrews who fornicated with Moloch. Baal-Phegor, too, or Belphegor [Baal of Peor], who was the favorite divinity of the Midianites, was received with a fanatic enthusiasm by the Jews, and his cult was not less obscene than the rites of Moloch."—Leviticus 18:21, *New World Translation Reference Bible*, footnote; 20:2-5; Numbers 25:1-5; Jeremiah 32:35.

The "fanatic enthusiasm" of those Jews finds a parallel today in the "new morality" that surfaced, particularly in the United States and other lands of Christendom, in the 1960's.

In assessing the long-term effects of that sexual revolution, Drs. Alexandra and Vernon H. Mark, coauthors of the book *The Pied Pipers of Sex*, presented their views in the "Speaking Out" section of *Medical World News*, Houston, Texas, U.S.A. In 1985 they wrote:

"Over the last 25 years, society has witnessed a dramatic change in sexual mores. . . . This overturning of traditional morality has been called a sexual revolution." After naming the medical professionals responsible for this change in sexual atti-

tudes, the writers declared: "Out of proportion to their individual contributions, [these medics] have had an astonishing impact on society and all its institutions. Rather than owe gratitude to these entrepreneurs of sexuality, we need to diminish their influence by promoting a sane and balanced position with regard to sexual behavior and public health protection.

"The unleashing of the full fury of the sexual revolution has not yet produced any measurable benefits to the country as a whole—unless we think in terms of monetary gain. But with its emphasis on sex as a recreation and a spectator sport, the revolution has produced a host of problems that threaten us with social chaos—venereal disease for one. VD is not a new scourge, but it has now become a plague, giving rise to new strains of exotic bacteria and virus-like agents. Genital herpes, incurable in adults, has caused infant deaths from meningoencephalitis. AIDS . . . has found its way into the mainstream of our society and into the bloodstreams of innocent victims via contaminated donor blood."

These writers come to the conclusion: "The mounting evidence indicting the leaders of the sexual revolution is impressive. They promised joy, liberation, and good health. They've delivered misery, disease, and even death." The Bible makes clear where such leaders stand. For example, 1 Corinthians 6:9, 10 states: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men . . . will inherit God's kingdom."—See also Jude 7.

"Hope of a Better World"

While visiting Montreal in July 1985, Gilles Le Sieur inadvertently left his briefcase on a subway train. The day after he returned home, some 160 miles from Montreal, he received a phone call from a young woman who had found the case. Gilles and his wife returned to Montreal to retrieve it. When they did, they gave a copy of the book *You Can Live Forever in Paradise on Earth* to the young woman. About two weeks later, they received an appreciative letter from her, which says in part:

"I do not know who of us rendered the greater service to the other last week. Even though I expected nothing in return, I was impressed by the gratitude you showed me. I particularly appreciated the fact that you wanted to share with me the source of your happiness. . . . I have already finished reading the book you gave me, and at the time of your reading this letter, one of my friends will be reading it. You were right about the benefits this book brings. Not only did it give me the hope of a better world but it answered many questions my religion has never answered. . . . I have now resumed Bible reading with the desire to lead a better life."

This young woman continued her study of the Bible and, in time, became a full-time minister of the good things that she had learned.



**You Can
Live Forever
in Paradise
on Earth**