SIMPLE QUESTIONS FOR THE
HONEST
JEHOVAH'S WITNESS

WOULD YOU RATHER HAVE THE TRUTH COVERED OVER . . . ?
THE WATCHTOWER — JANUARY 15, 1974

"Though a religion claims to have God's approval and its ministers read passages from the Bible, that does not mean that it is a form of worship pleasing to God.… Nevertheless, the religion could still be false, not producing fruitage acceptable to God."
—*The Watchtower*, September 15, 1996, p. 4

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WITNESSES FOR JESUS PO BOX 50911 COLORADO SPRINGS, CO 80949

God is with you

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a witness to all
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of Jehovah's Wit-
the true religion?

Is growth during persecution a sign of "the truth"?

18 Jehovah's Witnesses will continue to carry out this commission, never allowing persecution or opposition to impede their activity. Jehovah's work must and will be done. Every attempt others have made during the past century to hinder the Witnesses from accomplishing God's work has ended in ultimate failure, for Jehovah promised: "Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn. This is the hereditary possession of the servants of Jehovah, and their righteousness is from me."—Isaiah 54:17.

19 That Jehovah's Witnesses are stronger and more active now than ever before—and this in the face of worldwide opposition—is proof that Jehovah finds pleasure in what they are doing. King David said: "By this I do know that you have found delight in me, because my enemy does not shout in triumph over me." (Psalm 41:11; 56:9, 11) Never will God's enemies be able to shout in triumph over Jehovah's people, for their Leader, Jesus Christ, is moving ahead to final victory!

18, 19. (a) Why is there no reason for Jehovah's Witnesses to desist from doing their preaching work, even though they are opposed? (b) How does Psalm 41:11 support the fact that the Witnesses have God's backing?

MOVING AHEAD TO FINAL VICTORY!

"Look! a white horse; and the one seated upon it had a bow; and a crown was given him, and he went forth conquering and to complete his conquest."
—REVELATION 6:2.

BY DIVINE inspiration the apostle John was able to look some 1,800 years into the future and describe the enthronement of Christ as King. John needed faith to believe what he saw in vision. We today have clear evidence that this foretold enthronement took place in 1914. With eyes of faith, we see Jesus Christ going "forth conquering and to complete his conquest."

2 Following the birth of the Kingdom, Satan was evicted from heaven, causing him to fight

1. What future events did John see in vision?
2. How did the Devil react to the Kingdom's birth, and of what is this an evidence?

THE WATCHTOWER 6/1/2001, p. 17

While it is true Jesus said his followers would be persecuted, did he say this is proof of the one true religion? 2

tian shepherds refrain from trying to make themselves masters over the faith of others. As fellow workers in God's service, they simply strive to set a fine example.—2 Corinthians 1:24.

12 *They are submissive to human governments and yet remain neutral.* He who fails to be "in subjection to the superior authorities" cannot expect to have God's backing. Why? Because "the existing authorities stand placed in their relative positions by God. Therefore he who opposes the authority has taken a stand against the arrangement of God." (Romans 13:1, 2) However, Jesus recognized the possibility of a conflict of interests when he said: "Pay back Caesar's things to Caesar, but God's things to God." (Mark 12:17) Those desiring to have God's backing must "keep on . . . seeking first the kingdom [of God] and his righteousness," while at the same time obeying the laws of the land that are compatible with their higher responsibilities to God. (Matthew 6:33; Acts 5:29) Jesus stressed neutrality when he said of his disciples: "They are no part of the world, just as I am no part of the world." He later added: "My kingdom is no part of this world."—John 17:16; 18:36.

12. What balanced position regarding human governments does God require of those desiring to have his backing?

Christian elders serve as examples for the flock

13 *They are impartial in working "what is good toward all."* (Galatians 6:10) Christian love knows no partiality, accepting all people regardless of their skin color, economic or educational status, nationality, or language. The working of what is good toward all and especially toward those related to them in the faith helps to identify those having God's backing. Jesus said: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35; Acts 10:34, 35.

14 *They are willing to suffer persecution for doing God's will.* Jesus forewarned his followers: "If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also." (John 15:20; Matthew 5:11, 12; 2 Timothy 3:12) Those having God's backing have always been unpopular, as was Noah, who condemned the world through his faith. (Hebrews 11:7) Today, those desiring God's backing dare not water down God's word or compromise godly principles so as to avoid persecution. As long as they faithfully serve God, they know that people will be "puzzled and go on speaking abusively" of them.—1 Peter 2:12; 3:16; 4:4.

13. What part does love play in identifying God's people?

14. Do people having God's approval necessarily find universal acceptance? Explain.

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Evangelical Christians are persecuted for their religion in Mexico. Does this prove they are in the one true religion?

June 4th 2001

4.5 Min MP3 Go

(Nigeria)--Topping the news, as the second anniversary of the restoration of Nigeria's civilian rule has come and gone, few are celebrating. President Olusegun Obasanjo ended corrupt military rule, but too late, for some. Nigeria's health sector infrastructure is in a shambles after 15 years of neglect. That has led to a doctor strike and the shutdown of the public hospitals. **SIM's** Jonathan Shea explains the impact on their medical mission work. "This is the second one this year for the non-mission hospitals. The mission hospitals are staying open. They've had a lot of extra people coming in. It's just an ongoing thing. Anybody who comes in has to have light, they can walk in it if they'd like." Shea asks believers to pray for Christian medical workers. "During this time, all of the folks in the mission hospitals, as few as they might be, would be overworked. So that would be a really welcome thing, if folks would support them during the extra busy time."

(Mexico)--Elsewhere, Open Doors reports that local authorities in three Mexican states have told evangelical Christians to change their religion or suffer severe consequences. Many of the religious conflicts in Mexico stem from evangelicals' refusal to participate in town festivals -- an important source of income for local authorities. The festivals usually include activities that evangelicals find unacceptable. Please pray for Christians there as they struggle to maintain their testimony.

(USA)--A new radio program in the United States is targeting Spanish Speaking people. Back to the Bible began airing their Spanish broadcast today on selected radio stations across the country. Back to the Bible's Dave Hansen says La Biblia Dice (lah BEEB-lee-ah DEE-say), or 'The Bible Says', will be a home missions project. "In the last 10 years there's been an increase of 58-percent, as far as the Hispanic population in the United States (is concerned). So, obviously the growth in the United State, particularly in the southern states, is in the area of Hispanics and we're wanting to take advantage of that opportunity." Hansen is asking people to pray for this new outreach. "Pray for the group in Houston, Texas. We're in partnership with KHCB and they will be answering the phones. And, pray for the staff that will be preparing the radio programs that they will be able to know how to deal with a North American audience, because historically they've dealt with a Latin American audience in South America."

(International)--Next, this September, Food for the Hungry marks of 30 years of helping transform nations, one person at a time. What started out as one man's dream to help desperate and hungry refugees in Bangladesh, is now a worldwide ministry helping churches, families and leaders in 30 countries overcome obstacles. Programs are developed to meet spiritual and physical needs, and include child sponsorship, agriculture, clean water projects, education, health and nutrition, and disaster relief.

(International)--And, the safety of missionaries traveling while on the field is the concern of JAARS water safety director Glenn Smith. "A lot

Evangelical Christians are persecuted because they are separate from the world. Does this prove they are in the Truth?

Natural resources: Petroleum, silver, copper, gold, lead, zinc, natural gas, timber.

Agriculture: Products--corn, beans, oilseeds, feedgrains, fruit, cotton, coffee, sugarcane, winter vegetables.

Industry: Manufacturing (19.1%), petroleum and mining. Unprecedented high-level political assassinations and several kidnappings of prominent businessmen caused foreign investors to withdraw, leading to the worst recession in 60 years. Unemployment and inflation rose sharply, deteriorating social conditions, which in turn escalated the crime rate dramatically, resulting in a severe devaluation of the Mexican peso in 1994. By 1998 the country had recuperated somewhat, reaching a 4% growth rate.

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Religion

Mexico has a current population of 98 million people, of whom 87% are estimated adherents to the Roman Catholic religion. Although predominantly Roman Catholic, the church in Mexico lost much of its political and economic power in the Revolution of 1910.

Vicente Fox, Mexico's new President, has made known his desired intention to sign the San Andres Agreement, thus agreeing to the demands of the Zapatista insurgency movement. This would mean that the pagan/Catholic synchretistic, traditionalist religion would be officially recognized and institutionalized, and persecution of "other religions" would be legal and unpunishable. Evangelical believers would be at much greater risk than they are at present which, as the informed reader knows, is more than substantial.

Evangelicals in Mexico presently number approximately 4.6 million, some 120,000 belonging to the Suffering Church.

Chiapas, frequent arena for Zapatista rebellion and severe persecution of the Evangelical community, has elected a new governor who, it is reported, is a member of the Church of the Nazarene, which may signal some relief and potentially fairer treatment in the future for those on whose behalf legal recourse is sought by fellow-Evangelical lawyers in that state.

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Major Sources of Persecution

Caciques: The most evident Evangelical persecution in Chiapas arises from the wealthy mafia-like local landlords and business owners known as Caciques. Self-proclaimed defenders of ancient indigenous pagan traditions, they have established their own laws by which to judge and sentence their own people for the "crimes" of:

- ***Embracing Christianity as their religion***
- Meeting with other believers, even in private homes
- Building evangelical churches
- Refusing to drink the addictive native alcoholic drink "posh" after coming to Christ.
- No longer participating in the pagan rituals (seen as harmless folklore by the outside world), which demand offerings of candles, flowers, animals (usually chickens) and "posh", all of which are sold profitably by the caciques.

ii. Zapatistas: Calling themselves the National Liberation Army, they espouse a "Join, leave the area, or die" philosophy.

iii. Religious Extremists: Includes all groups fomenting violence..

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In Nigeria, Evangelical Christians are killed for their religion. Does this prove that they are in the one true religion?

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Afghanistan: The Taliban has declared a new theocratic government, which is based on a strict interpretation of the Sharia Law. Freedom of religion is severely restricted. Non-Muslims in the country may practice their faith but not to evanglise. All Muslim men must attend daily prayers at the Mosque but women are not permitted to enter and must pray at home. The church in Afghanistan is currently in decline due to persecution and warfare.

Azerbaijan: Islamic revival has caused many Azerbaijanis to be less open to Christianity. Few countries have experienced deterioration of freedom of religion as Azerbaijan did in 1996 and 1997. Through direct and indirect means the government has warred against Christians. Some have lost their jobs, a street library threatened with closure and a Baptist Pastor shot. In January 2000 two Christians were detained and threatened.

Djibouti: Islam is the state religion of Djibouti and virtually the entire population is Sunni Muslim. The inhabitants are mainly Somalis of the Isa clan and Afars. Various Christian churches operate for the benefit of expatriates, but the government discourages proselytising. The only registered churches are Catholic, Orthodox and Eglise Protestante (the only Protestant church). It is against the law to preach to the local people on the streets, or to convert them. All church based activities must be held within the church compounds or the believers' homes without disturbing the population. No missionaries are allowed. They only go there as tentmakers, social developers, etc.

Nigeria: Nigeria is home to around 111million people making it one of the most populous countries in all of Africa. The Church numbers more than 50 million and growing. While there is freedom to evangelise, evangelists and churches have been the target of the Muslim community with many martyrs over the past 18 years. Between 1982 and 1996 alone some 600 Christians were killed and 200 churches burned. The Church will continue to grow. Many of the countries animist population (some 6%) are converting to Christianity.

Ethiopia: There are some 62 million people in Ethiopia with more the one hundred ethnic groups. Ethiopia is the oldest independent country in Africa and one of the world's oldest nations. It is mentioned over sixty times in the Bible. Fifty-four percent of the population is Orthodox and Protestant and some forty percent is Muslim. The pressure from Muslims and the Orthodox Church continues to affect evangelical believers in different places. This movement coming out of the traditional church may in some ways find it less difficult than when they first started because of the great increase in numbers. The traditional Church and Muslims work in an alliance against evangelical Christians in the north.

North Korea: Twenty-Four million people live in this communist state ruled by a one-man dictatorship. The country is slowly opening up to the outside world but

there remain economic pressures and widespread famine. About two-thirds of the population would profess to be non- religious. Less than 2% are said to be Christian. Today there are 3 'show' churches in the capital Pyongyang and it is estimated a number of believers worship in secret house churches.

Indonesia: Indonesia consists of some 17,000 islands of which 6,000 are inhabited. Having more than 212 million people Indonesia is home to the largest number of Muslims of any country in the world today (77% if the population). There are now 25 million Christians and it is said to be growing at the rate of 5% per annum. Riots are the order of the day and many Christians have been targeted. The Church is growing despite persecution.

Guatemala: As in the case of Colombia and Mexico we received (more) reports on violence in Guatemala. There are troubles enough to consider Guatemala a country for active research.

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In Indonesia, the Evangelical Christian religion is growing annually inspite of persecution. Does this prove "Jehovah finds pleasure in what they are doing"?

Does the Watchtower Society claim that they are the "one" true religion because they hold to certain doctrinal beliefs?

Lesson 13

How Can You Find the True Religion?

Are all religions pleasing to God, or is just one? **(1)**

Why are there so many religions that claim to be Christian? **(2)**

How can you identify true Christians? **(3-7)**

1. Jesus started one true Christian religion. So today there must be just one body, or group, of true worshipers of Jehovah God. (John 4:23, 24; Ephesians 4:4, 5) The Bible teaches that only a few people are on the narrow road to life.—Matthew 7:13, 14.

2. The Bible foretold that after the death of the apostles, wrong teachings and unchristian practices would slowly come into the Christian congregation. Men would draw away believers to follow them instead of Christ. (Matthew 7:15, 21-23; Acts 20:29, 30) That is why we see so many different religions that claim to be Christian. How can we identify true Christians?

3. The most outstanding mark of true Christians is that they have real *love among themselves.* (John 13: 34, 35) They are not taught to think that they are better than people of other races or skin color. Neither are they taught to hate people from other countries. (Acts 10:34, 35) So they do not share in wars. True Christians treat one another as brothers and sisters.—1 John 4:20, 21.

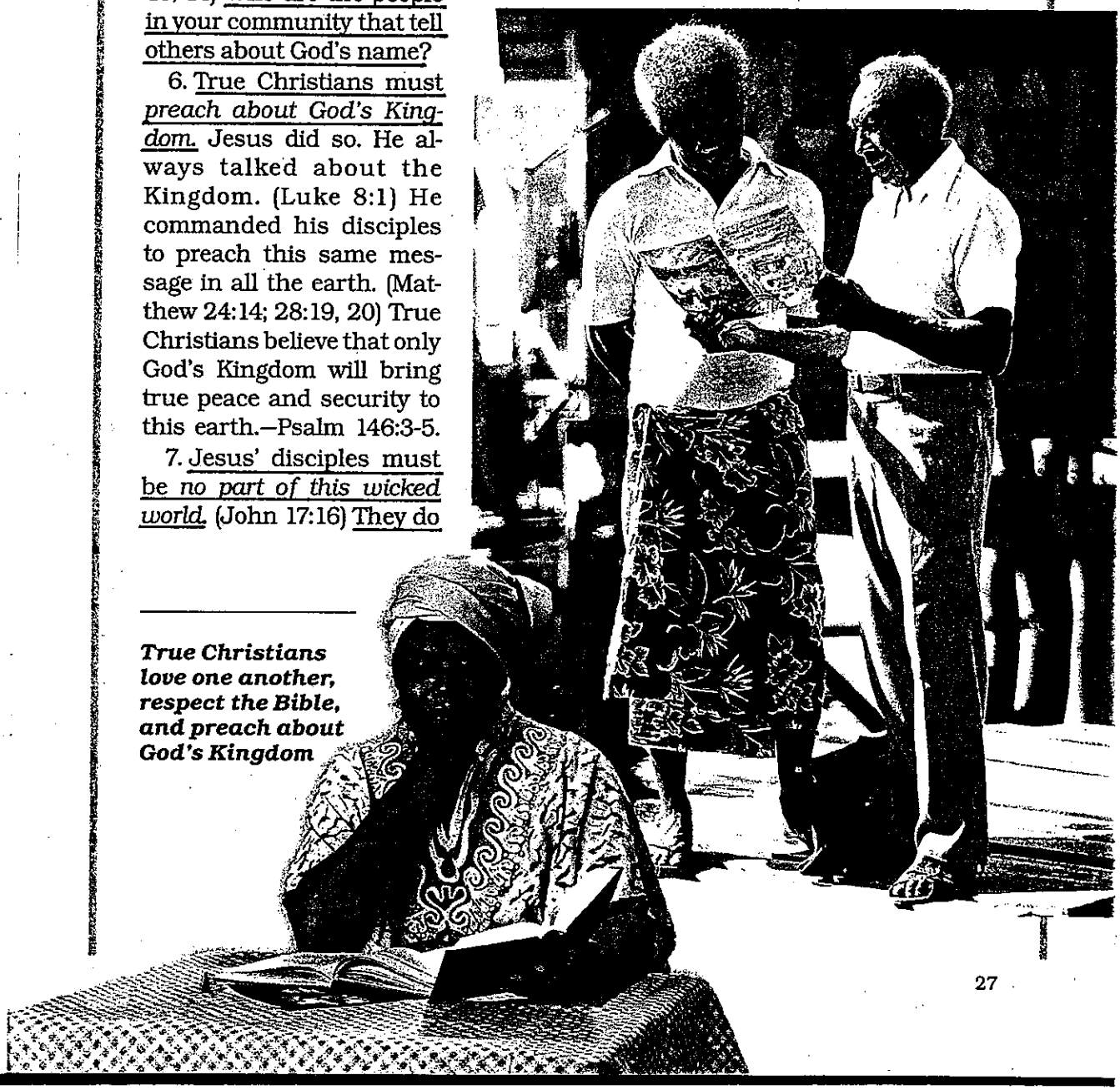
4. Another mark of true religion is that its members have a *deep respect for the Bible.* They accept it as the Word of God and believe what it says. (John 17:17; 2 Timothy 3:16, 17) They treat God's Word as being more important than human ideas or customs. (Matthew 15:1-3, 7-9) They try to live

by the Bible in their everyday life. So they do not preach one thing and then practice another.—Titus 1:15, 16.

5. The true religion must also *honor God's name.* (Matthew 6:9) Jesus made God's name, Jehovah, known to others. True Christians must do the same. (John 17:6, 26; Romans 10: 13, 14) Who are the people in your community that tell others about God's name?

6. True Christians must *preach about God's Kingdom.* Jesus did so. He always talked about the Kingdom. (Luke 8:1) He commanded his disciples to preach this same message in all the earth. (Matthew 24:14; 28:19, 20) True Christians believe that only God's Kingdom will bring true peace and security to this earth.—Psalm 146:3-5.

7. Jesus' disciples must be *no part of this wicked world.* (John 17:16) They do not get involved in the world's political affairs and social controversies. They avoid the harmful conduct, practices, and attitudes that are common in the world. (James 1:27; 4:4) Can you identify a religious group in your community that has these marks of true Christianity?



True Christians love one another, respect the Bible, and preach about God's Kingdom

WHAT DOES GOD REQUIRE OF US?, 1996

Portugal in 1317, like the Spanish orders of Alcantara and Calatrava (qq.v.) under Cistercian rule and to fight against the Moors. It was endowed with property of the Templars, who had been suppressed in 1312. Papal confirmation was received from John XXII. in 1319, the grand master being made subordinate to the abbot of the Cistercian monastery of Alcobaça. The knights gained important victories and became rich and powerful. At their chief seat, Thomar (75 m. n.e. of Lisbon) in Estremadura, and at Batalha, twenty miles farther west, they erected magnificent buildings in pointed style, imitating the churches of the Templars in Cyprus and the Mosque of Omar in Jerusalem (cf. the Viscount de Condeixa, *O mosteiro da Batalha*, with French transl., Lisbon and Paris, 1892; J. Dernjac, *Thomar und Batalha*, in the *Zeitschrift für bildende Kunst*, new series, vi [1895], 98–106). About 1500 Pope Alexander VI. released the order from the vow of poverty. It had then 450 commanderies and an enormous income. A reform was effected in 1550 by the Hieronymite abbot Anton of Lisbon, and confirmed by Pope Julius III. At the same time the grandmastership was formally attached to the crown, as it had been actually from the time of King Emmanuel (1495–1521). Pius V. in 1567 removed the jurisdiction of the abbot of Alcobaça, and Gregory XIII. in 1576 granted the king supreme power over both knights and monks. The order was secularized in 1797 and its property confiscated in 1834. It is now merely an order of merit. A less important Italian *Ordine di Christo* was founded by Pope John XXII. about 1320. It also became an order of merit. (O. Zöcklert.)

Bibliography: Helyot, *Ordres monastiques*, vi. 72–76, Paris, 1718; G. Giucci, *Iconografia storica degli ordini religiosi e cavallereschi*, i. 34–36, Rome, 1836; G. Moroni, *Dizionario di erudizione storico-ecclesiastica*, xviii. 210–219, Venice, 1843; Heimbucher, *Orden und Kongregationen*, i. 227; Currier, *Religious Orders*, p. 217.

CHRIST, crist, PAUL: Swiss Protestant; b. at Zurich Oct. 25, 1836; d. there Jan. 14, 1908. He was educated at the universities of Tübingen and Basel, and after being a pastor successively in the canton of Grisons (1858–62) and at Chur, the capital of the same canton (1862–65), he was a professor in the cantonal school of Chur from 1865 to 1870. He was then pastor at Lichtensteig (1871–75) and Rheineck (1875–80), both in the canton of St. Gall, and after four years of retirement on account of impaired health (1880–84) was municipal archivist at Chur (1884–87) and again professor in the cantonal school of the same city (1887–89). Since 1889 he has been professor of systematic and practical theology at the University of Zurich. In theology he represents the speculative and liberal school. He has written *Christliche Religionslehre* (Zurich, 1875); *Bilder aus der Geschichte der christlichen Kirche und Sitte* (St. Gall, 1876); *Religiöse Betrachtungen* (1881); *Der Pessimismus und die Sittenlehre* (Haarlem, 1882); *Die Lehre vom Gebet nach dem Neuen Testament* (Leyden, 1886); *Die sittliche Weltordnung* (1894); and *Grundriss der Ethik* (Berlin, 1905).

CHRISTADELPHIANS: A small sect which originated in the United States about 1850. They call themselves Christadelphians because of the belief that all that are in Christ are his brethren, and designate their congregations as "ecclesias" to "distinguish them from the so-called churches of the apostasy." John Thomas, the founder, a physician, born in England, came to America in 1844 and joined the Disciples of Christ. In a short time, however, he established a separate denomination, because he believed that, though the Disciples were the most "apostolic and spiritually enlightened religious organization in America," the religious teaching of the day was contrary to the teaching of the Bible.

Christadelphians reject the Trinity. They believe in one supreme God, who dwells in unapproachable light; in Jesus Christ, in whom was manifest the eternal spirit of God, and who died for the offenses of sinners, and rose for the justification of believing men and women; in one baptism only—immersion, the "burial with Christ in water into death to sin," which is essential to salvation; in immortality only in Christ; in eternal punishment of the wicked, but not in eternal torment; in hell, not as a place of torment, but as the grave; in the resurrection of the just and unjust; in the utter annihilation of the wicked, and in the non-resurrection of those who have never heard the Gospel, lack in intelligence (as infants), or are sunk in ignorance or brutality; in a second coming of Christ to establish his kingdom on earth, which is to be fitted for the everlasting abode of the saints; in the proximity of this second coming; in Satan as a Scriptural personification of sin; in the millennial reign of Christ on earth over the nations, during which sin and death will continue in a milder degree, and after which Christ will surrender his position of supremacy, and God will reveal himself, and become Father and Governor of a complete family; in salvation only for those who can understand the faith as taught by the Christadelphians, and become obedient to it. They have no ordained ministers. There are about sixty "ecclesias" in the United States, and a few in England, where most of their literature is published. H. K. Carroll.

Bibliography: Sources of doctrine are the works of the founder, generally published in pamphlet form in Birmingham and London. The principal are: *Eureka*, 1869; *The Revealed Mystery*, 1869; *Who are the Christadelphians?* 1869; *The Book Unsealed*, 1870; *Phanerosis*, 1870; *Anastasis*, 1871; *Clerical Theology Unscriptural*, 1877, and *Elpis Israel*, West Hoboken, 1871. Also the following works by Robert Roberts: *A Defence of the Faith Proclaimed in Ancient Times, . . . Revived in the Christadelphians*, Birmingham, 1868; *Everlasting Punishment not "Eternal Torments,"* ib. 1871; *Meaning of the Christadelphian Movement*, London, 1872; *Thirteen Lectures on the Things Revealed in . . . "Revelation,"* Birmingham, 1880; *The Good Confession*, ib. 1881; *Dr. Thomas, his Life and Work*, ib. 1884. Their organ is *The Christadelphian*, published at Birmingham, Eng. Consult H. K. Carroll, *Religious Forces of the U. S.*, pp. 89–90, 454, New York, 1896.

CHRISTENTUMSGESELLSCHAFT, DIE DEUTSCHE ("The German Society for Christendom"): A society which had a wide influence at the end of the eighteenth and beginning of the nineteenth centuries. In that period of deep depression and discouragement for the Evangelical

Church of Germany, it brought
Christians together by personal
correspondence, and helped t
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The original association fulfilled
the impulse to so many and
it still exists, however, under

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE
(Baker Book House, Grand Rapids, MI, 1950, 1967) VOL. III

How can Jehovah's Witnesses believe that they are the ONLY religion with "the Truth" when other religions believe and practice the same things Jehovah's Witnesses do?

Since Christadelphians hold to many of the doctrines Jehovah's Witnesses teach, does this prove that they are "in the truth"? 10

which elects its own officers. Christadelphians take no part in politics, voting, or military service.

Christian Fellowship Church or **Etoism.** The main independent church in Melanesia, founded on New Georgia in the Solomon Islands in 1959 by Silas Eto (b. 1905). As a *catechist-teacher in the *Methodist mission, he developed deviationist practices from the 1930s, and, in disillusionment with staid mission forms, began his own true church. He remained an admirer of J. F. Goldie, founder of the mission, and claimed authority from both God and Goldie as revealed to him in a dream. Ecstatic worship was combined with healing, successful economic activities, and development of a model village, Paradise, as a 'holy city'. Despite incipient *messianism concerning Eto himself, relations with Methodists, now in the United Church, were being re-established in the 1970s.

Christianity. The origins of Christianity lie, historically, in the life and ministry of *Jesus, extended through his death, *resurrection, and *ascension. In its own estimate, its origins lie further back in the former *covenants (hence, from a Christian point of view, the Old Testament) made with Israel.

Christianity exists in a vast diversity of different styles and forms of organization, but all are agreed that the figure of Jesus is the disclosure of God and the means of human reconciliation with him. The life and ministry of Jesus seemed (to at least some of those who witnessed or experienced them at the time) to be a restoration in word and action of the power (Gk., *dunamis*) not of himself but of God, leading to the conclusion that 'he who has seen me has seen the Father'; 'I and the Father are one' (John 14. 9, 10. 30). The once fashionable argument is no longer tenable that Jesus was a simple Jewish teacher who was gradually promoted (see EUHEMERUS) into being the Son of God, as a result of *Paul transforming the teaching of Jesus into a *hellenized new religion. From the earliest writings in the New Testament, Jesus was closely associated with God, with extremely high titles and status in relation to God. The extraordinary way in which Jesus acted as one who was mediating the consequence of God through his own person produced 'the phenomenon of the New Testament': the ways in which these documents speak of Jesus, and which relate him uniquely to God, have clear connections with both Jewish and Hellenistic categories, and yet they are always distinctive and idiosyncratic.

In the early years, 'Christianity' was one interpretation, among many at that time, of what God's covenant with Israel and his purpose in creation should be; but in this interpretation, it was believed that Jesus was the promised *messiah (Heb., *ha-Mashiach* = messiah = Gk., *ho Christos*, hence the name 'Christianity', which was first used, according to Acts 2. 26, in *c.*40 CE). Since for other Jews, many of the marks of a messiah did not accompany Jesus, and since claims (impossible to them) were being made about Jesus in relation to God, the two religions separated, although for centuries a small number of Christians continued to believe that Jewish *Torah should still be observed. On the majority Christian side, the keeping of Torah was no longer regarded as a necessary condition of being in a covenant relation with God. The separation from Judaism was made by universalizing the consequences of Christ to all people. That process was accelerated by the fall of Jerusalem in 70 CE, after which an increasing hostility to Judaism led to a long (and still unended, though moderated) history of *anti-Semitism.

Characteristic Christian doctrines emerged from the demand of the New Testament evidence (and from the experience which brought it into being). Jesus mediated the consequence and effect of God, so that on the one hand it was evidently God who was acting and speaking in and through him, and yet on the other it was clear that Jesus addressed God (e.g. in prayer) as apart from himself, as Father (see ABBA): this produced a quest in the early centuries to find ways of speaking of these two natures in one person (*Christology; the willingness and obedience of *Mary in accepting the conception and birth of Jesus produced a widespread, though not universal, devotion to Mary, and a close association of her with the work of *redemption). At the same time, God was clearly present to the life of Jesus (e.g. at his birth and his baptism, and in the directing of his mission), in the ways traditionally spoken of as the *Holy Spirit. This led to a further quest to find ways of speaking of the interior nature of God, as being in itself, not an abstract unity, but social and relational (i.e. as *Trinity).

It was also recognized that what Jesus had done during his life for some particular people, in reconciling them to God when they had become estranged from him and from each other, was, as a consequence of his death, resurrection, and ascension, extended to others, and indeed made universal, at least as an opportunity for those who respond in faith. This led to doctrines of *atonement.

This extension of the consequence of Christ was made immediately realistic, and thus realizable, through the enacted signs of *baptism (taking believers into the death of Christ and raising them to a new life already here on earth) and of the *last supper (*eucharist). From the earliest days (*Pentecost), the followers of Christ felt that they had been empowered by the Holy Spirit conferring on them special gifts. Initially, they looked for an early return of Christ (Second Coming or *parousia), and although that expectation faded, it has remained as an important *eschatological component of Christian belief. The sense of being, in the meantime, the continuing Body of Christ led to the mystical interpretation of the *Church, which lies apart from the many divisions of Christians into separated Churches.

Diverse writings evoked by the eve
life and ministry, and their consequer
of believers) were gathered eventuall
Testament. During the New Testam
*kelal of Jesus (the context-indepen
of love) was made context-depen
applications to particular circumstan
general command to love God and o
was applied to the circumstances in
found themselves, as they asked wh
of that love should be in practice. Co
relation between the context-indepen
and the context-dependent applicat
tension between liberty and law in
ics.

During the New Testament pe
nature of Christian community
changed dramatically: the original n
Church as the Body of Christ, with a
equal importance under the headshi
Colossians 1. 17 f.; 1 Corinthians
changed into a metaphor derived fr
army, with a hierarchical organizati
levels of authority of *bishops, *pri
cons: the clericalization of the C
subordination of the *laity has rema
istic of most parts of Christianity
present. However, the two models
hood of all believers, 1 Peter 2.
controlling authority of ordained
remained in tension throughout C
although the authoritarian model
nant (e.g. in *Roman or Vatican Ca
the *pope assuming the title fro
Empire of Pontifex Maximus).

Initially Christianity was a small
ment, though confident in itself
resurrection and the experience of
from the Holy Spirit. In the early c
held in suspicion by some because it
noxious superstition' (Tacitus), by ot
its exclusive monotheism which con
prevailing Graeco-Roman syncretici
sive emphasis occasionally brought
with imperial authorities. Whe
occurred, Christianity in fact gainec
(see TERTULLIAN), and the witness ar
tyrs gained an importance which h
the present: on the basis of the nu
the 20th cent. has been called
martyrs'. After the support of *Con
recognition of Christianity as the
Empire under Theodosius I (en
Christianity became the major
Roman world.

Sometimes in conflict with existi
philosophies (e.g. *gnosticism), it n
ing this period, drew on many such
ing gnosticism and Greek philosop
its faith. Equally, it reworked variou
in the artistic sphere (e.g. Orpheus i

THE OXFORD DICTIONARY OF WORLD RELIGIONS, John Bowker, ed
(Oxford, NY: Oxford University Press, 1997)

STATEMENT OF FAITH (WORLDWIDE CHURCH OF GOD) (continued)

(Leviticus 27:30, Numbers 18:20-21, Matthew 23:23, Hebrews 7:4-14)

THE SECOND COMING

Jesus Christ, as he promised, will return to earth to judge and reign over all nations, in the kingdom of God. His second coming will be visible, and in power and glory. This event is the hope of the Church, because it inaugurates the resurrection of the dead and the reward of the righteous.

(John 14:3, Revelation 17:14, Acts 1: 11, Revelation 1:7, Matthew 24:30, I Thessalonians 4:16-17)

THE MILLENNIUM

The Millennium is the one-thousand-year period during which Jesus Christ and the resurrected saints rule the world in peace, justice, and equity. It begins when Christ returns as King of kings and Lord of lords to establish the kingdom of God over all nations. At the beginning of the Millennium, Satan is bound and the prophesied "times of refreshing" begin. After the Millennium, when all enemies will have been put under his feet and all things made subject to him, Christ will deliver the kingdom to God the Father.

(Revelation 20:1-4, 6, Acts 3:19-21, Revelation 11:15, I Corinthians 15:24)

THE INHERITANCE OF THE BELIEVER

The inheritance of the believer is eternal life in the kingdom of God. This inheritance is reserved in heaven and will be bestowed at the second coming of Christ. The resurrected saints will then rule the nations with Christ in the kingdom of God.

(I John 2:25, Romans 8:16-19, Daniel 7:27, I Peter 1:3-5, Revelation 5:10)

THE FATE OF THE UNREPENTANT

Unrepentant sinners are those who, after coming to a full knowledge of God, deliberately and ultimately reject him. Their fate is to perish in the lake of fire. This death is eternal, and the Scriptures refer to it as the second death.

(Matthew 10:28, 3:12, 25:41, Revelation 20:14-15)

THE KINGDOM OF GOD

The kingdom of God in the broadest sense is God's supreme sovereignty. God reigns in the Church and in the life of each believer who is submissive to his will. The kingdom of God will be established over the whole world after the return of Jesus Christ and will increase to encompass all things.

(Luke 17:20-21, Daniel 2:44, Mark 1:14-15, I Corinthians 15:24-28, Revelation 11:15, 21:3, 22-27, 22:1-5)

Notes: *The Worldwide Church of God is the most successful of the several sabbatarian Church of God groups. These groups dissent from orthodox Christianity on the doctrine of the Trinity. Though non-Trinitarian, the Church affirms much of the substance of the traditional trinitarian doctrine. The Bible is considered the infallible Word of God. The Church worships on Saturday, and keeps the Sabbath of the Ten Commandments and Jewish festivals. It advocates tithing as the biblical form of giving.*

* * *

The religion of the Assembly of YHWHHOSHUA is more careful about accurately teaching God's Name than the WT's. Does this prove they are the one true religion?

Sacred Name Groups

THE DOCTRINES AND TEACHINGS (ASSEMBLY OF YHWHHOSHUA)

1. DENOMINATIONS AND AFFILIATIONS

The Assembly of YHWHHOSHUA is not affiliated or in accord with any other of the denominational or non-denominational churches or sects, and its members of the Assembly of YHWHHOSHUA are not simultaneously members of any other assembly, sect or church unless that sect, assembly or church, is preaching the true unadulterated Word of YHWHHOSHUA. The various churches in the United States in one form or another are in, the state of disobedience to the laws of YHWH. So we can not partake in these unrighteous churches.

2. THE NAME OF THE ALMIGHTY AND HIS MESSIAH

The true revealed Name of the Almighty is YHWH, and His Messiah, the Savior, is YHWHHOSHUA. The name YHWH, meaning, I AM or HE WHO IS, was declared by the Almighty, Himself, to Mosheh (Moses) on Mt. Horeb (Ex. 3:13-15), in which He declares, "This is My Name forever, and My Memorial unto all generations." It is quite clear from these passages that His NAME is not to be changed. In the King James (KJV) and other versions of the bible; translators have mistranslated the Divine Name, YHWH, into the word 'LORD'; and 'GOD' instead of 'ELOHIM', the Hebrew title for the Supreme Being. In their former languages, the title 'LORD' is 'BAAL', which is the supreme idol of heathen Babylon. 'ADONIS', 'ADONAI', or 'ADON' are the Phoenician and Greek idol of beauty from whence comes the name 'JEHOVAH'. 'GOD' is the Assyrian deity of fortune. The NAME of the Son—"I am come in My Father's Name" (John 5:43)—is the Name YHWH, together with the Name HOSHUA (SAVIOR). In full, it is YHWHHOSHUA, meaning, I AM THE SAVIOR, or YHWH has become SALVATION. "I, even I, am YHWH, and beside ME there is no Savior. " (Isaiah 43:11) This uncompromising statement leaves no room for any savior named Jesus, Zeus, or any other name but YHWHHOSHUA. Jesus is the English form of the Greek name for their savior, which in Greek mythology is Zeus (Ie-Zeus or Ea-Zeus—healing Zeus). These facts can be documented. It is also disrespectful to call our Father and Savior by a shortened name or nickname, thus disallowing the terms 'YAH', 'Yahshua', or 'Yahoshua', and others in reference to our Father and Savior.

THE ENCYCLOPEDIA OF AMERICAN RELIGIONS: RELIGIOUS CREEDS, Vol. 2
J. Gordon Melton, Editor (Gale Research Company, 1988)

Members of the religion of the Assembly of YHWHHOSHUA maintain strict neutrality more than Jehovah's Witnesses do. Adventist Family Does this prove they are in the Truth"?

"I am YHWH, that is My Name, and My glory will I not five to another. . ." (Isaiah 42:8)

3. THE LAW OF YHWH AND THE GRACE OF YHWHHOSHUA

We believe that we are saved by the grace of YHWHHOSHUA, in that He shed his blood for the remission of our sins; and that we accept this grace by faith in what He did and taught as well as what He teaches today. We do not misconstrue this grace as a license to continue in our sin by disobeying YHWH's laws, but rather the strength to repent from our former lives of sin. It is by repentance and the keeping of YHWH's laws that we have access to His Holy Spirit.

4. IMMERSION (BAPTISM)

Once an individual decides that he or she is willing to dedicate their life of obedience to YHWH, it is required that one be baptized by full immersion in a natural body of water (lake, river or sea), by a minister of YHWHHOSHUA, as a token of the covenant that he is going to cleanse his life. We believe that YHWHHOSHUA honors this token of faith by applying the redeeming value of the blood that He shed to the individual's soul; cleansing him from all the sins that were committed previous to baptism. "He that believeth and is immersed shall be saved; but he that believeth not shall be damned." (Mark 16:16) "Repent and be immersed every one of you in the Name of YHWHHOSHUA the Messiah, for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38) "Except a man be born of water and of the Spirit, he can not enter into the kingdom of YHWH". (John 3:5)

5. THE GIFT OF THE HOLY SPIRIT

Once a believer totally yields his heart, mind, body and soul to the perfect will of YHWH, he will receive the gift of the Holy Spirit, the Power of the Almighty, which will be initially evidenced by a marked improvement in the individual's life in the way of love, joy, peace, longsuffering, gentleness, faith, meekness, temperance, and a willingness to obey the laws of YHWH. When one receives the fullness and infilling of the Holy Spirit, he will speak in a heavenly tongue as the Spirit moves in him. "For with stammering lips and another tongue will He speak to this people." To whom He said, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they should not hear." (Isaiah 28:11-12) "And these signs shall follow them that believe; in My Name shall they cast out demons; they shall speak with new tongues:" (Mark 16:17)

6. MINISTERS

A minister or pastor of YHWHHOSHUA is a man (not a woman) who is in obedience to the doctrine of YHWHHOSHUA. ". . . ordain elders in every city. . ., If any be blame less, the husband of one wife. . ." (Titus 5:6) "That the man of YHWH may be perfect, thoroughly furnished unto all good works." (Timothy 3:17) "Let your women keep silence in the assemblies: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (I Corinthians 14:34) "But I do not allow a woman to preach, nor to usurp authority over the man, but to be quiet. " (I Timothy 2:12)

7. SANCTIFICATION

The members of the assembly of YHWHHOSHUA are to be separate from the institutions, customs, traditions, styles and carnal pleasures of the United States as well as the world. A member in no way should participate into the affairs and practices of the world.

8. GOVERNMENT

YHWHHOSHUA is our government. He is our counselor, our welfare, medicare. He is our social security and old age care, our employment. Through YHWHHOSHUA all things are provided. The widows and orphans, the elderly and sick, those who are unable to work are to be supported by the assembly as a whole; the men working and giving out of the generosity of their hearts. It is the duty of every member of the assembly to help all those members of the assembly of YHWHHOSHUA who are in need. In no way should we participate in the charities of the world, for these charities are not for YHWH'S people. Thus a servant of YHWH can not vote or contribute to or accept any benefits from the institutions of the United States, such as Social Security, Medicare, Unemployment Compensation, etc. . . . nor shall he be allowed to be a government official, to be a juror, or to serve in the Armed Forces.

9. INCOME TAX

Members of the assembly of YHWHHOSHUA are not to pay the Federal Income Tax. The income tax of the United States is used to pay for such things that are contrary to the law of YHWH. Such as, the armed forces of America, "Thou shalt not kill." (Exodus 20) Numerous government medical benefits are provided by the income tax (abortion clinics, birth control research grants, experimental animal killing, etc . . .) These things are contrary to the law of YHWH. The lists seems endless, these are just a few of the atrocities the income tax encourages. "Render therefore unto Caesar (United States) the things which are Caesar's; and unto YHWH the things that are YHWH's." (Matthew 22:21) The money that the servants of YHWH earn belongs to YHWH and is to be used to supply the needs of YHWH's people, not those of the world. "And the multitude of them that believed were of one heart and of one soul; neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." (Acts 4:32, 34, 35) "Come out of her, My people, that ye be not partakers of her sins, and that ye received not of her plagues." (Rev. 18:4) "YHWHHOSHUA spoke to him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, Of strangers. YHWHHOSHUA saith unto him, Then are the children free." (Matthew 17:25-26)

10. HOLIDAYS

Christmas (Saturnalia), Easter (Ishtar), New Years, Independence Day, Thanksgiving, and any other heathen holiday are

THE ENCYCLOPEDIA OF AMERICAN RELIGIONS: RELIGIOUS CREEDS, vol. 2
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...gin at that point, the Hegira. From that time, there would be ...290 days (or years) until the consummation. In 1912, World War ...began in the Balkans. After this began, there could be only one ...eneration (45 years) until the end. Thus, the end is imminent.

...In Jerusalem, Dugger began a Hebrew-Christian ministry and ...ublishing concern which prints books, numerous booklets and ...racts, church school material, a correspondence course, and sev...al periodicals. Members are scattered around the world. Follow...g Dugger's death in 1975, the work of the church passed into the ...ands of his wife, Effie Dugger, his daughter Naomi Dugger Fauth, ...d his son-in-law, Gordon Fauth. They keep in touch with mem...ers and assemblies around the world and in the United States ...rough their regular mailing and voluminous correspondence.

...A. N. Dugger's son Charles Andy Dugger broke with the family ...and began another group, Workers Together with Elohim.

Membership: In 1986 the church reported more than 40,000 ...embers and 300 congregations worldwide.

Periodicals: *The Mount Zion Reporter.*

Sources:

Dugger, A. N. *A Bible Reading for the Home Fireside.* Jerusalem: "Mt. Zion" Press. Reprint. Decatur, MI: Johnson Graphics, 1982.

Dugger, A. N., and C. O. Dodd. *A History of the True Religion.* Jerusalem: Mt. Zion Reporter, 1968.

★984★
House of Yahweh (Abilene, Texas)
Box 242
Abilene, TX 79604

Among the people with whom Jacob Hawkins, founder of the House of Yahweh (Odessa, Texas), communicated during his inspired discovery of the Name of the true organization of the Called out one of Yahweh was his brother Yisrayl B. Hawkins in Abilene, Texas. Yisrayl joined Jacob in building the sanctuary of the House of Yahweh even while Jacob was in Israel. However, in 1980, Yisrayl Hawkins began to hold Sabbath services in a mobile home refurbished as a sanctuary outside Abilene, Texas, when he became convinced of the necessity of establishing the House of Yahweh according to the prophecies of Micah 4:1-2 and Isaiah 2:2. He asserted that the chartering of the House of Yahweh in Abilene by the State of Texas (and its subsequent recognition by the Internal Revenue Service) was the fulfillment of prophecy of the establishment of Yahweh's House in the last days, with the coming of Yahshua Messiah. It would fulfill the prophecies in Micah 4:2 and Isaiah 2:2 that the House of Yahweh would be exalted above every other form of government and religion.

Yahweh himself is the head of the House of Yahweh. Yahshua Messiah is second in command under His Father, and is the High Priest over the House of Yahweh. The overseer of the international headquarters of the House of Yahweh, Abilene, is Yisrayl B. Hawkins, who is assisted by the elders, deacons, and deaconesses. Weekly worship is held in the sanctuary building in Abilene each Saturday morning. Holy days, including those commanded in Leviticus 23 are celebrated: Yahshua's Memorial, Yahweh's Passover, the Feast of Unleavened Bread, the the Day of Pentecost, the Feast of Tabernacles, and the Last Great Day. Adjacent to the sanctuary is a campground for those attending the feasts from out of town.

The House of Yahweh carries on an active publishing program that includes a monthly magazine, a number of booklets on various doctrinal subjects, and a new holy name version of the Holy Scriptures, *The Book of Yahweh.*

Membership: In 1992 the House of Yahweh reported seven congregations served by 35 ministers. The subscription list of *The Prophetic Word* now reaches several thousand, and the magazine is sent to most foreign countries outside of the former Soviet bloc.

Periodicals: *The Prophetic Word.*

Sources:

The Book of Yahweh. Abilene, TX: House of Yahweh, 1987.

Hawkins, Yisrayl B. *True Stories About Christmas.* Abilene, TX: House of Yahweh, n.d.

The House of Yahweh Established. Abilene, TX: House of Yahweh, n.d.

Who Do You Worship? Abilene, TX: House of Yahweh, n.d.

Yahweh's Passover and Yahshua's Memorial. Abilene, TX: House of Yahweh, n.d

★985★
House of Yahweh (Odessa, Texas)
% Jacob Hawkins
Box 4938
Odessa, TX 79760

The House of Yahweh was founded in 1973 in Nazareth, Israel, by Jacob Hawkins, an American who had gone to Israel in 1967 to work on a kibbutz in the Negev. Hawkins learned of the discovery in 1973 of an ancient sanctuary dating to the first century that had "House of Yahweh" engraved over its entrance in Hebrew. In his own study of Scripture, he had determined that the name of the people called out by Yahweh was the "House of Yahweh." Thus he was led to found Yahweh's House anew. He began to correspond with people about his discovery and his subsequent actions. In 1975 he returned to the United States and built a sanctuary of the House of Yahweh in Odessa, Texas.

Members of the House of Yahweh direct their worship to Yahweh the Father, whose title is Elohim, and His son Yeshua, whose title is Messiah. Yahshua's shed blood cleanses believers from sin if they keep the Ten Commandments, Yahweh's law. Members tithe one-tenth of their income to the support of the ministry. They are sabbatarians.

The House of Yahweh observes the Old Testament feast days as mentioned in Leviticus 23. Further, it teaches that all believers must come together for the feasts of Passover, Pentecost, and Tabernacles, and members travel from around the United States and the world for these events. In like measure, holidays such as Christmas, Easter, Halloween, and Sunday as a day of worship are condemned as pagan and un-Biblical. Yahshua was born in the spring (around Passover), not in December.

The House of Yahweh is organized on a Biblical pattern with twelve apostles and seventy elders. They meet to conduct business each new moon.

Membership: The House of Yahweh does not keep membership records. In 1980 the House of Yahweh reported congregations in the United States, Israel, India, South Africa, West Africa, Burma, Australia, and Belgium.

Educational Facilities: Ministers Training School, Odessa, Texas.

Periodicals: *The Prophetic Watchman.*

Sources:

Directory of Sabbath-Observing Groups. Fairview, OK: Bible Sabbath Association, 1980.

★986★
Missionary Dispensary Bible Research
Box 5296
Buena Park, CA 90622

Associated with the Assembly of Yahvah is the Missionary Dispensary Bible Research, headquartered in Buena Park, California. The group is responsible for the production of *The Restoration of Original Sacred Name Bible* which used Yahvah, Elohim, and Yahshua for the Sacred Names. It is based on Joseph B. Rotherham's translation but uses the King James Version's form of paragraphing. Rotherham included a paragraph entitled "The Name Suggested"

High; and to foster growth of the Assemblies throughout the world. During the 1960s, it published a periodical, *The Word*.

★978★
Assemblies of Yahweh
Bethel, PA 19507

Jacob O. Meyer, a former member of the Church of the Brethren, left the church of his childhood and began a spiritual pilgrimage that led him to a small independent Sacred Name assembly meeting in Hamburg, Pennsylvania. In 1964 he moved to Idaho to become assistant editor of the *Sacred Name Herald*. In 1965 at a Feast of Tabernacles meeting in Nevada, Missouri, he was consecrated for the ministry. Then in 1966, after having previously moved to Bethel, Pennsylvania, near to his birthplace, he began his radio ministry. The Sacred Name Broadcast first aired over a station in Baltimore, Maryland. A magazine, *The Sacred Name Broadcaster*, was begun in 1968. In 1969, to facilitate the preaching of the Sacred Name message, he founded the Assemblies of Yahweh. Ten elders were ordained. As the membership grew, a second periodical for members only, *The Narrow Way*, was added. Under Meyer's leadership the Assemblies has grown into the largest Sacred Name organization in the world. The Assemblies also publishes its own version of the Sacred Scriptures.

Doctrinally, the Assemblies of Yahweh has concepts at variance with Christianity. Members affirm "that in order to interpret correctly the Inspired Scriptures, we must use the Old Testament as a basis of our faith." This hermeneutical position toward the dominance of the Old Testament in biblical interpretation is related to the basic Israelite faith and Judaism. The Assemblies teaches the necessity of believers' affirming the divine names Yahweh and Yahshua, the marks of the Divine Father that stand in contrast to the mark of the beast (Rev. 13: 16-17). A non-Trinitarian position is maintained. All the Old Testament commandments, including the feast days and excepting only the ritual and annual sacrifice laws, must be kept. Tithing is stressed. Women cover their heads for worship and wear modest dress. Nonviolence and conscientious objection to war are stressed.

The Assemblies of Yahweh is headed by the directing elder as the earthly shepherd under the Savior, Yahshua the Messiah. Under his direction are the ordained preaching elders who serve in spiritual matters and the deacons who handle temporal affairs. Under these members (who are always males) are the senior missionaries and missionaries (who may be either male or female). Affiliated assemblies are located in 50 countries around the world. The missionary thrust, both foreign and domestic, is concentrated through the Sacred Name Broadcast, heard over 24 stations across the United States (as of 1995) and in 75 foreign countries, over shortwave radio station WMLK owned and operated by the Assemblies of Yahweh. The Sacred Name Telecast, a half-hour program, is aired weekly over several networks. Listeners may receive a wide variety of literature and enroll in a correspondence course. Foreign offices are maintained in England, the Philippines, and Trinidad. Affiliated members are found in 115 countries.

Membership: The Assemblies does not count members but (as of 1992) estimates the number to be several thousand. There are 75 congregations and six elders (ministers).

Educational Facilities: Obadiah School of the Bible, Bethel, Pennsylvania.

Periodicals: *The Sacred Name Broadcaster.* • *The Narrow Way.*

Sources:

Meyer, Jacob O. *Exploding the Inspired Greek New Testament Myth.* Bethel, PA: Assemblies of Yahweh, 1978.

Meyer, Jacob O. *The Memorial Name—Yahweh.* Bethel, PA: Assemblies of Yahweh, 1978.

Psalms, Anthems, Spiritual Songs for the Assemblies of Yahweh. Bethel, PA: Assemblies of Yahweh, n.d.

The Sacred Scriptures, Bethel Edition. Bethel, PA: Assemblies of Yahweh, 1981.

Statement of Doctrine. Bethel, PA: Assemblies of Yahweh, 1981.

★979★
Assemblies of Yahweh (Eaton Rapids, Michigan)
Box 102
Holt, MI 48842

The Sacred Name movement began among members of the Seventh Day Church of God during the 1930s. Possibly the oldest surviving assembly is the Assembly of Yahweh, of Eaton Rapids, Michigan, originally chartered as the Assembly of Y.H.W.H. in 1939. Among its charter members were Joseph Owsinski, John Bigelow Briggs, Squire LaRue Cessna, Harlan Van Camp, George Reiss, Daniel Morris, William L. Bodine, John M. Cardona, Edmond P. Roche, and Marvin Gay. The original charter allowed some variation in the spelling of the Sacred Name, but Yahweh came to be accepted. It associated with other independent assemblies, in large part through the efforts of C. O. Dodd, an early Sacred Name advocate.

Dodd founded a magazine, *The Faith*, at Salem, West Virginia, in 1937, originally to promote the observance of Yaweh's feasts (as described in the Old Testament) among the members of the Seventh Day Church of God. In 1938 he organized the Faith Bible and Tract Society. Within a few years Dodd had become convinced of the Sacred Name position and began using it on the pages of *The Faith*. The magazine tied together the growing movement and became a major instrument in its spread. After Dodd's death it was passed to several assemblies until 1969 when the assembly at Eaton Rapids took responsibility for publishing it. The Faith Bible and Tract Society was continued by Dodd's family in Amherst, Ohio.

A lengthy statement of faith asserts the Assemblies' aim to remove the names substituted by man for the true names: Yahweh, the Father, and his son, Yahshua the Messiah. The Assemblies uphold the Ten Commandments, including the seventh-day Sabbath, and practice footwashing, baptism by immersion, and the festivals according to Leviticus 23. The Old Testament food laws are advocated, as are tithing and divine healing. The assembly is non-Trinitarian. The Assembly of Yahweh at Eaton Rapids is autonomous, but has fellowship and communication with like assemblies across the United States and in some 30 countries around the world.

Membership: Not known. The assembly is in fellowship with other assemblies across the country and around the world.

Periodicals: *The Faith.*

Sources:

Snow, E. D. "A Brief History of the Name Movement in America." *The Faith* 45 (January-February 1982).

★980★
Assembly of Yahvah
Box 89
Winfield, AL 35594

History. Among the first to accept the idea of the Sacred Name movement were Elder Lorenzo Snow (b. 1913) and his wife, Icie Lela Paris Snow (b. 1912), members of the Seventh Day Church of God at Fort Smith, Arkansas. They affiliated with the original Assembly of Yahweh led by C. O. Dodd, and L. D. Snow was licensed to preach by the church in the early 1940s. In 1945, he began publishing *The Yahwist Field Reporter*. Four years later, he moved to Emory, Texas, where he and other sacred name believers attending a camp meeting formed the Assembly of Yahvah. They used the spelling of the Creator's name that Snow had come to believe was

The Assemblies of the Called Out Ones of Yah reject "Babylonish religions" just like Jehovah's Witnesses do. Does this prove they are the one true religion?

five-member editorial committee are elected. Affiliated ecclesias are found in 30 countries. Active correspondence and interchange with the British Bible Students of the Bible Fellowship Union are promoted.

Membership: Not reported. In 1992 the institute's periodical circulated sightly more than 3,000 copies in the United States and Canada, and slightly less than 1,000 overseas. The church had affiliate congregations (ecclesias) in England, and continued in fellowship with the Berean Bible Institute in Australia.

Periodicals: *The Herald of Christ's Kingdom.*

Sources:

Streeter, R. E. *Daniel the Beloved of Jehovah.* Brooklyn, NY: Pastoral Bible Institute, 1928.

_____. *The Revelation of Jesus Christ.* 2 vols. Brooklyn, NY: Pastoral Bible Institute, 1923-1924.

★974★
Philanthropic Assembly
709 74th St.
North Bergen, NJ 07047

F. L. Alexander Freytag (1870-1947) was in charge of the Swiss Bureau of the International Bible Students Association. Though an able leader, he was never an exponent of founder Charles Taze Russell's theology, and in 1917 he began to criticize Russell's main teaching books, the six-volume *Studies in the Scripture*. Then in 1920 he published the *Message of Laodicea* as an attack on the society, and Judge J. R. Rutherford, who succeeded Russell, took up the debate in *The Harp of God*, his first major book, before the year was out. In 1921, Freytag withdrew and set up the Church of the Kingdom of God, also known as the Philanthropic Assembly of the Friends of Man, taking with him many Swiss, German, and French Bible Students.

Freytag concentrated on the religious problem of death. He believed that he had found the answer in his intimate relationship with the person of Christ. One overcomes death by conforming to the form of Jesus. By eschewing sin and following Jesus, one escapes the wages of sin. Freytag's message of death conquered was set within a framework of Russell's theology. He added an important point: eternal happiness is God's goal for all mankind, without exception. The replacement of death with hell's torment was not good enough for Freytag, who demanded the conquering of death itself. The idea is further supported by allegiance to the Universal Law-"God is love." This characteristic is the supreme fact of creation.

Freytag's movement main strength was in central Europe (Switzerland, Germany, France, Spain, Austria, Belgium and Italy), but it found some adherents among Bible Students in the eastern United States. The American headquarters circulates English-language editions of Freytag's books and two periodicals.

Membership: Not reported. American adherents are estimated to be in the hundreds. Internationally, the *Monitor*, the main periodical, circulates 120,000 copies in several languages.

Periodicals: *The Monitor of the Reign of Justice.* • *Paper for All.* Available from L'Ange de l'Eternal, Le Chateau, 1236 Cartigny, Switzerland.

Sources:

Freytag, F. L. Alexander. *The Divine Revelation.* Geneva, Switz.: Disciples of Christ, 1922.

_____. *Eternal Life.* Geneva, Switz.: Messenger of the Lord, 1933.

_____. *The New Earth.* Geneva, Switz.: Bible and Tract House, 1922.

★975★
Western Bible Students Association
Current address not obtained for this edition.

The Western Bible Students Association centered in Seattle, Washington, is at one in doctrine with the Christian Believers Conference but administratively separate. It holds an annual conference at Mission Springs, Santa Cruz, California.

Membership: Not reported.

Sacred Name Groups

★976★
Assemblies of the Called Out Ones of Yah
Current address not obtained for this edition.

The Assemblies of the Called Out Ones of Yah began in 1974 when Sam Surratt, a believer who had previously been convinced that "Yah" was the correct name of the Creator and "Yeshuah" that of His son, the Messiah, felt compelled to create a unity of the truly Called Out Ones of Yah. Surratt felt that the true church would be guided by Yah through Yeshuah and the Holy Spirit, rather than by one leader, and that leaders would be chosen by casting lots. Following a Biblical pattern, the Called Out Ones are led by twelve apostles, the seven, and the seventy. The seven, which constitute the officers for the assemblies, are elected for two-year terms and, together with the seventy (directors at large), comprise the board of directors for the assemblies.

The assemblies follow the main ideas of the Sacred Name Movement and are very clear in their rejection of both the Trinitarian position and the "Oneness" or "Jesus Only" position of some Pentecostals. The assemblies teach the importance of the baptism of the Holy Spirit and the reception of the gifts of the Spirit (1 Corinthians 12). Members of the assemblies refrain from military duty but will accept alternative humanitarian government service. Members tithe ten percent of their increase (net income) annually. A second tithe is given at the annual feast days (Deuteronomy 14: 22-26), and every third year there is a poor fund tithe. Baptism is by immersion. Weekly worship is on the Sabbath.

In the early 1970s Surratt began to send literature to Sacred Name and Sabbatarian believers across the United States and into foreign fields. He built a mailing list of many thousands that has produced some new members who have begun local assemblies. Branch chapters were designated wherever two or more of the Called Out Ones gathered. Surratt died in 1990 and the present status of the church is unknown.

Membership: Not reported. According to the assemblies, the Called Out Ones of Yah consists of the great multitude (which no one can number) from all nations being called out by Yah from all Babylonish religions to serve with Yeshuah in the coming kingdom. It numbers more than 144,000.

Periodicals: *Called Out Ones Bible Thought Provoker Messenger.*

Sources:

Surratt, Sam. *"Judge" or "Be Judged," That's the Question.* Jackson, TN: Assemblies of the Called Out Ones of Yah, n.d.

_____. *The Point of No Return.* Jackson, TN: Assemblies of the Called Out Ones of Yah, n.d.

_____. *Virgin Lamps.* Jackson, TN: Assemblies of the Called Out Ones of Yah, 1977.

★977★
Assemblies of Yah
(Defunct)

The Assemblies of Yah was a small Sacred Name group headquartered in Albany, Oregon. Its aims were to present Yah's [illegible] to the world; to teach the laws, statutes and judgments of the

Advent Christians reject the Trinity and Hell doctrines and they believe in life forever on the earth just like Jehovah's Witnesses teach. Are they "in the Truth"?

full sense, but the relations referred to lift it and the succeeding Sundays above ordinary Sundays. See CHURCH YEAR. W. CASPARI.

In the present usage of the West, the season begins on the nearest Sunday to St. Andrew's day (Nov. 30), whether before or after. In the Anglican prayer-book the service for the first Sunday emphasizes the second coming; that for the second, the Holy Scriptures; that for the third, the Christian ministry; while only the fourth relates specifically to the first coming. Advent in the Eastern Church begins on Nov. 14, thus making a season of forty days analogous to Lent.

BIBLIOGRAPHY: The lectionaries in *Liber comicus*, i., Oxford, 1893, and in *Sacramentarium Gelasianum* published in L. A. Muratori, *Liturgia romanum vetus*, vol. i., Venice, 1748, and in *MPL*, lxxiv.; Smaragdus, in *MPL*, cii.; Amalarius Metensis, *De ecclesiasticis officiis*, ib. cv.; Berno of Reichenau, *De celebratione adventus*, *MPL*, cxlii.; Isidore of Seville, *De officiis*, ed. Cochlæus, Leipsic, 1534, and in M. de la Bigne, *Magna bibliotheca veterum patrum*, x., Paris, 1654; E. Martène, *De antiquis ecclesiæ ritibus*, Rouen, 1700.

ADVENT CHRISTIANS. See ADVENTISTS, 3.

ADVENTISTS: The general name of a body embracing several branches, whose members look for the proximate personal coming of Christ. William Miller (q.v.), their founder, was a converted deist, who in 1816 joined the Baptist Church in Low Hampton, N. Y. He became a close student of the Bible, especially of the prophecies, and soon satisfied himself that the Advent was to be personal and premillennial, and that it was near at hand. He began these studies in 1818, but did not enter upon the work of the ministry until 1831. The year 1843 was the date agreed upon for the Advent; then, more specifically, Oct. 22, 1844, the failure of which divided a body of followers that had become quite numerous. In the year of his death (1849) they were estimated at 50,000. Many who had been drawn into the movement by the prevalent excitement left it, and returned to the churches from which they had withdrawn. After the second failure, Miller and some other leaders discouraged attempts to fix exact dates. On this question and on the doctrine of the immortality of the soul there have been divisions. There are now at least six distinct branches of Adventists, all of which agree that the second coming of Christ is to be personal and premillennial, and that it is near at hand. The Seventh-day Adventists and the Church of God are presbyterial, the others congregational in their polity. All practise immersion as the mode of baptism.

1. Evangelical Adventists: This is the oldest branch, indeed the original body. The members adopted their *Declaration of Principles* in conference in Albany, N. Y., in 1845, and in 1858 formed the American Millennial Association to print and circulate literature on eschatology from their point of view. Their organ was the weekly paper *The Signs of the Times*, which had been established in Boston in 1840; subsequently its name was changed to *The Advent Herald*, and later still to *Messiah's Herald*, its present (1906) title. The paper has always been published in Boston. The Evangelical Adventists differ from all the other branches in maintaining the consciousness of the dead in Hades and the eternal sufferings of the lost.

BIBLIOGRAPHY: H. F. Hill, *The Saint's Inheritance*, Boston, 1852; D. T. Taylor, *The Reign of Christ*, Peacedale, R. I., 1855, and Boston, 1889.

2. Seventh-day Adventists: This branch dates from 1845, in which year, at Washington, N. H., a body of Adventists adopted the belief that the seventh day of the week is the Sabbath for Christians and is obligatory upon them. In 1850 their chief organ, *The Advent Review and Sabbath Herald*, was first issued at Battle Creek, Mich., which was made the headquarters of the body: and there in 1860 a publishing association, in 1862 a general annual conference, in 1866 a health institute, and in 1874 an educational society and a foreign mission board were established. In 1903 the publishing business and the general headquarters were removed to Washington, D. C. Their organ is now styled *The Review and Herald*. Besides the tenet which gives them their name they hold that man is not immortal, that the dead sleep in unconsciousness, and that the unsaved never awake. They practise foot-washing and accept the charismata, maintain a tithing system, and pay great attention to health and total abstinence. They accept Mrs. Ellen G. White as an inspired prophetess.

BIBLIOGRAPHY: J. N. Andrews, *History of the Sabbath and First Day*, Battle Creek, 1873 (3d ed., 1887); *Life Sketches of Elder James White and his wife Mrs. Ellen G. White*, 1880; J. N. Loughborough, *Rise and Progress of the Seventh-Day Adventists*, ib. 1892.

3. Advent Christians: The organization under this name dates from 1861, when a general association was formed. The organ of these Adventists is *The World's Crisis and Second Advent Messenger*, published in Boston. Their creed is given in the *Declaration of Principles*, approved by the general conference of 1900. They believe that through sin man forfeited immortality and that only through faith in Christ can any live forever; that death is a condition of unconsciousness for all persons until the resurrection at Christ's second coming, when the righteous will enter an endless life upon this earth, and the rest will suffer complete extinction of being; that this coming is near; that church government should be congregational; that immersion is the only true baptism; and that Sunday is the Christian Sabbath.

BIBLIOGRAPHY: I. C. Wellcome, *History of the Second Advent Message*, Yarmouth, Me., 1874.

4. Life and Advent Union: This may be said to have existed since 1848, but it was not until 1862 that it was organized, at Wilbraham, Mass., under the leadership of Elder George Stores. Its organ is *The Herald of Life and of the Coming Kingdom*, published at Springfield, Mass., weekly since 1862. It holds that all hope of another life is through Jesus Christ, and that only believers in him, who have manifested in their daily lives the fruits of the Spirit, attain to the resurrection of the dead, which will take place at Christ's coming, and that such coming will be personal, visible, and literal, and is impending. The Union holds four camp-meetings annually: two in Maine, one in Connecticut, which is the principal one, and one in Virginia.

BIBLIOGRAPHY: O. S. Halsted, *The Theology of t* Newark, 1860; *Discussion between Miles Grant a Curry*, Boston, 1863.

5. Church of God: This is a branch Seventh-day Adventists, which seceded i because its members denied that Mrs. Elle White was an inspired prophetess. Thei is *The Bible Advocate and Herald of the Kingdom*, published at Stanberry, Mo., w their center. Like the parent body, the Ch God has tithes, sanatoriums, and a publishin

BIBLIOGRAPHY: A. F. Dugger, *Points of Differenc the Church of God and Seventh-Day Adventists*, S Mo.; J. Brinkerhoff, *Mrs. White's Visions. Co of the early Writings of Mrs. E. G. White with later tions, showing the Suppressions made in them to c erroneous Teaching*; D. Nield, *The Good Frid lem, showing from Scripture, Astronomy and Hi the Crucifixion of Christ took Place on Wednesday Resurrection on Saturday.*

6. Churches of God in Christ Jesus, p known as the Age-to-come Adventists: Th existed since 1851, when their organ, *The tion* (Plymouth, Ind.), was established, were not organized till 1888, when the conference was formed. They believe in toration of Israel, the literal resurrectio dead, the immortalization of the righte the final destruction of the wicked, ete being through Christ alone.

BIBLIOGRAPHY: J. P. Weethee, *The Coming Age*. 1884.

The statistics of the Adventists are th by H. K. Carroll in *The Christian Advo* Jan. 25, 1906:

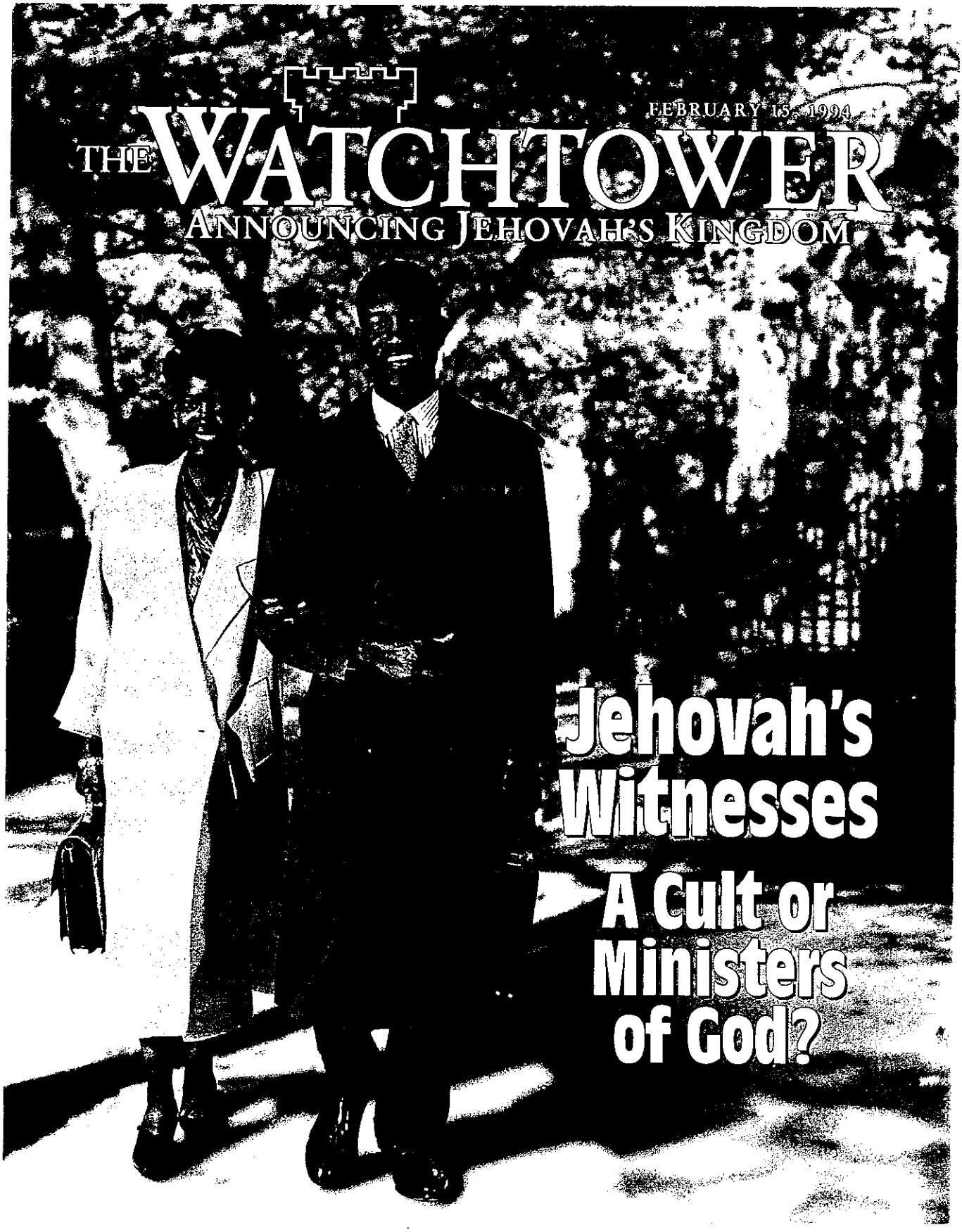
Name.	Ministers.	Churches
Evangelical	34	30
Seventh-day	486	1,707
Advent Christians	912	610
Life and Advent Union	60	28
Church of God	19	29
Churches of God in Christ Jesus	54	95
Total Adventists	1,565	2,499

ADVERTISEMENTS OF ELIZABETH commonly applied to the regulations pro in 1566 by Matthew Parker, archbishop o bury, for the purpose, as alleged, of secu formity and decency in public worship the tendencies of the extreme Protesta (see PURITANS, PURITANISM, § 6). It generally admitted that, though they re Elizabeth's policy in ritual matters, th received her formal sanction. They assur importance in the ritual controversies of teenth century, the High-church party c that they were merely an archiepiscopal i enforcing an irreducible minimum of rit their opponents attempted to show that a legal prescription of a positive kind, wh the surplice the only lawful vestment of in parish churches.

BIBLIOGRAPHY: The text of the Advertisement Gee and Hardy, *Documents*, pp. 467-475. Consul *Life and Acts of Matthew Parker*, London, 1 *Quarterly Review*, xvii. (1881) 54–60.

ADVOCATE OF THE CHURCH (Lat. or *Defensor Ecclesiæ*): An officer cha the secular affairs of an ecclesiastical estal

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE (Baker Book House, Grand Rapids, MI, 1950, 1967) Vol I


THE WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
FEBRUARY 15, 1994
Jehovah's Witnesses
A Cult or Ministers of God?

Is "belief in the Bible" a safe test against cults?

Vol. 115, No. 4

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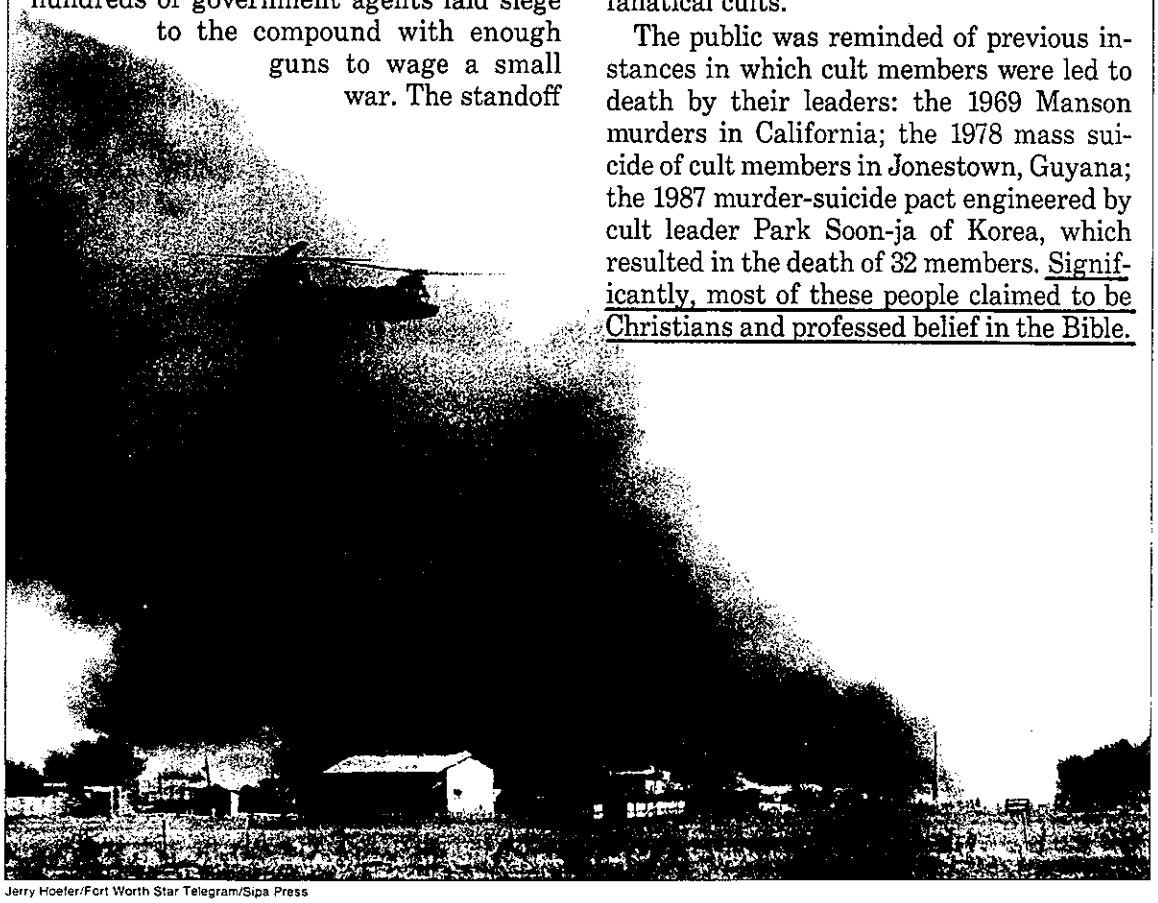
Cults—What Are They?

FEBRUARY 28, 1993—more than a hundred law-enforcement agents raided a compound of buildings housing dozens of men, women, and children. The object was to search for illegal weapons and to arrest a suspected criminal. The agents, however, were caught by surprise when a hail of bullets came flying toward them from inside the buildings. They returned the fire.

This confrontation left ten dead and several wounded. During the following 50 days, hundreds of government agents laid siege to the compound with enough guns to wage a small war. The standoff ended in a showdown that left 86 dead, including at least 17 children.

But who was the enemy? An army of drug-dealing mobsters? A guerrilla faction? No. As you may know, the "enemy" was a group of religious devotees, members of a cult. Their tragedy made an inconspicuous community on the plains of central Texas, U.S.A., the focus of international attention. The news media flooded the airwaves and the printed page with a barrage of reports, analyses, and comments on the dangers of fanatical cults.

The public was reminded of previous instances in which cult members were led to death by their leaders: the 1969 Manson murders in California; the 1978 mass suicide of cult members in Jonestown, Guyana; the 1987 murder-suicide pact engineered by cult leader Park Soon-ja of Korea, which resulted in the death of 32 members. Significantly, most of these people claimed to be Christians and professed belief in the Bible.



Jerry Hoefer/Fort Worth Star Telegram/Sipa Press

Do cult leaders claim that they were "divinely chosen" by God and require "exclusive" devotion to their leadership?

Understandably, many who respect the Bible as the Word of God are appalled at the brazen misuse of the Scriptures by these cults. As a result, over the years hundreds of organizations have been established for the purpose of monitoring cults and exposing their dangerous practices. Experts on cult behavior predict that the coming of a new millennium in a few years may trigger the proliferation of cults. One news magazine noted that according to anticult groups, there are thousands of cults "out there poised to snatch your body, control your mind, corrupt your soul. . . . Few are armed but most are considered dangerous. They'll seduce you and fleece you, marry and bury you."

What Is a Cult?

The term "cult" is used loosely by many who may not be fully aware of its connotations. To prevent confusion, some theologians actually avoid using the term.

The World Book Encyclopedia explains that "traditionally, the term *cult* referred to any form of worship or ritual observance." By that criterion, all religious organizations could be classified as cults. However, in general usage today, the word "cult" has a different meaning. The same encyclopedia notes that "since the mid-1900's, publicity about cults has altered the meaning of the term. Today, the term is applied to groups that follow a living leader who promotes new and unorthodox doctrines and practices."

Endorsing the popular usage of the term, *Newsweek* magazine explains that cults "are normally small, fringe groups whose members derive their identity and purpose from a single, charismatic individual." Similarly, *Asiaweek* magazine notes that "the term [cult] itself is vague, but it usually denotes a new religious creed built around a charismatic leader, who often proclaims himself to be the personification of God."

The language used in a joint resolution of the 100th Congress of the State of Maryland, U.S.A., also conveys the derogatory connotation of the term cult. The resolution states that "a cult is a group or movement exhibiting excessive devotion to a person or idea and employing unethically manipulative techniques of persuasion and control to advance the goals of its leaders."

Clearly, cults are generally understood to be religious groups with radical views and practices that clash with what is accepted today as normal social behavior. Usually they conduct their religious activities in secrecy. Many of these cultic groups actually isolate themselves in communes. Their devotion to a self-proclaimed human leader is likely to be unconditional and exclusive. Often these leaders boast of having been divinely chosen or even of being themselves divine in nature.

Occasionally, anticult organizations and the media have referred to Jehovah's Witnesses as a cult. A number of recent newspaper articles lump the Witnesses with religious groups known for their questionable practices. But would it be accurate to refer to Jehovah's Witnesses as a small fringe religious group? Cult members often isolate themselves from friends, family, and even society in general. Is that the case with Jehovah's Witnesses? Are the Witnesses using deceptive and unethical techniques to recruit members?

Cult leaders are known to use manipulative methods to control the minds of their followers. Is there any evidence that Jehovah's Witnesses do this? Is their worship cloaked in secrecy? Are they following and venerating a human leader? Pointedly, are Jehovah's Witnesses a cult?

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Does the Watchtower Society claim it was "divinely chosen" and that spiritual instruction comes exclusively through its leadership?

Do those associated with your organization seek political positions or reforms? Those in the early congregation had a more permanent hope centered in God's kingdom. (2 Pet. 3:13, 14) Do national or racial barriers exist within your organization? There were none in first-century congregations. (Gal. 3:28; Rev. 7:9) Is discrimination practiced? Early Christians abided by the principle that "there is no partiality with God" but his "will is that all sorts of men should be saved and come to an accurate knowledge of truth." —Rom. 2:11; 1 Tim. 2:4; Jas. 2:1-4.

IDENTIFYING THE THEOCRATIC ORGANIZATION

18 Those in the apostolic organization did not fulfill these requirements for the Christian congregation in just a token way. They viewed their position in Jehovah's chosen visible channel as sacred and would allow nothing to jeopardize their standing with God. They had no fear of this world. (Matt. 10:26-28) Their only concern was to provide for the safety and well-being of the flock of God. Jesus pointed to this mark of the true visible organization in connection with a detailed prophecy relating to this time of the end. He said: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings."—Matt. 24:45-47.

19 Evidences are now conclusive that Jesus Christ was enthroned in heaven in 1914 C.E. and that he accompanied Jehovah to his temple in 1918 C.E., when judgment began with the house of God.* (1 Pet. 4:17) After cleansing those belonging to this house who were alive on earth, Jehovah poured out his spirit upon them and assigned them the responsibility of serving as his sole visible channel, through whom alone spiritual instruction was to come. Those who recognize Jehovah's visible theocratic organization, therefore, must recognize and accept this appointment of the "faithful and discreet slave" and be submissive to it.

20 Today those thus charged with this grand privilege and responsibility are called Jehovah's witnesses, and have been since 1931. As a group they have been separated more and more from the sectarianism of Christendom from the 1870's onward. Since 1879 the *Watch Tower* magazine has been used by this collective group to dispense spiritual food regularly to those of this "little flock" of true Christians. (Luke 12:32) In 1884 they formed a legal servant, a corporation, called Zion's Watch Tower Tract Society, now known as the Watch Tower Bible and Tract Society of Pennsylvania. By 1919, having survived the fiery trials of World War I, this "faithful and discreet slave" class was no novice organization. True, the apostles were no longer in its midst, but they had left behind written instructions as part of Jehovah's great Record Book. Additionally, the modern-day members of this 1900-year-old Christian congregation had received from the days of the apostles onward a rich heritage of Christian loyalty and integrity, long and patient suffering of persecution, abiding faith in Jehovah's precious promises, con-

18. What mark of the true visible organization did Jesus identify, and what reward did he say he would give?

19. What must those who recognize Jehovah's visible organization accept?

* See the book *You May Survive Armageddon into God's New World*, Chapter 6, entitled "A-do-nay' Comes to His Temple." Published by the Watch Tower Bible & Tract Society in 1955.

20, 21. Who today are charged with the responsibility of representing Jehovah's King, and what record provides their recommendation?

10/1/1967

Does the Watchtower require devoted Jehovah's Witnesses to illegally report to its leadership confidential medical information on baptized brothers and sisters in the organization?

"A Time to Speak" —*When?*

MARY works as a medical assistant at a hospital. One requirement she has to abide by in her work is confidentiality. She must keep documents and information pertaining to her work from going to unauthorized persons. Law codes in her state also regulate the disclosure of confidential information on patients.

One day Mary faced a dilemma. In processing medical records, she came upon information indicating that a patient, a fellow Christian, had submitted to an abortion. Did she have a Scriptural responsibility to expose this information to elders in the congregation, even though it might lead to her losing her job, to her being sued, or to her employer's having legal problems? Or would Proverbs 11:13 justify keeping the matter concealed? This reads: "The one walking about as a slanderer is uncovering confidential talk, but the one faithful in spirit is covering over a matter."—Compare Proverbs 25:9, 10.

Situations like this are faced by Jehovah's Witnesses from time to time. Like Mary, they become acutely aware of what King Solomon observed: "For everything there is an appointed time, even a time for every affair under the heavens: . . . a time to keep quiet and a time to speak." (Ecclesiastes 3:1, 7) Was this the time for Mary to keep quiet, or was it the time to speak about what she had learned?*

Circumstances can vary greatly. Hence, it would be impossible to set forth a standard procedure to be followed in every case, as if everyone should handle matters the way Mary did. Indeed, each Christian, if ever faced with a situation of this nature, must be prepared to weigh all the factors involved and reach a decision that takes into consideration Bible principles as well as any legal implications and that will leave him or her with a clear conscience before Jehovah. (1 Timothy 1: 5, 19) When sins are minor and due to human imperfection, the principle applies: "Love covers a multitude of sins." (1 Peter 4:8) But when there seems to be serious wrongdoing, should a loyal Christian out of love of God and his fellow Christian reveal what he knows so that the apparent sinner can receive help and the congregation's purity be preserved?

Applying Bible Principles

What are some basic Bible principles that apply? First, anyone committing serious wrongdoing should not try to conceal it. "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy." (Proverbs 28:13) Nothing escapes the notice of Jehovah. Hidden transgressions must eventually be accounted for. (Proverbs 15:3; 1 Timothy 5:24, 25) At times Jehovah brings concealed wrongdoing to the attention of a member of the congregation that this might be given proper attention.—Joshua 7:1-26.

* Mary is a hypothetical person facing a situation that some Christians have faced. The way she handles the situation represents how some have applied Bible principles in similar circumstances.

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How can such exclusive devotion to Watchtower leaders NOT be the case of illegal spying on one another?

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Another Bible guideline appears at Leviticus 5:1: "Now in case a soul sins in that he has heard public cursing and he is a witness or he has seen it or has come to know of it, if he does not report it, then he must answer for his error." This "public cursing" was not profanity or blasphemy. Rather, it often occurred when someone who had been wronged demanded that any potential witnesses help him to get justice, while calling down curses—likely from Jehovah—on the one, perhaps not yet identified, who had wronged him. It was a form of putting others under oath. Any witnesses of the wrong would know who had suffered an injustice and would have a responsibility to come forward to establish guilt. Otherwise, they would have to 'answer for their error' before Jehovah.*

This command from the Highest Level of authority in the universe put the responsibility upon each Israelite to report to the judges any serious wrongdoing that he observed so that the matter might be handled. While Christians are not strictly under the Mosaic Law, its principles still apply in the Christian congregation. Hence, there may be times when a Christian is obligated to bring a matter to the attention of the elders. True, it is illegal in many countries to disclose to unauthorized ones what is found in private records. But if a Christian feels, after prayerful consideration, that he is facing a situation where the law of God required him to report what he knew despite the demands of lesser authorities, then that is a responsibility he accepts before Jehovah. There are times when a Christian "must obey God as ruler rather than men." —Acts 5:29.

While oaths or solemn promises should never be taken lightly, there may be times when promises required by men are in conflict with the requirement that we render exclusive devotion to our God. When someone commits a serious sin, he, in effect, comes under a 'public curse' from the One wronged, Jehovah God. (Deuteronomy 27:26; Proverbs 3:33) All who become part of the Christian congregation put themselves under "oath" to keep the congregation clean, both by what they do personally and by the way they help others to remain clean.

Personal Responsibility

These are some of the Bible principles Mary likely considered in making her personal decision. Wisdom dictated that she should not act quickly, without weighing matters very carefully. The Bible counsels: "Do not become a witness against your fellowman without grounds. Then you would have to be foolish with your lips." (Proverbs 24:28) To establish a matter conclusively, the testimony of at least two eyewitnesses is needed. (Deuteronomy 19:15) If Mary had seen only a brief mention of abortion, she might have decided conscientiously that the evidence of any guilt was so inconclusive that she should not proceed further. There could have been a mistake in billing, or in some other way the records may not have properly reflected the situation.

In this instance, however, Mary had some other significant information. For example, she knew that the sister had paid the bill, apparently acknowledging that she had received the service specified.

* In their *Commentary on the Old Testament,* Keil and Delitzsch state that a person would be guilty of error or sin if he "knew of another's crime, whether he had seen it, or had come to the certain knowledge of it in any other way, and was therefore qualified to appear in court as a witness for the conviction of the criminal, neglected to do so, and did not state what he had seen or learned, when he heard the solemn adjuration of the judge at the public investigation of the crime, by which all persons present, who knew anything of the matter, were urged to come forward as witnesses."

Does the Watchtower claim that the Bible cannot be accurately understood without its literature?

children of Israel had been slaves in Egypt. Moses had already freed himself from Egypt's yoke by fleeing to Midian, where he had lived for forty years. But Jehovah directed him to return to Egypt to represent the Israelites as one united body of people. Jehovah then made a common provision for them all, and any who expected to benefit from it had to act upon it in the same identical manner. All must conform in the selection of an animal, a male sheep or goat one year old, and sprinkle its blood on the doorposts of their houses. Then, by families, they must roast and eat its flesh and leave Egypt en masse about midnight as an orderly body, obeying common instructions and receiving a common deliverance. (Ex. 12:1-13, 21-39) When Jehovah brought them all to Mount Sinai in the wilderness, he gave them his Law organizing them as a theocratic nation.

[8] All the Law or *Torah* that Jehovah inspired Moses to write was for this theocratic organization of Israel. So were all the other books that now comprise the Hebrew Scriptures, or the "Old Testament" as some persons refer to them. But over fifteen centuries later, Paul, himself an Israelite and an apostle of Jesus Christ, wrote concerning these books that make up three-quarters of our Bible: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) By this, Paul meant that the Bible, as an instruction book for the theocratic organization of Israel, had now become a book of instructions for the organization of the Christian congregation.

[9] As the canon of books of God's Word was expanded and the Christian Greek Scriptures were added to complete the Bible, each book was written directly to the Christian congregation or to a member of the Christian congregation in its behalf. Thus the Bible is an organizational book and belongs to the Christian congregation as an organization, not to individuals, regardless of how sincerely they may believe that they can interpret the Bible. For this reason the Bible cannot be properly understood without Jehovah's visible organization in mind.

8. How did the Hebrew Scriptures become a book of instructions for Christians?
9. How can it be said that the Bible is an organizational book for the Christian congregation?

THE CHRISTIAN CONGREGATION AS AN ORGANIZATION

[10] Jesus did not begin the Christian congregation while he was still on earth. He did, however, select twelve apostles at that time, although Judas, who betrayed him, was replaced by another follower after Jesus' ascension to his Father in heaven. These "apostles of the Lamb" began to serve as foundation stones and pillars of the congregation after it was organized. (Rev. 21:14) This came on the day of Pentecost, 33 C.E., when the first Christian congregation was organized at Jerusalem. One hundred and twenty of Jesus' disciples were assembled together with one mind and purpose when Jehovah's spirit was poured out upon them, and the Christian congregation never lost this unity of thought as long as the apostles remained alive.—Acts 1:12-15; 2:1-4.

[11] Though separated in person and groups assembling as Christian congregations, those composing the Christian congregation are still one united body, just as Israel was one typical theocratic nation. Paul said: "One body there is, and

10. When and how did the Christian congregation have a beginning?
11, 12. (a) What wrong view do some persons take of the Christian congregation? (b) How do Paul and Peter show that the congregation must be one body?

Does the Watchtower Society require unconditional, exclusive devotion to its teachings?

than opposing and rejecting it and presumptuously taking the position that we are more likely to be right than the discreet slave. We should meekly go along with the Lord's theocratic organization and wait for further clarification, rather than balk at the first mention of a thought unpalatable to us and proceed to quibble and mouth our criticisms and opinions as though they were worth more than the slave's provision of spiritual food. Theocratic ones will appreciate the Lord's visible organization and not be so foolish as to pit against Jehovah's channel their own human reasoning and sentiment and personal feelings.

[12] Now some may ask, Should we accept as from the Lord and true the food provided through the discreet slave, or should we withhold acceptance until we have proved it for ourselves? If we have gained our present understanding of the Bible by feeding at the table set by the slave, if we have been thereby freed from false doctrines and built up in the clean and undefiled worship of God and given a new world hope, we should have some confidence in the slave's provisions. After being nourished to our present spiritual strength and maturity, do we suddenly become smarter than our former provider and forsake the enlightening guidance of the organization that mothered us? "Forsake not the law of thy mother." (Prov. 6:20-23) And if the heavenly Father would not give a stone or serpent or scorpion to a child who asked for bread or fish or an egg from him, are we to take the spiritual food he provides through the slave into our hands as if we were going to be bruised by a stone or bitten by a serpent or stung by a scorpion? (Matt. 7:7-11; Luke 11:9-13, *NW*) Are we to be doubtful and suspicious about each new provision? "He who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah." (Jas. 1:6, 7, *NW*) Even the Beroeans first received Paul's preaching "with the greatest readiness of mind", and then went to "carefully examining the Scriptures daily as to whether these things were so". (Acts 17:11, *NW*) This was the first real contact the Beroeans had with Paul's preaching, yet they received it readily and then studied the Scriptural support for themselves. How much more readily we can receive the slave's provisions with confidence, since, unlike the Beroeans, we have much past experience with the precious provisions from the slave. After receiving these food supplies we prove their Scripturalness for ourselves to make the message our own, in a spirit of meekness and trustfulness and not combativeness.

12. In view of our past experience, in what attitude can we receive the slave's provisions?

THE FOLLY OF SPECULATING

[13] There are some who seem to dote on speculations. They love to be the talking center of little groups, voicing their theories on how or when this or that is going to happen. They may not be deliberately rebellious about what the slave provides, but if they can offer only what the slave has already supplied they do not stand out. How can they shine personally if they merely reflect what all others of Jehovah's witnesses are reflecting? So they seek for something more sensational, for some "new light" to dazzle unwary listeners. As they feed the open-mouthed listeners their line of new theories, the listeners by their rapt attention feed the ego of the speculators. When someone else begins to do the talking and occupies the spotlight, the speculator loses interest in the conversing group and drifts on. These speculating ones may acknowledge that some of their past theories were wrong, but they do not show they have learned the lesson from these mis-

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February 1, 1952

Does the Watchtower claim its organization is Jehovah God's exclusive means of salvation for mankind?

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his provision for salvation through Jesus Christ by meeting together this past April to observe the Memorial of Christ's death.

16 As Jehovah's forward-moving organization approaches the final years of its preaching activity toward this world, there is no doubt that the scope of the work will grow. Recall what the Israelites were instructed to do just before God destroyed Jericho. First, they were instructed to march around the city once a day for six days. But then they were told: "On the seventh day you should march round the city seven times and the priests should blow the horns. And it must occur that when they sound with the horn of the ram, when you hear the sound of the horn, all the people should shout a great war cry; and the wall of the city must fall down flat."—Josh. 6:2-5.

17 On that seventh and last day, the Israelites were to increase their activity seven times! Then they were to "shout a great war cry." Exactly as instructed, they did this. "It came about on the seventh day that they proceeded to get up early, as soon as the dawn ascended, and they went marching round the city in this manner seven times. . . . And it came about on the seventh time that the priests blew the horns, and Joshua proceeded to say to the people: 'Shout; for Jehovah has given you the city.' . . . And it came about that as soon as the people heard the sound of the horn and the people began to shout a great war cry, then the wall began to fall down flat."—Josh. 6:15, 16, 20.

18 We can expect a similar expansion of our preaching activity now, at this climax of the ages. No doubt, before the "great tribulation" is finished, we will see the greatest witness to God's name and kingdom in the history of this world. And while now the witness yet includes the invitation to come to Jehovah's organization for salvation, the time no doubt will come when the message takes on a harder tone, like a "great war cry." Revelation 16:21 shows that "a great hail with every stone about the weight of a talent [nearly 100 pounds] descended out of heaven upon the men, and the men blasphemed God due to the plague of hail, because the plague of it was unusually great." Hailstones are frozen, hardened water. So this pictures how, at the end, Jehovah's judgment message sent down upon disobedient mankind will be like a barrage of hard-hitting hail. The fact that the plague of hailstones is spoken of as being "unusually great" suggests that at the very end there will be a hard proclamation of Jehovah's "day of vengeance" by Jehovah's servants.

19 So, then, we do well to say, as Peter did, "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion"! (2 Pet. 3:11) Surely, we need to "keep comforting one another and building one another up." We should "always pursue what is good toward one another." (1 Thess. 5:11, 15) "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." (Gal. 6:10) To this end, do not fail to 'stay awake and keep your senses.'—1 Thess. 5:6.

16, 17. (a) What instructions were given to the nation of Israel before God destroyed Jericho? (b) How were those instructions carried out?

18. What do we anticipate as regards the scope and manner of the preaching activity before this system comes to its end?

19. In view of the immediate future, 'what kind of persons ought we to be'?

Does the Watchtower organization claim to be the exclusive place of safety for Jehovah's people and are Jehovah's Witnesses told they have "no place to go" if they leave the Watchtower?

Nowhere Else to Go

12 *We will be impelled to serve Jehovah loyally with his organization if we remember that there is nowhere else to go for life eternal.* When Jesus' statements caused 'many disciples to go off to the things behind,' he asked his apostles: "You do not want to go also, do you?" Peter replied: "Lord, whom shall we go away to? You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God."—John 6:66-69.

13 "Sayings of everlasting life" were not found in Judaism of the first century C.E. Its principal sin was the rejection of Jesus as the Messiah. In none of its forms was Judaism based exclusively on the Hebrew Scriptures. The Sadducees denied the existence of angels and did not believe in the resurrection. Though the Pharisees disagreed with them in these respects, they sinfully made God's Word invalid because of their unscriptural traditions. (Matthew 15: 1-11; Acts 23:6-9) These traditions enslaved the Jews and made it difficult for many to accept Jesus Christ. (Colossians 2:8) Zeal for 'the traditions of his fathers' caused Saul (Paul) in his ignorance to be a vicious persecutor of Christ's followers.—Galatians 1:13, 14, 23.

14 Judaism lacked God's favor, but Jehovah blessed the organization made up of his Son's followers—'a people zealous for fine works.' (Titus 2:14) That organization still exists, and of it a longtime Witness of Jehovah said: "If one thing has been most important to me, it has been the matter of keeping close to Jehovah's visible organization. My early experience taught me how unsound it is to rely on human reasoning. Once my mind had been resolved on that point, I determined to stay by the faithful organization. How else can one get Jehovah's favor and blessing?" There is nowhere else to go for divine favor and life eternal.

15 Our hearts should impel us to cooperate with Jehovah's organization because we know that it alone is directed by his spirit and is making known his name and purposes. Of course, those shouldering responsibility in it are imperfect. (Romans 5:12) But "Jehovah's anger got to be hot" against Aaron and Miriam when they found fault with Moses and forgot that he, not they, was entrusted with God-given responsibility. (Numbers 12:7-9) Today, loyal Christians cooperate with "those who are taking the lead" because that is what Jehovah requires. (Hebrews 13:7, 17) Evidence of our loyalty includes attending Christian meetings regularly and making comments that 'incite others to love and fine works.'—Hebrews 10:24, 25.

Be Upbuilding

16 *A desire to be upbuilding to others should also motivate us to serve Jehovah loyally.* Paul wrote: "Knowledge puffs up, but love builds up." (1 Corinthians 8:1) Since a certain kind of knowledge puffed up its possessors, Paul must have meant that love also upbuilds those showing that quality. A book by Professors Weiss and English says: "The person who has the capacity to love is usually loved in return. The capacity to

12. When Jesus' statements caused 'many disciples to go off to the things behind,' what position did Peter take?

13, 14. (a) Why did first-century Judaism lack divine favor? (b) What did one longtime Witness of Jehovah say about God's visible organization?

15. Why cooperate with Jehovah's visible organization and with those shouldering responsibility in it?

16. A desire to do what for others should also move us to serve Jehovah loyally?

Do cults "control the minds of their followers"?

Understandably, many who respect the Bible as the Word of God are appalled at the brazen misuse of the Scriptures by these cults. As a result, over the years hundreds of organizations have been established for the purpose of monitoring cults and exposing their dangerous practices. Experts on cult behavior predict that the coming of a new millennium in a few years may trigger the proliferation of cults. One news magazine noted that according to anticult groups, there are thousands of cults "out there poised to snatch your body, control your mind, corrupt your soul. . . . Few are armed but most are considered dangerous. They'll seduce you and fleece you, marry and bury you."

What Is a Cult?

The term "cult" is used loosely by many who may not be fully aware of its connotations. To prevent confusion, some theologians actually avoid using the term.

The World Book Encyclopedia explains that "traditionally, the term *cult* referred to any form of worship or ritual observance." By that criterion, all religious organizations could be classified as cults. However, in general usage today, the word "cult" has a different meaning. The same encyclopedia notes that "since the mid-1900's, publicity about cults has altered the meaning of the term. Today, the term is applied to groups that follow a living leader who promotes new and unorthodox doctrines and practices."

Endorsing the popular usage of the term, *Newsweek* magazine explains that cults "are normally small, fringe groups whose members derive their identity and purpose from a single, charismatic individual." Similarly, *Asiaweek* magazine notes that "the term [cult] itself is vague, but it usually denotes a new religious creed built around a charismatic leader, who often proclaims himself to be the personification of God."

The language used in a joint resolution of the 100th Congress of the State of Maryland, U.S.A., also conveys the derogatory connotation of the term cult. The resolution states that "a cult is a group or movement exhibiting excessive devotion to a person or idea and employing unethically manipulative techniques of persuasion and control to advance the goals of its leaders."

Clearly, cults are generally understood to be religious groups with radical views and practices that clash with what is accepted today as normal social behavior. Usually they conduct their religious activities in secrecy. Many of these cultic groups actually isolate themselves in communes. Their devotion to a self-proclaimed human leader is likely to be unconditional and exclusive. Often these leaders boast of having been divinely chosen or even of being themselves divine in nature.

Occasionally, anticult organizations and the media have referred to Jehovah's Witnesses as a cult. A number of recent newspaper articles lump the Witnesses with religious groups known for their questionable practices. But would it be accurate to refer to Jehovah's Witnesses as a small fringe religious group? Cult members often isolate themselves from friends, family, and even society in general. Is that the case with Jehovah's Witnesses? Are the Witnesses using deceptive and unethical techniques to recruit members?

Cult leaders are known to use manipulative methods to control the minds of their followers. Is there any evidence that Jehovah's Witnesses do this? Is their worship cloaked in secrecy? Are they following and venerating a human leader? Pointedly, are Jehovah's Witnesses a cult?

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[8] But other scriptures make it clear that even during "the last days" of the present system of things, cases of apostasy would occur within the true Christian congregation. The apostle Peter wrote:

> "In the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his?' . . . You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness."—2 Pet. 3:3, 4, 17.

[9] Peter was not merely warning his brothers against "ridiculers" and "law-defying people" in the world. Christians have always been well aware of danger from that quarter. Peter was also speaking of the danger of being "led away" by some within the Christian congregation who would become "ridiculers," making light of the fulfillment of prophecies concerning Christ's "presence" and adopting a law-defying attitude toward "the faithful and discreet slave," the Governing Body of the Christian congregation and the appointed elders.

8, 9. (a) What warning did Peter give concerning the last days? (b) Would these "ridiculers" and "law-defying people" be exclusively outside the Christian congregation?

Causes and Effects of Apostasy

[10] Among the various causes of apostasy, one of the foremost is unquestionably a *lack of faith* through doubt. (Heb. 3:12) Interestingly, *The New International Dictionary of New Testament Theology* supplies the following information on the Greek verb that is often translated by "to doubt": *"Diakrinō,* make a distinction, judge, . . . ; doubt, waver. . . . In some [New Testament] passages doubt appears as a lack of faith and thus as sin (Rom. 14:23). . . . In Rom. 4:20f. doubt comes close to disbelief. . . . Doubt is thus a lack of trust in the act of God which he has still to perform and which men are to await. . . . In the NT the doubter sins against God and his promises, because he judges God falsely."

[11] Thus, the one who doubts to the point of becoming an apostate sets himself up as a judge. He thinks he knows better than his fellow Christians, better also than the "faithful and discreet slave," through whom he has learned the best part, if not all that he knows about Jehovah God and his purposes. He develops a *spirit of in-*

10, 11. (a) What is one important cause of apostasy? (b) What are some parallel meanings of the Greek word translated "to doubt," and how does the apostate set himself up as a judge?

CAUSES
Lack of faith
Spirit of independence
Ingratitude
Presumption

EFFECTS
Loss of joy
Rebelliousness
Lack of spiritual nourishment
Works of the flesh

THE WATCHTOWER 8/1/1980

If "independent thinking" is viewed as "pride" against God, how is this NOT a form of mentally controlling what people think and believe?

He wrote: "I [beat] my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Corinthians 9: 27; Titus 3:3) Paul 'got tough' with himself. He would force himself to do what was right, even when his body desired to do wrong. You must do the same if you are to wage a successful fight.

18 In order to be fully armed you also need regularly to pray to God for help. (Ephesians 6:18) Yet you cannot pray for help and then read immoral literature, go to immoral movies or daydream about or flirt with one of the opposite sex. You must work for what you request in prayer!

→ **Fight Against Independent Thinking**

19 As we study the Bible we learn that Jehovah has always guided his servants in an organized way. And just as in the first century there was only one true Christian organization, so today Jehovah is using only one organization. (Ephesians 4:4, 5; Matthew 24:45-47) Yet there are some who point out that the organization has had to make adjustments before, and so they argue: "This shows that we have to make up our own mind on what to believe." This is independent thinking. Why is it so dangerous?

20 Such thinking is an evidence of pride. And the Bible says: "Pride is before a crash, and a haughty spirit before stumbling." (Proverbs 16:18) If we get to thinking that we know better than the organization, we should ask ourselves: "Where did we learn Bible truth in the first place? Would we know the way of the truth if it had not been for guidance from the organization? Really, can we get along without the direction of God's organization?" No, we cannot!—Compare Acts 15:2, 28, 29; 16:4, 5.

21 When we consider the mighty spirit forces who are fighting against us, we must acknowledge that on our own we could not possibly win. Yet with God's backing, and with the help and support of his organization—our worldwide association of brothers—we cannot lose. (Psalm 118:6-12; 1 Peter 5:9) However, we must never forget that we are in a spiritual war, and that wartime is no time to be relaxing, enjoying only leisure and the pleasures of life. Rather, it is the time for vigorous training, alertness and self-sacrifice. The enemy has been able to get some from among us to relax their guard, and these have become battle casualties. May this never happen to us! It will not if we keep on "the complete suit of armor from God" and "stand firm against the [crafty acts] of the Devil."—Ephesians 6:11, 12.

19. (a) How has Jehovah always guided his people? (b) How is independent thinking manifested by some persons?

20. (a) Of what is independent thinking an evidence? (b) What will help us to avoid placing our own views ahead of the organization's? (c) What first-century example is it well for us to follow?

21. (a) How only can we win in our fight? (b) What must we never forget, and so what kind of life do we now need to lead?

Can You Answer These Questions?

- ☐ When material things become especially prominent in a Christian's life, what problems can result for that person and for others in the congregation?
- ☐ What will help us to combat materialistic inclinations?
- ☐ What will help us to avoid succumbing to sexual immorality?
- ☐ What is an evidence of independent thinking, and what can help us to avoid it?

How does the Watchtower portray a Jehovah's Witness who chooses not to follow its guidance regarding religious radio and TV broadcasts?

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feel that God will forgive repeated excursions into immoral conduct because they are weak. But is this not "turning the undeserved kindness of our God into an excuse for loose conduct"? (Jude 4) Some even imagine that "Jehovah is not seeing us." (Ezekiel 8:12) Remember, though, that "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." —Hebrews 4:13.

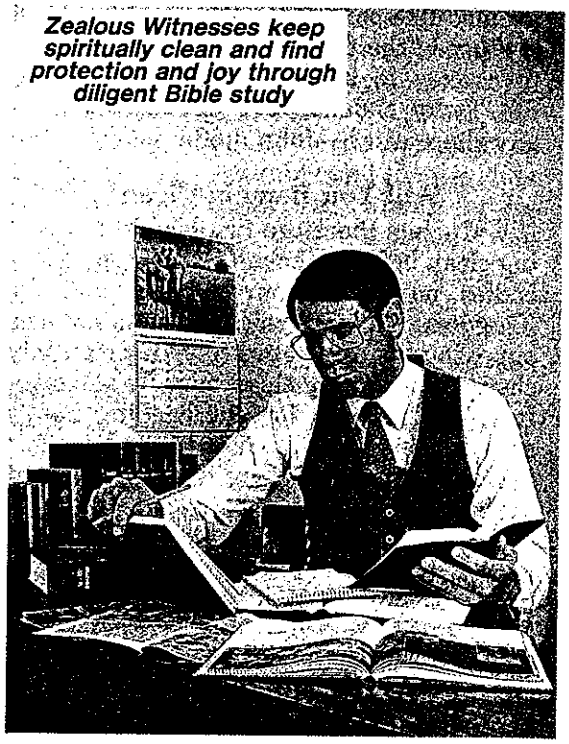
13 So be on guard against threats to good morals! "Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming." (Ephesians 5:3, 4) "Abhor what is wicked," no matter how pleasurable it might be to the flesh.—Romans 12:9.

Keeping Spiritually Clean

14 Some have exposed themselves to possible spiritual contamination by tuning in to religious radio and television broadcasts. In one African land, some have watched TV dramas that portray the superstitions of traditional animist religions in a favorable light. The apostle Paul, though, warned of a more lethal danger —apostate men who were "subverting the faith of some." (2 Timothy 2:16-18) Individuals like that still exist! (2 Peter 2:1-3) And at times they have succeeded in sullying the thinking of others. As Proverbs 11:9 says: "By his mouth the one who is an apostate brings his fellowman to ruin."

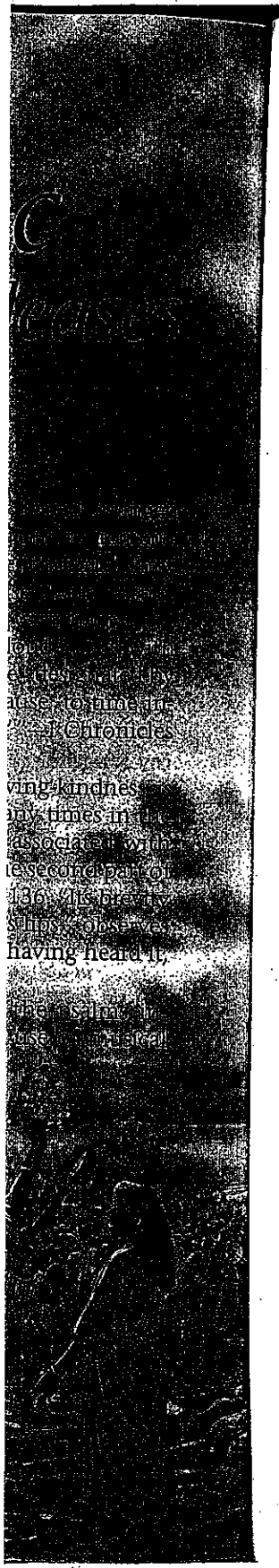
15 Apostates often appeal to the ego, claiming that we have been deprived of our freedoms, including the freedom to interpret the Bible for ourselves. (Compare Genesis 3:1-5.) In reality, these would-be defilers offer nothing more than a return to the nauseating teachings of "Babylon the Great." (Revelation 17:5; 2 Peter 2:19-22) Others appeal to the flesh, urging former associates to "take it easy" because the humble work of witnessing from house to house is "unnecessary" or "unscriptural." (Compare Matthew 16: 22, 23.) True, such smooth talkers may look outwardly clean in a physical and moral way. But inside they are spiritually unclean, having given in to prideful, independent thinking. They have forgotten all that they learned about Jehovah, his holy name and attributes. They no longer acknowledge that all they learned about Bible truth—the glorious hope of the Kingdom and a paradise earth and the

14, 15. (a) How have some exposed themselves to spiritual contamination? (b) How do apostates use their 'mouths to bring their fellowman to ruin'? (c) In what ways are apostates really unclean, and what have they forgotten?



Zealous Witnesses keep spiritually clean and find protection and joy through diligent Bible study

If a Jehovah's Witness is not careful to avoid the kind of music the Watchtower condemns, will other Jehovah's Witnesses consider him "spiritually weak"?



instruments. Psalm 150 makes mention of the horn, harp, tambourine, pipe, and cymbals, in addition to strings. Nevertheless, the primary appeal is to the human voice. Verse 6 exhorts: "Every breathing thing—let it praise Jah. Praise Jah, you people!"

Since music expresses our feelings, mournful thoughts in Bible times prompted dirges or chants. This form of singing, however, was limited in the repertoire of Israel's music. "Only in a dirge or lamentation would the chanting style be preferable to either the melody of music or the modulation and oral emphasis of pure speech," observes the Bible encyclopedia *Insight on the Scriptures.**

Jesus and his faithful apostles sang praises to Jehovah on the night before Jesus' death, doubtless intoning the words of the Hallel Psalms. (Psalms 113-118) How this must have strengthened Jesus' disciples to face up to the loss of their Master! More than that, their resolve to remain faithful servants of the Supreme Sovereign of the universe, Jehovah, must have deepened as they five times sang the refrain "for his loving-kindness is to time indefinite."—Psalm 118:1-4, 29.

The early Christians of Ephesus and Colossae sang "psalms and praises to God" (literally, "hymns"). To these they added "spiritual songs" that were sung in their hearts. (Ephesians 5:19; Colossians 3:16) By both song and speech, they fittingly used their mouths to express praise. Had not Jesus declared that "out of the abundance of the heart the mouth speaks"?—Matthew 12:34.

Music That Displeases God

Not all music mentioned in the Bible pleased God. Consider the incident that occurred at Mount Sinai, where Moses was receiving the Law, including the Ten Commandments. When Moses descended the mountain, what did he hear? "Not the sound of the singing over mighty performance," "not the sound of the singing of defeat," but "the sound of other singing." This was music associated with idolatry, a practice that evoked God's displeasure and resulted in the death of about 3,000 of those music makers.—Exodus 32:18, 25-28.

Although humans can compose, play, and enjoy all manner of music, it does not follow that all of it pleases God. Why not? The Christian apostle Paul explains: "All have sinned and fall short of the glory of God." (Romans 3:23) Pagan fertility rites, the doctrine of the immortality of the human soul, and the veneration of Mary as "mother of God" are often featured as themes of musical compositions. Yet, these beliefs and practices dishonor the God of truth, for they are contrary to what is revealed in his inspired Word, the Bible.—Deuteronomy 18:10-12; Ezekiel 18:4; Luke 1:35, 38.

Making a Wise Choice of Music

The choice of available music is bewildering. The covers of compact discs are designed to move customers to purchase all manner of musical recordings. But if the worshiper of God wishes to please Him, he will exercise caution and select wisely to avoid vocal and instrumental music that is inspired by false religious beliefs or that focuses on immorality and demonism.

Albert, who once served as a Christian missionary in Africa, admits that he had little opportunity to play the piano there. He did, however, listen over and over again to the few long-playing recordings he had taken with him. Back in his home country, Albert now visits Christian congregations as a traveling overseer. His time for listening to music is limited. "My favorite composer is Beethoven," he observes. "Through the years, I have collected recordings of his symphonies, concertos, sonatas, and quartets." Listening to these has brought him a great deal of enjoyment. Of course, each person has his own taste in music, but as Christians we bear in mind Paul's

* Published by the Watchtower Bible and Tract Society of New York, Inc.

Does the Watchtower control what kind of literature a Jehovah's Witness can read?

Do you wisely destroy apostate material?

6 The apostle Paul expressed this concern: "I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ." (2 Corinthians 11:3) Paul found it necessary to write regarding some erroneous teachings that were circulating in his day. In his second letter to the congregation at Thessalonica, he wrote: "We request of you *not to be quickly shaken from your reason* nor to be excited either through an inspired expression or through a verbal message or through a letter as though from us, to the effect that the day of Jehovah is here. Let no one seduce you in any manner."—2 Thessalonians 2: 1-3.

6. (a) What concern did Paul express regarding some in the Corinthian congregation? (b) How was this same concern reflected in what was written to the congregation in Thessalonica?

Have No Dealings With Apostates

7 Now, what will you do if you are confronted with apostate teaching—subtle reasonings—claiming that what you believe as one of Jehovah's Witnesses is not the truth? For example, what will you do if you receive a letter or some literature, open it, and see right away that it is from an apostate? Will curiosity cause you to read it, just to see what he has to say? You may even reason: 'It won't affect me; I'm too strong in the truth. And, besides, if we have the truth, we have nothing to fear. The truth will stand the test.' In thinking this way, some have fed their minds upon apostate reasoning and have fallen prey to serious questioning and doubt. (Compare James 1:5-8.) So remember the warning at 1 Corinthians 10:12: "Let him that thinks he is standing beware that he does not fall."

8 With loving help from caring brothers, some having doubts sown by apostates have recovered after a period of spiritual turmoil and trauma. But this pain could have been avoided. At Proverbs 11:9 we are told: "By his mouth the one who is an apostate brings his fellowman to ruin, but by knowledge are the righteous rescued." Jude told fellow Christians to "continue showing mercy to some that have doubts; save them by snatching them out of the fire." (Jude 22, 23) Paul advised the overseer Timothy to instruct "with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one."—2 Timothy 2:25, 26.

7. (a) What questions arise if apostate literature is received by mail? (b) As regards safeguarding oneself from the influence of apostates, why is overconfidence dangerous?
8. What assistance is needed by some who have been overcome by doubts?

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If a Jehovah's Witness is not allowed to read literature critical of the Watchtower, how is this NOT a method of controlling "the minds of their followers"?

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9 Tragically, others have gone into complete darkness, even going back to Christendom's erroneous teachings. The apostle Peter wrote about the tragic outcome for some who first walked in the truth but then turned aside. He said: "Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them than the first." Peter said they are like the dog that returns to its vomit and the bathed sow that turns back to wallowing in the mire. —2 Peter 2:20-22.

10 When a fellow human tells us, 'Do not read this' or, 'Do not listen to that,' we may be tempted to ignore his advice. But remember, in this case *Jehovah* is the One who tells us in his Word what to do. And what does he say about apostates? "Avoid them" (Romans 16:17, 18); "quit mixing in company with" them (1 Corinthians 5:11); and "never receive [them] into your homes or say a greeting to [them]" (2 John 9, 10). These are emphatic words, clear directions. If, out of curiosity, we were to read the literature of a known apostate, would that not be the same as inviting this enemy of true worship right into our home to sit down with us and relate his apostate ideas?

11 Let us illustrate matters in this way: Suppose your teenage son received some pornographic material in the mail. What would you do? If he was inclined to read it out of curiosity, would you say: 'Yes, son, go ahead and read it. It won't hurt you. From infancy we've taught you that immorality is bad. Besides, you need to know what's going on in the world in order to see that it's truly bad'? Would you reason that way? Absolutely not! Rather, you would surely point out the dangers of reading pornographic literature and would require that it be destroyed. Why? Because no matter how strong a person may be in the truth, if he feeds his mind on the perverted ideas found in such literature, his mind and heart will be affected. A lingering wrong desire planted in the recesses of the heart can eventually create a perverted sexual appetite. The result? James says that when wrong desire becomes fertile, it gives birth to sin, and sin leads to death. (James 1:15) So why start the chain reaction?

12 Well, if we would act so decisively to protect our children from exposure to pornography, should we not expect that our loving heavenly Father would similarly warn us and protect us from spiritual fornication, including apostasy? He says, *Keep away from it!*

13 But suppose we are preaching the good news and people raise questions or objections similar to those raised by opposers? Of course, if a person is not sincere and merely wishes to argue, usually it is best to excuse ourselves and go to the next door. But if someone sincerely asks about certain claims of apostates, what can be done? First, we can ask what, exactly, has caused the concern. It may be only one or two points. Then we can stick to these and answer from the Scriptures, from the Society's publications, and from what we truthfully know about the subject. We need not conclude that we have

9. What is the tragic outcome for those who abandon true worship?
10. (a) What does Jehovah say about listening to apostates? (b) Reading apostate literature would amount to doing what?
11, 12. (a) What illustration is given to help us appreciate that we cannot innocently read apostate literature? (b) How can this be applied to Jehovah's concern for his people?

13. What can be done if challenging questions, based on what apostates have said or written, are raised while we are sharing in the preaching work?

Does the Watchtower control how Jehovah's Witnesses are to respond to criticism of the Watchtower?

→ *Busy and happy servants of Jehovah 'allow no place for the Devil' or for apostate ideas*

thousands who have been gathered into the "one flock" because of Jehovah's blessing upon the house-to-house work! (John 10:16) And do not forget the fine benefits we receive in training and discipline, in strengthening our faith, by going from door to door so as to reach people with the good news.—Compare Acts 5:42; 1 Timothy 4:16.

14 Finally, we might consider what the Society has published in the past on chronology. Some opposers claim that Jehovah's Witnesses are false prophets. These opponents say that dates have been set, but nothing has happened. Again we ask, What is the motive of these critics? Are they encouraging wakefulness on the part of God's people, or are they, rather, trying to justify themselves for falling back into sleepy inactivity? (1 Thessalonians 5:4-9) More importantly, what will you do if you hear such criticism? If a person is questioning whether we are living in "the last days" of this system, or perhaps is entertaining ideas that God is so merciful that he surely will not cause the death of so many millions of people during the "great tribulation," then this individual already has prepared his heart to listen to such criticisms.—2 Timothy 3:1; Matthew 24:21.

→ 14. How do you think we should react when critics accuse Jehovah's Witnesses of being false prophets?

15 Yes, Jehovah's people have had to revise expectations from time to time. Because of our eagerness, we have hoped for the new system earlier than Jehovah's timetable has called for it. But we display our faith in God's Word and its sure promises by declaring its message to others. Moreover, the need to revise our understanding somewhat does not make us false prophets or change the fact that we *are* living in "the last days," soon to experience the "great tribulation" that will pave the way for the earthly Paradise. How foolish to take the view that expectations needing some adjustment should call into question the whole body of truth! The evidence is clear that Jehovah has used and is continuing to use his one organization, with "the faithful and discreet slave" taking the lead. Hence, we feel like Peter, who said: "Lord, whom shall we go away to? You have sayings of everlasting life." —John 6:68.

15. Rather than being false prophets, what proves that Jehovah's Witnesses have faith in God's Word and its sure promises?

Does the Watchtower control how Jehovah's Witnesses are to respond to questions about mind control?

The "Witnesses have earned the reputation of being honest, courteous, and industrious," adds Corbett in her book *Religion in America*. Many who are not Witnesses readily acknowledge that there is nothing freakish or bizarre about Jehovah's Witnesses. Their conduct does not clash with what is accepted as normal social behavior. *The New Encyclopædia Britannica* accurately states that the Witnesses "insist upon a high moral code in personal conduct."

The director of news and special projects for a television station in the United States wrote to Jehovah's Witnesses in response to a biased report about the Witnesses on the TV news show *60 Minutes*. He said: "If more people lived the way your faith does, this nation wouldn't be in the shape it is in. I am one newsman who knows that your organization is founded on love and a strong faith in the Creator. I want you to know that not all News people are as biased."

A Well-Known Religion

Is it fair to say that Jehovah's Witnesses are a small fringe religious group? In a sense, Jehovah's Witnesses are few in number compared to some religions. However, recall what Jesus said: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matthew 7:13, 14.

At any rate, the Witnesses are far from being a small fringe cult. In the spring of 1993, more than 11 million people attended the Witnesses' Memorial of Christ's death. But more important than their number are their moral character and exemplary behavior, which have brought them worldwide commendation. Undoubtedly this has been a factor in countries that have given them official recognition as a known, bona fide religion.

Outstanding is a recent ruling by the European Court of Human Rights. It declared that the Witnesses should enjoy freedom of thought, conscience, and religion and that they have the right to speak about their faith and teach it to others. This would hardly be the case if Jehovah's Witnesses were known to use deceptive and unethical techniques to recruit members or if they used manipulative methods to control the minds of their followers.

Multitudes around the world are well acquainted with Jehovah's Witnesses. Of the millions of non-Witnesses who are studying the Bible with the Witnesses or who have studied with them at one time or another, we ask, Were there any attempts to brainwash you? Did the Witnesses employ mind-control techniques on you? "No" would doubtless be your frank response. Obviously, if these methods had been used, there would be an overwhelming number of victims in contradiction to any argument in favor of Jehovah's Witnesses.

"Absorbed in Humanity"

Cult members often isolate themselves from family, friends, and even society in general. Is that the case with Jehovah's Witnesses? "I do not belong to Jehovah's Witnesses," wrote a newsman in the Czech Republic. Yet he added: "It is obvious that they [Jehovah's Witnesses] have tremendous moral strength. . . . They recognize governmental authorities but believe that only God's Kingdom is capable of solving all human problems. But watch it—they are not fanatics. They are people who are absorbed in humanity."

And they do not live in communes, isolating themselves from relatives and others. Jehovah's Witnesses recognize that it is their Scriptural responsibility to love and care for their families. They live and work with people of all races and religions. When disasters strike, they are quick to respond

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Feelings of Having Suffered Needlessly

6 In the past, some Witnesses have suffered for refusing to share in an activity that their conscience now might permit. For example, this might have been their choice years ago as to certain types of civilian service. A brother might now feel that he could conscientiously perform such without overstepping his Christian neutrality regarding the present system of things.

7 Was it unrighteous on Jehovah's part to allow him to suffer for rejecting what he now might do without consequences? Most who have had that experience would not think so. Rather, they rejoice that they had the opportunity of demonstrating publicly and clearly that they were determined to be firm on the issue of universal sovereignty. (Compare Job 27:5.) What reason could anyone have to regret having followed his conscience in taking a firm stand for Jehovah? By loyally upholding Christian principles as they understood them or by responding to the proddings of conscience, they proved worthy of Jehovah's friendship. Certainly, it is wise to avoid a course that would disturb one's conscience or that would likely cause others to be stumbled. We can think in this regard of the example that the apostle Paul set.—1 Corinthians 8:12, 13; 10:31-33.

8 In order to please Jehovah, the Jews were required to obey the Ten Commandments and also a wide variety of about 600 additional laws. Later, under the Christian arrangement, obedience to these laws as such was no longer a requirement for serving Jehovah, not even for fleshly Jews. The laws no longer binding included those dealing with circumcision, keeping the Sabbath, offering animal sacrifices, and observing certain dietary restrictions. (1 Corinthians 7:19; 10:25; Colossians 2:16, 17; Hebrews 10:1, 11-14) Jews—including the apostles—who became Christians were released from the obligation to keep laws that they were required to obey when they were under the Law covenant. Did they complain that God's arrangement was unrighteous in having formerly required of them things that were no longer necessary? No, they rejoiced in the broadened understanding of Jehovah's purposes.—Acts 16:4, 5.

9 In modern times, there have been some Witnesses who were very strict in their view of what they would or would not do. For that reason they suffered more than others. Later, increased knowledge helped them to expand their view of matters. But they have no reason to regret having earlier acted in harmony with their conscience, even when this possibly brought extra suffering. It truly is commendable that they demonstrated their willingness to suffer in faithfulness to Jehovah, to "do all things for the sake of the good news." Jehovah blesses that kind of godly devotion. (1 Corinthians 9:23; Hebrews 6:10) The apostle Peter wrote with insight: "If, when you are doing good and you suffer, you endure it, this is a thing agreeable with God."—1 Peter 2:20.

Learning From Jonah

10 When directed to go to Nineveh, Jonah

6, 7. (a) Why might some Witnesses who suffered in the past now have a different understanding? (b) Why should we not view Jehovah as unrighteous for having permitted such suffering in the past?

8. Why did Jewish Christians, who formerly held to the Law, have no reason to question Jehovah's righteousness?

9. What has been true of some Witnesses, but why do they have no cause for regret?

10, 11. How did Jonah show a lack of confidence in Jehovah (a) when given the assignment to go to Nineveh? (b) when God did not destroy the Ninevites?

Is the Watchtower admitting that a Jehovah's Witness does not have the "freedom" to vote unless he leaves the Watchtower?

the house-to-house ministry. Some even go back to smoking! Others are happy that they no longer have to stand out as different over the issue of Christian neutrality and the misuse of blood. Oh, what freedom! Now they can even vote for one of the political parties of the "wild beast." (Revelation 13:1, 7) Thus, as unsteady souls, some have been seduced and misled from the straight path of accurate knowledge by those who, while 'promising them freedom, are themselves existing as slaves of corruption.'—2 Peter 2:15-19.

17 Unless such ones repent and return to the truth, they expose themselves to the judgment that Paul outlined: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition." How unwise and shortsighted it is to abandon the accurate knowledge of Jehovah God and Christ Jesus for the apostate teachings of Christendom!—Hebrews 6:4-6; 10:26, 27.

17. What danger exists for those who fall away from accurate knowledge of the truth?

Questions to Answer

- □ What is the difference between "knowledge" and "accurate knowledge"?
- □ Why is accurate knowledge so important in these last days?
- □ How might some be tempted to fall away from the truth?
- □ What warning does Peter give us about rejecting accurate knowledge?
- □ What must we do to obtain and retain accurate knowledge?

Zeal With Accurate Knowledge

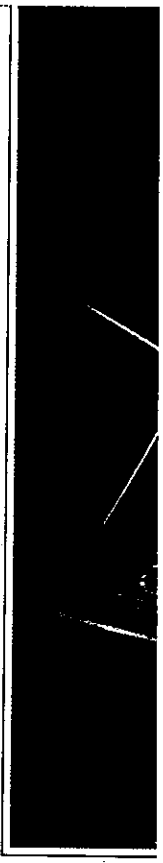
18 The Jewish clergy of Paul's day certainly had knowledge of the Hebrew Scriptures. But was it accurate knowledge? Did it draw them toward Christ as the promised Messiah? Paul argues that they were so committed to establishing their own righteousness by means of the Law that they would not subject themselves to "Christ [who] is the end of the Law." Therefore Paul could say of them: "For I bear them witness that they have a zeal for God; but not according to accurate knowledge."—Romans 10:1-4.

19 So how can we obtain this accurate knowledge? By personal study and meditation, along with prayer and meeting attendance. This means a constant recharging of our spiritual batteries, as it were. We cannot afford to rely only on the knowledge we initially gained when we accepted the truth. Continually, we have to take in solid spiritual food, accurate knowledge, by means of conscientious personal study. Thus Paul's counsel is appropriate: "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong. For this reason, now that we have left the primary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God . . . And this we will do, if God indeed permits."—Hebrews 5:14–6:3.

20 The questions now are, What tools do we have to help us to obtain accurate knowledge? And in view of our busy lives, when can we study God's Word? The following article will consider these and related subjects.

18. According to Paul, why did the Jewish clergy fail to accept Christ?

19, 20. (a) How can we obtain accurate knowledge? (b) What questions remain to be answered?



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Does the Watchtower discourage Jehovah's Witnesses from going to college "away from home"? Is college education discouraged if it takes away from Watchtower responsibilities?

Dating in a group setting is a protection

tary education does not rule out pioneering. One young Witness, for example, had wanted to pioneer for a long time. After she finished high school, her parents—regular pioneers themselves—arranged for her to have some supplementary education. She was able to pioneer while she received her schooling, and now she has a skill with which she supports herself as she continues pioneering.

13 In the matter of supplementary education, each family has the right and responsibility to make its own decision. When such education is well chosen, it can be helpful. It can, though, be a trap. If you are considering such education, what is your goal? Is it to prepare yourself to handle adult responsibilities in an honorable way? Or are you "seeking great things for yourself"? (Jeremiah 45:5; 2 Thessalonians 3:10; 1 Timothy 5:8; 6:9) What about pursuing supplementary education away from home, perhaps living on a campus? Would that be wise in view of Paul's warning that "bad associations spoil useful habits"? (1 Corinthians 15:33; 2 Timothy 2:22) Remember, too, that "the time left is reduced." (1 Corinthians 7:29) How much time will you devote to such education? Will it consume the bulk of your youthful years? If so, how will you apply the Bible's encouragement to "remember, now, your Grand Creator in the days of your young manhood"? (Ecclesiastes 12:1) Further, will the courses you take allow time for such vital Christian activities as meeting attendance, field service, and personal study? (Matthew 24:14; Hebrews 10:24, 25) If your perceptive powers are keen, you will never lose sight of spiritual goals as you and your parents plan for your future.

13. How should families count the cost of supplementary education?

Keeping Courtship Honorable

14 Another area in which your perceptive powers are needed is that of courtship. It is only natural to want to show affection to someone you care about. The chaste couple in the Song of Solomon evidently exchanged *some* displays of affection before they married. (Song of Solomon 1:2; 2:6; 8:5) Today, some courting couples may likewise feel that holding hands, kissing, and embracing are appropriate, especially when marriage seems imminent. But remember: "He that is trusting in his own heart is stupid." (Proverbs 28:26) Tragically, a number of couples have shown bad judgment by putting themselves into compromising circumstances. Displays of affection have become intense and uncontrolled; unclean acts have

14. (a) What principles should guide courting couples as they show affection for each other? (b) How have some couples shown poor judgment in this regard?

Do cults "isolate" their members from friends and family members outside the group?

The "Witnesses have earned the reputation of being honest, courteous, and industrious," adds Corbett in her book *Religion in America.* Many who are not Witnesses readily acknowledge that there is nothing freakish or bizarre about Jehovah's Witnesses. Their conduct does not clash with what is accepted as normal social behavior. *The New Encyclopædia Britannica* accurately states that the Witnesses "insist upon a high moral code in personal conduct."

The director of news and special projects for a television station in the United States wrote to Jehovah's Witnesses in response to a biased report about the Witnesses on the TV news show *60 Minutes.* He said: "If more people lived the way your faith does, this nation wouldn't be in the shape it is in. I am one newsman who knows that your organization is founded on love and a strong faith in the Creator. I want you to know that not all News people are as biased."

A Well-Known Religion

Is it fair to say that Jehovah's Witnesses are a small fringe religious group? In a sense, Jehovah's Witnesses are few in number compared to some religions. However, recall what Jesus said: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matthew 7:13, 14.

At any rate, the Witnesses are far from being a small fringe cult. In the spring of 1993, more than 11 million people attended the Witnesses' Memorial of Christ's death. But more important than their number are their moral character and exemplary behavior, which have brought them worldwide commendation. Undoubtedly this has been a factor in countries that have given them official recognition as a known, bona fide religion.

Outstanding is a recent ruling by the European Court of Human Rights. It declared that the Witnesses should enjoy freedom of thought, conscience, and religion and that they have the right to speak about their faith and teach it to others. This would hardly be the case if Jehovah's Witnesses were known to use deceptive and unethical techniques to recruit members or if they used manipulative methods to control the minds of their followers.

Multitudes around the world are well acquainted with Jehovah's Witnesses. Of the millions of non-Witnesses who are studying the Bible with the Witnesses or who have studied with them at one time or another, we ask, Were there any attempts to brainwash you? Did the Witnesses employ mind-control techniques on you? "No" would doubtless be your frank response. Obviously, if these methods had been used, there would be an overwhelming number of victims in contradiction to any argument in favor of Jehovah's Witnesses.

"Absorbed in Humanity"

Cult members often isolate themselves from family, friends, and even society in general. Is that the case with Jehovah's Witnesses? "I do not belong to Jehovah's Witnesses," wrote a newsman in the Czech Republic. Yet he added: "It is obvious that they [Jehovah's Witnesses] have tremendous moral strength. . . . They recognize governmental authorities but believe that only God's Kingdom is capable of solving all human problems. But watch it—they are not fanatics. They are people who are absorbed in humanity."

And they do not live in communes, isolating themselves from relatives and others. Jehovah's Witnesses recognize that it is their Scriptural responsibility to love and care for their families. They live and work with people of all races and religions. When disasters strike, they are quick to respond

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manently. Or it may appear advisable to arrange for care where there is medical personnel but where the parent would have to be visited. What is done may depend on factors such as the parent's true needs, his attitude and the regard the head of the household has for the spiritual welfare of the household.

16 This could be true also with regard to a child who had left home but is now disfellowshiped or disassociated. Sometimes Christian parents have accepted back into the home for a time a disfellowshiped child who has become physically or emotionally ill. But in each case the parents can weigh the individual circumstances. Has a disfellowshiped son lived on his own, and is he now unable to do so? Or does he want to move back primarily because it would be an easier life? What about his morals and attitude? Will he bring "leaven" into the home?—Gal. 5:9.

17 In Jesus' parable of the prodigal son, the father ran to meet and then accepted his returning son. The father, seeing the lad's pitiful condition, responded with natural parental concern. We can note, though, that the son did not bring home harlots or come with a disposition to continue his sinful life in his father's home. No, he expressed heartfelt repentance and evidently was determined to return to living a clean life.—Luke 15:11-32.

DISFELLOWSHIPED RELATIVES NOT LIVING AT HOME

18 The second situation that we need to consider is that involving a disfellowshiped or disassociated relative who is *not* in the immediate family circle or living at one's home. Such a person is still related by blood or marriage, and so there may be

16, 17. (a) How might parents react to the possibility of a disfellowshiped child's moving back home? (b) What can we learn on this from the parable of the prodigal son?

18, 19. (a) How should Christians view association with disfellowshiped relatives who are outside the immediate family? (b) Why is this position appropriate? (2 Tim. 2:19)

The prodigal son did not return home to continue his sinful living, but was repentant. His father accepted him back

some limited need to care for necessary family matters. Nonetheless, it is not as if he were living in the same home where contact and conversation could not be avoided. We should keep clearly in mind the Bible's inspired direction: "Quit mixing in company with *anyone* called a brother that is a fornicator or a greedy person . . . , not even eating with such a man."—1 Cor. 5:11.

19 Consequently, Christians related to such a disfellowshiped person living outside the home should strive to avoid needless association, even keeping business dealings to a minimum. The reasonableness of this course becomes apparent from reports of what has occurred where relatives have taken the mistaken view, 'Though he is disfellowshiped, we are related and so can treat him the same as before.' From one area comes this:

Does the Watchtower require loyal Jehovah's Witnesses to exclude former Jehovah's Witness relatives from family gatherings?

"One person who was disfellowshiped was related to about one third of the congregation. All of his relations continued to associate with him."

And a highly respected Christian elder writes:

"In our area some disfellowshiped ones with large families have been met, as they enter the lobby of the Kingdom Hall, with a fanfare of backslapping and handshaking (even though the disfellowshiped one was known by them to be still living immorally). I feel a deep concern that those who have been disfellowshiped need to see that their course is hated by Jehovah and by his people and that they should feel a real need to become genuinely repentant. What will help these disfellowshiped ones to change when they are continually greeted by all in their large families who know of their practices?"

[20] There must have been congregations in the first century where many were related. But when someone was disfellowshiped, were all the relatives to carry on as normal as long as they did not discuss Scriptural matters with the disfellowshiped person? No. Otherwise the congregation would not really be applying the command: "Remove the wicked man from among yourselves."—1 Cor. 5:13.

[21] Great care needs to be exercised that a person's situation as a disfellowshiped sinner is neither overlooked nor minimized. As the sons of Korah well demonstrated, our chief loyalty must be to Jehovah and his theocratic arrangement. We can be sure that when we uphold his standards and prefer association with his organized people, rather than with wrongdoers, we will have his protection and blessing.—Ps. 84:10-12.

SOCIAL GATHERINGS AND DISFELLOWSHIPED RELATIVES

[22] Normally, relatives are often together at meals, picnics, family reunions or other social gatherings. But when someone has unrepentantly pursued sin and has had to be disfellowshiped, he may cause difficulties for his Christian relatives in regard to such gatherings. While they realize that they are still related to him, they do not want to ignore Paul's advice that faithful Christians should "quit mixing in company" with an expelled sinner.

[23] There is no point in looking for some rule as to family members being at gatherings where a disfellowshiped relative might be present. This would be something for those concerned to resolve, in keeping with Paul's counsel. (1 Cor. 5:11) And yet it should be appreciated that if a disfellowshiped person is going to be at a gathering to which nonrelative Witnesses are invited, that may well affect what others do. For example, a Christian couple might be getting married at a Kingdom Hall. If a disfellowshiped relative comes to the Kingdom Hall for the wedding, obviously he could not be in the bridal party there or "give away" the bride. What, though, if there is a wedding feast or reception? This can be a happy social occasion, as it was in Cana when Jesus attended. (John 2:1, 2) But will the disfellowshiped relative be allowed to come or even be invited? If he was going to attend, many Christians, relatives or not, might conclude that they should not be there, to eat and associate with him, in view of Paul's directions at 1 Corinthians 5:11.

[24] Thus, sometimes Christians may not feel able to have a disfellowshiped or disassociated relative present for a gathering that normally would include family members. Still, the Christians can enjoy the association of the loyal members of the congregation, having in mind Jesus' words: "Whoever does the will of God, this one is my brother and sister and mother." —Mark 3:35.

20, 21. When it comes to disfellowshiped relatives, why do we need to be careful? (2 Tim. 2:22)
22. Why may family gatherings pose special problems as to disfellowshiped relatives?
23. What would be the situation with a disfellowshiped relative and a Christian wedding?
24. Loyal Christians can most enjoy what association? (Prov. 18:24)

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If a Jehovah's Witness decides on his own to leave the Watchtower organization, will he lose his Jehovah's Witness friends and relatives?

Discipline That Can Yield Peaceable Fruit

"No discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—HEBREWS 12:11.

THINK back to your childhood days. Can you recall your parents disciplining you? Most of us can. The apostle Paul used that as an illustration when commenting on discipline from God, as we read at Hebrews 12:9-11.

[2] God's fatherly discipline, which can affect our spiritual lives, can take many forms. One is his arrangement to exclude from the Christian congregation a person who no longer wants to live by God's standards, or who refuses to do so. A person who is thus strongly chastised or disciplined may repent and turn around. In the process, the congregation of loyal ones are also disciplined in that they learn the importance of conforming to God's high standards.—1 Timothy 1:20.

[3] 'But,' someone may ask, 'is it not harsh to expel and then refuse to talk with the expelled person?' Such a view surfaced in a recent court case involving a woman who was raised by parents who were Jehovah's Witnesses. Her parents had been disfellowshipped. She was not, but she voluntarily disassociated herself by writing a letter withdrawing from the congregation. Accordingly, the congregation was simply informed that she was no longer one of Jehovah's Witnesses. She moved away, but years later she returned and found that local Witnesses would not converse with her. So she took the matter to court. What was the outcome, and how might this affect you? In order to understand the matter properly, let us see what the Bible says about the related subject of disfellowshipping.

1, 2. (a) According to Hebrews 12:9-11, what does God lovingly provide? (b) What is one example of discipline, and what can result from this?
3. How do some react to the idea of disfellowshipping?

Why This Firm Stand?

[4] Most true Christians loyally support God and his righteous laws. (1 Thessalonians 1:2-7; Hebrews 6:10) Occasionally, though, a person deviates from the path of truth. For example, despite help from Christian elders, he may unrepentantly violate God's laws. Or he may reject the faith by teaching false doctrine or by disassociating himself from the congregation. Then what should be done? Such things occurred even while the apostles were alive; hence, let us see what they wrote about this.

[5] When a man in Corinth was unrepentantly immoral, Paul told the congregation: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy reviler or a drun even eating with ans 5:11-13) Th apostates, such man that promc a first and a se that such a man way and is sinni othy 1:19, 20) S propriate, too, congregation: " they were not been of our sort with us. But th shown up that —1 John 2:18,

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4. What occasionally occurs with some in the congregation? (Galatians 6:1; Jude 23)
5, 6. (a) We have what wise counsel as to dealing with those who commit serious sins and are unrepentant? (Matthew 18:17) (b) What questions do we face?

"Cutting ourselves off completely from all association with [my disfellowshipped sister] Margaret tested our loyalty to Jehovah's arrangement. It gave our family opportunity to show that we really believe that Jehovah's way is best." —Lynette.

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[7] Christians from people. W neighbors, wc others, and w are 'fornicator ers, or idolater avoid them co have to get o that it was to brother" who *company with* [*has returned with such a* Mark 2:13-17

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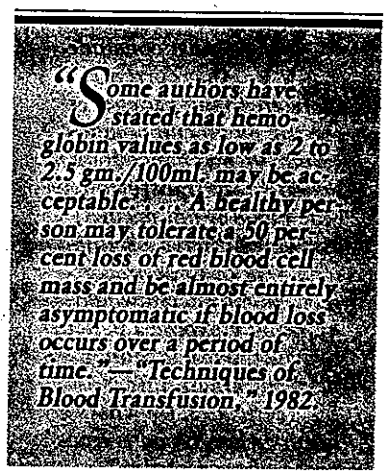
Does the Watchtower determine what components of blood Jehovah's Witnesses are allowed to accept?

as low as 7 g/dl. Others have found evidence of only moderately impaired function." —*Contemporary Transfusion Practice,* 1987.

While adults accommodate a low hemoglobin level, what of children? Dr. James A. Stockman III says: "With few exceptions, infants born prematurely will experience a decline in hemoglobin in the first one to three months . . . The indications for transfusion in the nursery setting are not well defined. Indeed, many infants seem to tolerate remarkably low levels of hemoglobin concentration with no apparent clinical difficulties."—*Pediatric Clinics of North America,* February 1986.



Such information does not mean that nothing need be done when a person loses a lot of blood in an accident or during surgery. If the loss is rapid and great, a person's blood pressure drops, and he may go into shock. What is primarily needed is that the bleeding be stopped and the *volume* in his system be restored. That will serve to prevent shock and keep the remaining red cells and other components in circulation.

Volume replacement can be accomplished without using whole blood or blood plasma.* Various nonblood fluids are effective volume expanders. The simplest is saline (salt) solution, which is both inexpensive and compatible with our blood. There are also fluids with special properties, such as dextran, Haemaccel, and lactated Ringer's solution. Hetastarch (HES) is a newer volume expander, and "it can be safely recommended for those [burn] patients who object to blood products." (*Journal of Burn Care & Rehabilitation,* January/February 1989) Such fluids have definite advantages. "Crystalloid solutions [such as normal saline and lactated Ringer's solution], Dextran and HES are relatively nontoxic and inexpensive, readily available, can be stored at room temperature, require no compatibility testing and are free of the risk of transfusion-transmitted disease." —*Blood Transfusion Therapy—A Physician's Handbook,* 1989.

You may ask, though, 'Why do nonblood replacement fluids work well, since I need red cells to get oxygen throughout my body?' As mentioned, you have oxygen-carrying reserves. If you lose blood, marvelous compensatory mechanisms start up. Your heart pumps more blood with each beat. Since the lost blood was replaced with a suitable fluid, the now diluted blood flows more easily, even in the small vessels. As a result of chemical changes, more oxygen is released to the tissues. These adaptations are so effective that if only half of your red cells remain, oxygen delivery may be about 75 percent of normal. A patient at rest uses only 25 percent of the oxygen available in his blood. And most general anesthetics reduce the body's need for oxygen.

How Can Doctors Help?

Skilled physicians can help one who has lost blood and so has fewer red cells. Once volume is restored, doctors can administer oxygen at high concentration. This makes more of it available for the body and has often had remarkable results. British

* Witnesses do not accept transfusions of whole blood, red cells, white cells, platelets, or blood plasma. As to minor fractions, such as immune globulin, see *The Watchtower* of June 1, 1990, pages 30-1.

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If blood Transfusions are against God's law on blood, why does God allow the transfer of red blood cells to occur between a mother and a child during pregnancy?

Blood Groups and Immunity

- **Red blood corpuscle** Haemoglobin-carrying cell without a nucleus.
- **Reticulo-endothelial system** Cells found throughout the body that are concerned with phagocytosis of foreign material, bacteria and broken tissues, and also the development of immunity.
- **Rhesus factor** Blood antigen found in 85 per cent of the population that is independent of the ABO blood groups
- **Serum** Liquid that is left after blood has clotted.
- **Stem cell** Basic, cell from which all blood cells and platelets are formed.
- **Thoracic duct** Largest lymphatic vessel; it runs from the posterior part of the thorax and joins the venous system in the neck.
- **Thrombocyte** *See* Platelet
- **Thymus gland** Gland situated behind the upper sternum that is concerned with the development of immunity, until late adolescence, by the production of a lymphoid-stimulating hormone
- **Transfusion reaction** Antigen antibody reaction that occurs when an incompatible blood is transfused
- **Urea** Nitrogen-containing substance formed from ammonia in the liver.
- **White blood corpuscles** Concerned with fighting infection.

Blood groups

Although the red cells in different people look the same they are, in fact, dissimilar. They can be divided into four main groups, A, B, AB, and O (*below*). The surface of the cells in each group is different and will act as an antigen to plasma from another group, which carries the antibody. This causes the cells to stick to each other by the process of agglutination. An individual with Group A cells will carry the antibody B in his plasma, those in group AB do not carry either antibody, while those in group O have both antibodies but the cells do not have either antigen. Thus blood from any group can be transferred into those of group AB, as they do not carry antibodies; group AB individuals are known as "universal recipients". A group O recipient can only receive blood from another group O donor, but can give blood to anyone, and thus is known as a "universal donor".

Antibodies in the plasma of the donor blood are quickly diluted by the recipient and the concentration is therefore too low to cause agglutination. The two commonest groups in western Europe are Groups A and O, each found in about 45 per cent of the population, group B in about 10 per cent and group AB is found in less than 5 per cent.

The antigen-antibody reaction not only causes agglutination, but also haemolysis – the breakdown of the red blood cells releasing haemoglobin into the circulation. This is an "incompatible transfusion reaction" and can lead to fever, jaundice, kidney failure from blocking of the tubules with haemoglobin, and even, in some cases, death.

Rhesus factor

In addition to the four main blood groups there are many other minor ones: Rhesus, NNS, P, Kell Lewis, Duffy, Lutheran, to name a few. The most important is the Rhesus factor, named after the Rhesus monkey, in which it was first discovered. The presence or absence of this antigen makes the individual either Rhesus positive or Rhesus negative. Antibodies are not found in Rhesus negative people unless they have been transfused with Rhesus positive blood. About 15 per cent of the population is Rhesus negative.

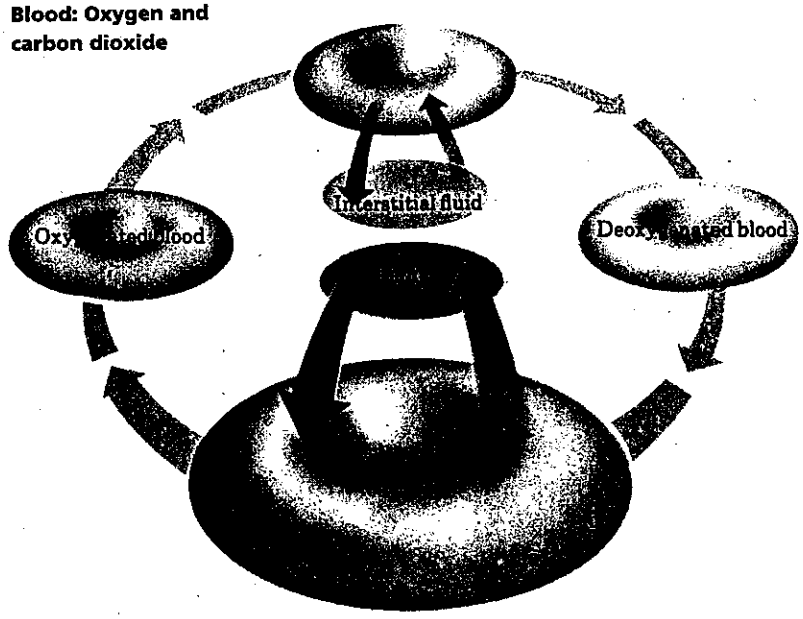
It is therefore possible to be Group A Rhesus positive or negative and this is usually written A Rh +ve or A Rh -ve. A true universal donor has to be O Rh -ve. Blood from the recipient and donor are cross-matched before use to check that agglutination does not occur.

Pregnancy and the Rhesus factor

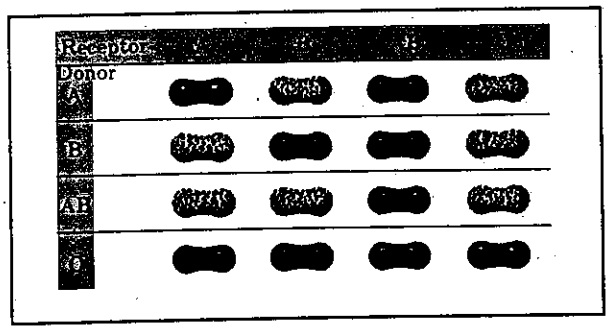
Particular problems arise in Rhesus negative pregnant mothers with Rhesus positive fathers. In the last weeks of pregnancy small numbers of the baby's red cells escape through the placenta into the mother's circulation. This will not cause trouble in the first pregnancy but in subsequent pregnancies agglutination reactions may occur.

The mother's Rhesus antibodies will invade the baby's circulation, destroying the red cells and leading to anemia; this necessitates an exchange transfusion for the baby at birth with Rhesus negative blood. Provided the possibility is recognized early enough anti-Rhesus immune globulin injections can be given to the mother, to remove Rhesus positive cells from her blood before she develops her own anti-Rhesus globulin antibody.

Blood: Oxygen and carbon dioxide



Blood groups



Blood: Oxygen and carbon dioxide

Oxygen combines with haemoglobin (1) in the red blood corpuscles (*above*) to form oxyhaemoglobin. It would require 75 times as much blood to carry the oxygen if haemaglobin did not exist.

Carbon dioxide (2), from the interstitial fluid, dissolves in the plasma and red cells, where the enzyme – carbonic anhydrase – forms carbonic acid. A little also combines with haemoglobin to form carbaminohaemoglobin. The acidity of carbonic acid forces oxygen out of oxyhaemoglobin (3) into the interstitial fluid with a formation of sodium and potassium bicarbonate. A reverse diffusion occurs in the capillaries of the lung alveoli with loss of carbon dioxide (4) and reoxygenation of the haemoglobin (1).

A PICTORIAL HANDBOOK OF ANATOMY AND PHYSIOLOGY, by Dr. James Bevan, 1978

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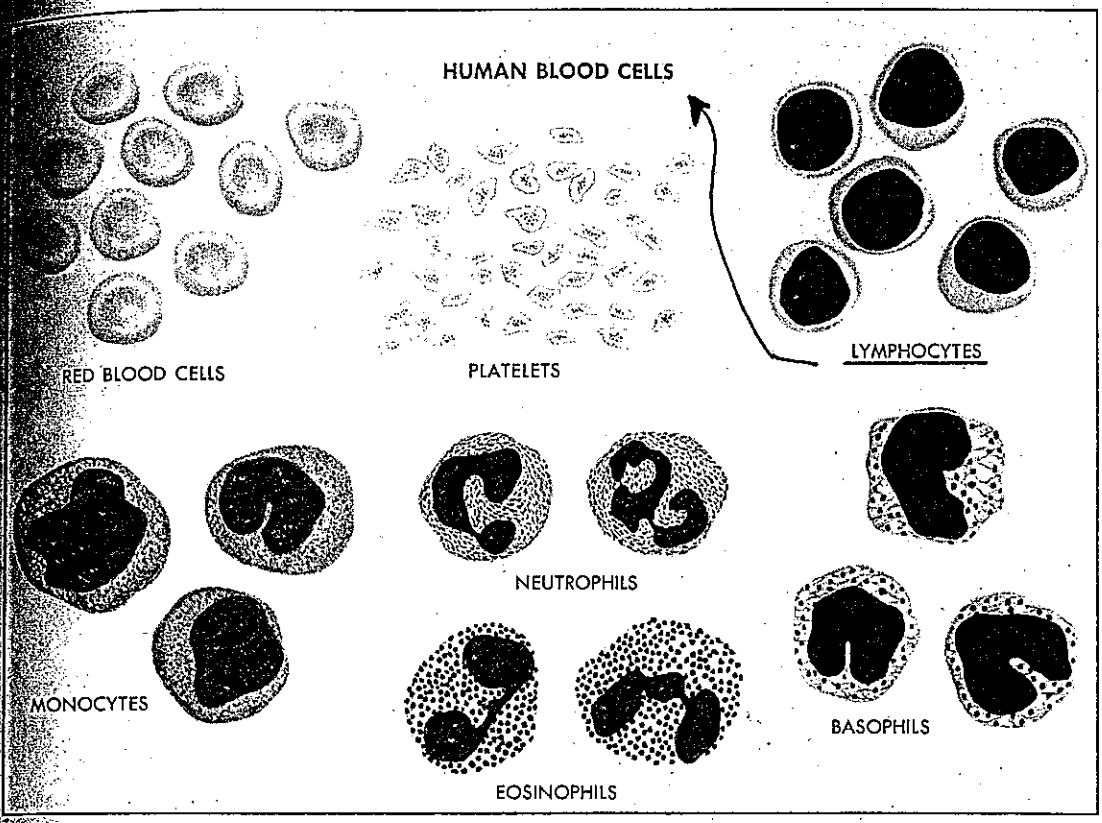

contain a few granules, which are collected mostly in the central part of the cell. There are about 300,000 to 400,000 platelets in each cubic millimeter of blood.

Formerly, blood platelets were not considered to be real cells but were believed to be dead fragments of cytoplasm derived from certain cells of the bone marrow. It is now known that platelets have a very active metabolism and a definite life span. After being formed in the bone marrow, they circulate in the blood for about nine days before dying. They are composed chiefly of lipids, proteins, and carbohydrates, and have been found to contain many different enzymes.

Platelets have the peculiar property of binding various substances formed in other parts of the body and carrying them through the circulation. They are particularly adapted for carrying certain chemicals, including serotonin and other blood amines such as histamine, epinephrine (adrenaline), and norepinephrine (noradrenaline).

The platelets are also important in the process of blood clotting. When a blood vessel is cut, they adhere to the rough surfaces and release substances that help form the blood clot. In certain instances, they stick to each other, forming large aggregations. No other cells or body constituents can replace the functions of the platelets in stopping bleeding. Thus when platelets are lacking in the blood, bleeding often occurs spontaneously.

BLOOD-FORMING ORGANS

The major blood-forming, or *hematopoietic,* organs are the bone marrow, lymph nodes, and the spleen. The bone marrow, the main "blood factory," manufactures red blood cells, granulocytes, and platelets. The spleen and lymph nodes, the main sites of lymphatic tissue, produce lymphocytes and monocytes.

In the developing embryo, blood cell production occurs first in the yolk sac, then in the liver and the spleen. From the second to the fifth month of fetal life, the bone marrow gradually becomes active. After the fifth month, blood cell production increases progressively in the bone marrow and decreases in the liver and spleen. After birth, the liver stops forming blood cells completely.

Bone Marrow. All bone cavities contain bone marrow. The active bone marrow tissue, called red marrow, is found primarily in the spongy ends of most long bones and in the flat bones of the ribs, cranium, sternum, and vertebrae. Yellow marrow, consisting largely of fat, is found in the central marrow cavities of the long bones. In abnormal conditions, such as many forms of anemia, yellow marrow can become active and turn into red marrow.

When bone marrow is examined with a microscope, various kinds of cells can be distinguished. *Erythroblasts,* the earliest stage of red blood cell formation, can be recognized by their deeply staining nucleus and cytoplasm. *Megakaryocytes,* the cells that form blood platelets, are few in number but huge in size and often have several nuclei. Small numbers of lymphocytes and monocytes are also present in bone marrow.

Lymphatic Tissue. Lymphatic tissue is present in many tissues and organs, including the thymus, tonsils, and intestinal mucosa, but the largest concentration is in the lymph nodes and the spleen. Lymphatic tissue forms *lymphoblasts,*

Encyclopedia Americana International Edition, 1994, vol. 4
(Grolier Inc.)

If it is against God's law on blood to take a transfusion of white blood cells (lymphocytes), why are they found in the human milk a mother feeds her baby?

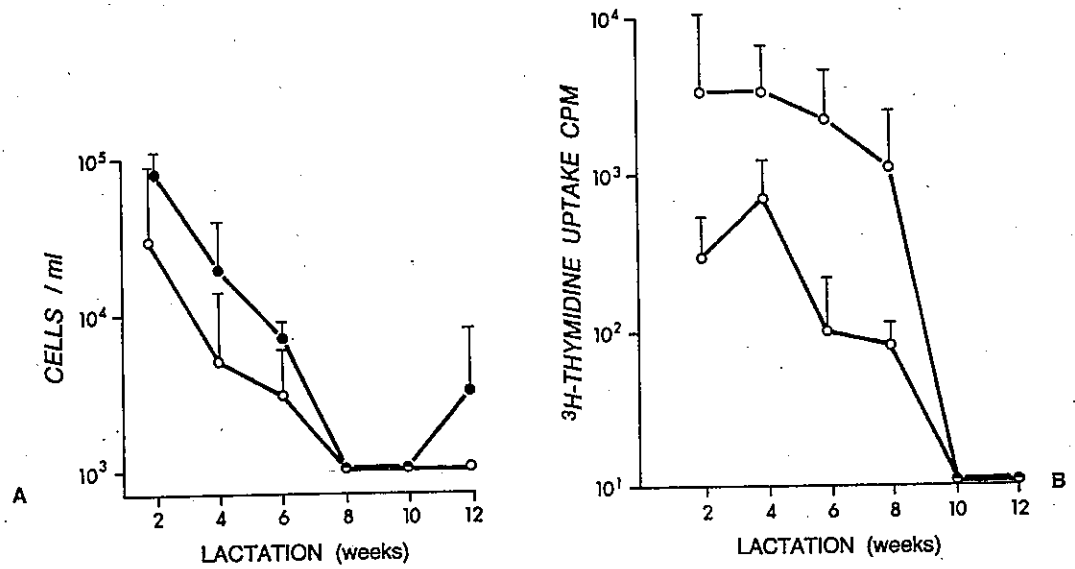

Fig. 5-2. Longitudinal study of cells. Same subjects were examined during the second through the twelfth week of lactation. Data are presented as means ± SD of macrophages-neutrophils (●——●) and lymphocytes (○——○) and of stimulated (●——●) and unstimulated (○——○) lymphocytes. **A,** Longitudinal study of numbers of leukocytes. **B,** Longitudinal study of uptake of ^{3}H-thymidine in lymphocytes. (From Goldman AS, Garza C, Nichols BL et al: *J Pediatr* 100:563, 1982.)

and Pickering,[8] that the primary function of milk PMNs is as defense of the mammary tissue per se and not to impart maternal immunocompetence to the newborn. This may explain the presence of large numbers of PMNs that are relatively hypofunctional early and then disappear over time.

Lymphocytes

Both T- and B-lymphocytes are present in human milk and colostrum and are part of the immunologic system in human milk. They synthesize IgA antibody. Human milk lymphocytes respond to mitogens by proliferation, with increased macrophage-lymphocyte interaction and the release of soluble mediators, including MIF. Cells destined to become lymphopoietic cells are derived from two separate influences, the thymus (T) and the bursa (B) or bursal equivalent tissues. The population of cells called B cells comprises the smaller part of the total. The term *B cell* is derived from its origination in a different anatomic site from the thymus; in birds, it has been identified as the bursa of Fabricius. The B cells can be identified by the presence of surface immunoglobulin markers. The B cells in human milk include cells with IgA, IgM, and IgG surface immunoglobulins. B cells transform into plasma cells and remain sessile in the tissues of the mammary gland.

T-cell system

More rapid mitotic activity occurs in the thymus gland than in any other lymphatic organ, yet 70% of the cells die within the cell substance. Thymosin has been identified as a hormone produced by thymic epithelial cells to expand the peripheral lymphocyte popu-

BREASTFEEDING - A Guide for the Medical Profession, 4th Edition, 1994
by Ruth A. Lawrence (Mosby - Year Book, Inc.)

Does the Watchtower force Jehovah's Witnesses to reject blood transfusions by requiring them to sign an annual No blood card?

SERVICE MEETINGS FOR JANUARY

Week Starting January 5

Song 10

8 min: Local announcements. Selected Announcements from *Our Kingdom Ministry.*

17 min: "Take Delight in Giving a Thorough Witness." Audience discussion of article. Highlight essentials of an effective presentation: (1) Give a friendly greeting, (2) comment on or raise a question about a subject of current interest, (3) refer to an appropriate Scripture text, and (4) direct interest to the publication being offered. Have a capable publisher demonstrate a suggested initial presentation and corresponding return visit.

20 min: Prepare Now to Uphold God's Law on Blood. Qualified elder discusses importance of filling out both the Advance Medical Directive/Release card and the Society's health-care power of attorney form. Inspired direction at Psalm 19:7 shows that Acts 15:28, 29 is an expression of God's perfect law on blood. Loyal worshipers strive to uphold that law. These documents make known your determination to do so and speak for you when you are unable to speak for yourself. (Compare Proverbs 22:3.) A new card provides a current declaration of your refusal to take blood. Following this meeting, baptized Witnesses who desire to have a new card will be given one, and those with unbaptized minor children will receive an Identity Card for each child. These cards are not to be filled out tonight. They should be filled out carefully at home but NOT signed. Signing, witnessing, and dating of all cards will be done after the next Congregation Book Study, under the supervision of the book study conductor. This will ensure that all assigned to his group who want to execute this medical directive have the needed assistance. Those signing as witnesses should actually see the cardholder sign the document. Anyone missing at that time and who desires to fill out and sign a card will be assisted by conductors/elders at the next Service Meeting until all baptized publishers have their cards properly completed. (Review letter of October 15, 1991.) By adapting language from this card to their own circumstances and convictions, unbaptized publishers may write out their own directive to use for themselves and their children. The durable power of attorney form on the other hand is a more comprehensive document and, since it is based on state statutory law, is respected by medical and legal personnel. (Refer as needed to the January 1997 sheet entitled "Information About the Society's Health-Care Durable Power of Attorney Forms" and the Question Box in the December 1995 *Our Kingdom Ministry.*) For the best legal protection, it is recommended that both documents be filled out. On the front of the Advance Medical Directive/Release card write, preferably in your own hand: "I have also executed a health-care power of attorney."

Song 142 and concluding prayer.

Week Starting January 12

Song 125

10 min: Local announcements. Accounts report. Outline field service arrangements for January 19.

15 min: "Make Good Use of Handbills." Audience discussion. Include experience in December 1, 1996, *Watchtower*, page 13, paragraph 15.

20 min: "Jehovah Gives Power Beyond What Is Normal." Questions and answers. (See *w90* 7/15 19, paragraphs 15-16.) Arrange for some to relate encouraging experiences showing how Jehovah has strengthened them.

Song 81 and concluding prayer.

Week Starting January 19

Song 1

10 min: Local announcements.

15 min: Local needs.

20 min: Family Study That Brings Joy. Married couple discuss spiritual needs of their family. Concerned about worldly influences affecting their children in a negative way, they feel a need to strengthen the spirituality of their children but acknowledge that their family study has been sporadic and often ineffective. Together, they review recommendations on how to conduct a meaningful family study that were given in the August 1, 1997, *Watchtower*, pages 26-9. Both are determined to follow through in safeguarding the spiritual well-being of their children.

Song 146 and concluding prayer.

Week Starting January 26

Song 187

12 min: Local announcements. Review literature offer for February. Mention one or two points from the *Revelation Climax* book that will be helpful when offering it.

15 min: "Show Respect for Jehovah's Place of Worship." Questions and answers. To be handled by an elder, who should make kindly local application.

18 min: Reporting Our Share in the Worldwide Witnessing Work. (Based on *Our Ministry* book, pages 100-2, 106-10) Talk and discussion handled by the secretary. After showing the Scriptural precedent for regularly reporting our activity, he invites two ministerial servants to review the subheading "Why We Report Our Field Service." The secretary then stresses the importance of promptly turning in accurate reports. He points out reasons why setting personal goals is beneficial, concluding with encouraging comments about the blessings that come to those who have a full share in the witness work.

Song 189 and concluding prayer.

CONGREGATION BOOK STUDY

Schedule for congregation studies in the book *The Secret of Family Happiness*

January 5:	Pages 90-95*
January 12:	Pages 95*-102
January 19:	Pages 103-110*
January 26:	Pages 110*-115

* To or from subheading

OCTOBER SERVICE REPORT

Number of:		Av. Hrs.	Av. Mags.	Av. R.V.	Av. Bi.St.
Sp'l Pios.	166	122.0	77.0	47.8	4.1
Pios.	73,794	83.1	37.5	21.9	1.7
Aux. Pios.	28,645	59.6	27.1	12.8	0.9
Pubs.	831,446	10.2	5.9	3.2	0.3
TOTAL	934,051			Baptized	3,116

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OUR KINGDOM MINISTRY
JAN 98 pg 2

Do Jehovah's Witnesses risk death rather than violate Watchtower doctrine and policies? 7

THE CHARLOTTE OBSERVER Fri June 25, 1999

Woman's decision to refuse a transfusion takes her life

Mother's choice ends life

True to faith, woman refuses transfusion

By PETER SMOLOWITZ
Staff Writer

ROCK HILL — They were prepared for the baby boy to die, but not his mother.

The Peoples family knew that the unborn son of Anthony and Minnie Peoples had a fatal birth defect. And when she delivered Anthony Jr. at a Rock Hill hospital Tuesday night, he was stillborn. But there were complications, and Minnie Peoples needed a blood transfusion.

Peoples

The Peoples are Jehovah's Witnesses, who believe blood is sacred and shouldn't be shared.

Minnie Peoples refused the blood. For her religion, she died Wednesday in intensive care.

"The doctors really tried to plead with me that without blood, she wasn't going to make it," said her husband, Anthony Peoples, 37.

Please see **WITNESS** / *page* **9A**

WITNESS *from 1A*

"They just wanted me to know the risk. But at the same time, I know the Scripture, and I stand by my decision . . . .

"If I had to do it over again, I wouldn't change a thing."

The Rock Hill couple celebrated their 14th anniversary Monday.

Minnie Peoples, 35, declined a transfusion because Jehovah's Witnesses believe sections of the Bible prohibit people from eating blood, and a transfusion would be another form of consuming it.

Deaths such as this happen occasionally across the country, particularly to Witnesses, Christian Scientists and those who practice faith healing. Doctors have long grappled with balancing their oath with their patients' faith.

York County Coroner Doug McKown said Thursday his office considers the death to be from natural causes and closed the investigation.

"She made a decision to die, basically," McKown said. "This lady offered herself to die for her beliefs. I don't fully understand why their God would expect them to die, but I can't question that."

Anthony and Minnie Peoples, who had lived in the Rock Hill area since before their marriage, moved to an apartment two months ago while their three-bedroom house was being built. Minnie Peoples had already selected the carpets and the kitchen decor. Anthony has put construction on hold.

On Thursday, he was surrounded in his living room by family members and friends. He made small talk with some and gave hearty hugs to others. But his mind was on the woman he dated long-distance for three years while she lived in Binghamton, N.Y., and Myrtle Beach.

"What made it special in my mind was we were friends first," he said. "I feel like I lost my best friend."

The Peoples learned from a late winter ultrasound that their son, nicknamed A.J., would not have a fully developed skull. Abortion was not an option because of the Peoples' religious beliefs.

The Peoples' son was born about a month early at Piedmont Medical Center at 7:19 p.m. Tuesday. The family, including the baby's two older sisters and grandparents, took turns holding his lifeless body.

The Peoples did not blame their doctors. Her obstetricians and PMC officials wouldn't comment, citing patient privacy.

About an hour after the birth, doctors started noticing that Minnie's uterus would not contract. While the bleeding continued, they ushered most of the family from the room. The eventually had to perform a hysterectomy.

At about 11:30 p.m., they moved her to intensive care. Her parents, in-laws, brothers, sisters, cousins and others stroked her and told her to hang on.

Anthony said he draws strength from his two daughters, ages 13 and 11, whom his wife homeschooled. As she lay dying, her girls went to her side, kissed her on the cheek and said goodbye.

"They told her they loved her and how much they were going to miss her," he said. "My youngest looked at me and said, 'If you're going to be OK, I'll be OK.' "

Anthony's and Minnie's parents were at the hospital Tuesday night and the couple's apartment Thursday. While others looked through photo albums, the fathers highlighted several sections of the Bible that describe the prohibition from eating blood — passages from the books of Acts and Deuteronomy, and the following passage from Leviticus 7:27:

Any soul who eats any blood, that soul must be cut off from his people.

"That's God's laws," said Elijah Peoples, 67, of Fort Mill, Anthony's father. "He knows the sanctity of blood."

The Jehovah's Witness sect began in the United States in the 19th century and in 1996 claimed some 5.2 million believers worldwide. They have little or no association with other denominations and keep separated from all secular governments.

Officials at the Rock Hill Congregation of Jehovah's Witnesses estimate there are 130 Jehovah's Witnesses in Rock Hill and 1,500 in Charlotte.

Courts and hospitals have generally ruled that doctors must abide by patients' wishes even if refusing medical treatment could cause death.

Anthony Peoples' faith remains as strong as his wife's. "I look forward to seeing her in the resurrection," he said, "because she was faithful to the end."

Staff writer Mark Horvit contributed to this report. Reach Peter Smolowitz at (803) 327-8509 or psmolowitz@charlotte.com .

Do you really want to give your life for an organization that requires exclusive "loyalty" and devotion to its doctrines and policies?

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In ancient Israel, dedication to God was a matter of birth

times, tens of thousands of young men and women whose parents are Jehovah's Witnesses have followed this example. (Psalm 110:3) Others have not. It is a matter of personal choice.

Choosing to Be a Slave of Whom?

[14] No human is totally free. Everyone is restricted in his freedom by physical laws, such as the law of gravity, which cannot be ignored with impunity. Also in a spiritual sense, no one is totally free. Paul reasoned: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?"—Romans 6:16.

[15] The idea of being someone's slave strikes most people as unpleasant. Yet, in today's world the reality is that people often let themselves be manipulated and influenced in so many subtle ways that they end up *involuntarily* doing what others want them to do. For instance, the advertising industry and the entertainment world endeavor to press people into a mold, establishing standards for them to follow. Political and religious organizations get people to support their ideas and goals, not always

14. What does Romans 6:16 tell us about total freedom?
15. (a) How do people feel about being slaves, but what do most end up doing? (b) What appropriate questions might we ask ourselves?

Who exercises the greatest influence on your decisions and way of life?

Christian dedication is a matter of choice

by means of convincing arguments, but often by appealing to a sense of solidarity or loyalty. Since Paul noted that 'we are the slaves of those whom we obey,' each of us does well to ask himself, 'Of whom am I a slave? Who exercises the greatest influence on my decisions and my way of life? Do religious clergymen, political leaders, financial tycoons, or entertainment personalities? Whom do I obey—God or men?'

[16] Christians do not view obedience to God as an unwarranted infringement upon personal freedom. They willingly exercise their freedom in the manner of their Exemplar, Jesus Christ, bringing personal desires and priorities into line with God's will. (John 5:30; 6:38) They develop "the mind of Christ," submitting themselves to him as Head of the congregation. (1 Corinthians 2:14-16; Colossians 1:15-18) This is much like a woman who marries and willingly cooperates with the man she loves. In fact, the body of anointed Christians is spoken of as a chaste virgin promised to the Christ in marriage.—2 Corinthians 11:2; Ephesians 5:23, 24; Revelation 19:7, 8.

[17] Each of Jehovah's Witnesses, whether he has a heavenly hope or an earthly one, has made a *personal* dedication to God to do his will and to obey him as Ruler. For each Witness, dedication has been a *personal* choice to become a slave of God in preference to remaining a slave of men. This is in harmony with the apostle Paul's counsel: "You were bought with a price; stop becoming slaves of men."—1 Corinthians 7:23.

16. In what sense are Christians slaves of God, and what is the proper view of such slavery?

17. What have all of Jehovah's Witnesses chosen to become?

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Can a religion be "true to God" - Yet hide the facts?

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Can You Be True to God, YET HIDE THE FACTS?

WHAT results when a lie is let go unchallenged? Does not silence help the lie to pass as truth, to have freer sway to influence many, perhaps to their serious harm?

What happens when misconduct and immorality are allowed to go unexposed and uncondemned? Is this not like covering over an infection without any effort to cure it and keep it from spreading?

When persons are in great danger from a source that they do not suspect or are being misled by those they consider their friends, is it an unkindness to warn them? They may prefer not to believe the warning. They may even resent it. But does that free one from the moral responsibility to give that warning?

If you are among those seeking to be faithful to God, the issues these questions raise are vital for you today. Why? Because God's servants in every period of history have had to face up to the challenge these issues present. They have had to expose falsehood and wrongdoing and warn people of dangers and deception—not just in a general way, but in a specific way, in the interest of pure worship. It would have been far easier to keep silent or say only what people wanted to hear. But faithfulness to God and love of neighbor moved them to speak. They realized that "better is a revealed reproof than a concealed love."—Prov. 27:5.

WOULD YOU RATHER HAVE THE TRUTH COVERED OVER . . . ?

THE CONTINUING PATTERN

Consider the situation in ancient Israel and the example that God's prophets then set. Wrongdoing became rampant in that nation. Dishonesty, violence, immorality and hypocrisy disgraced the name of the God whom the Israelites claimed to worship. Did the people welcome divine correction? To the contrary, the Bible shows that they said this to God's prophets:

> " 'You must not see,' and to the ones having [inspired] visions, 'You must not envision for us any straightforward things. Speak to us smooth things; envision deceptive things. Turn aside from the way; deviate from the path.' "—Isa. 30:9-11.

The majority of the religious leaders sought popularity by doing just that, condoning and "whitewashing" the wrongdoing and violation of God's righteous standards and ways. But God's instructions to his true prophets are exemplified by what he said to the prophet Ezekiel:

> "Now as regards you, O son of man, a watchman is what I have made you to

. . . OR DO YOU WANT TO KNOW THE FACTS?

Is the Watchtower saying in their 1959 history book that they NEVER published a "Biography" of Pastor Russell?

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a., *Press*, Aug. 23, 1953, Mag-
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tsburgh, Pa., January 6, 1917.

of the fastest growing religious organizations in many countries. . . .

Pastor Russell, . . . a name as sincerely loved and as bitterly hated as almost any in American history.

Around that name for years raged some of the bitterest controversies which ever divided the Christian world, and the controversies still rage, although his name is not so much heard in the discussions. . . .

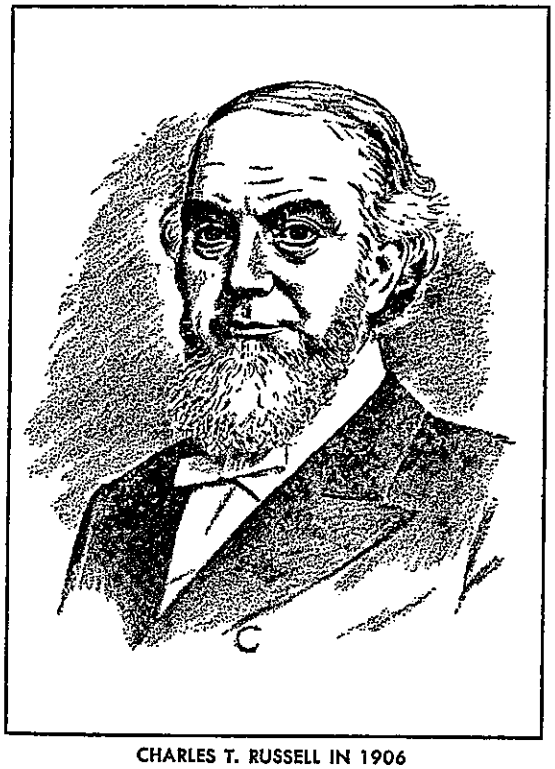
All through his life, he had told his followers not to revere him as more than just a fellow man with divine guidance. And he taught them this so well that his work passed into the hands of others with hardly a moment's halt and the publishing house which he founded has never published a biography of Pastor Russell.[1]

LOIS: Perhaps the fact that his name has been ignored by the world is in his favor. It would seem that all of God's servants in times past were considered of little importance in the eyes of the world, yet their works continue. That pattern certainly seems to have been the same in Pastor Russell's life, doesn't it? But, is it true you have never published a biography of Pastor Russell?

JOHN: That's right. Jehovah's witnesses admire the qualities he possessed as a man, but were we to give the honor and credit to Pastor Russell, we would be saying that the works and success were his; but Jehovah's witnesses believe it is God's spirit that guides and directs his people.

Some have stumbled over that point; and these qualities that he possessed and that were so admired by many in the organization at that time were to provide a real test that caused them to fail in their endurance and seek an occasion against Russell's successor as president of the Watch Tower Society, J. F. Rutherford, and against the Society itself.

[1] *Where Else but Pittsburgh!* by George Swetnam (Pittsburgh, Pa., 1958: Davis & Warde, Inc.), pp. 110, 116.



CHARLES T. RUSSELL IN 1906

JOSEPH F. RUTHERFORD IN 1915

JEHOVAH'S WITNESSES IN THE DIVINE PURPOSE, 1959

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

—AND OF—

"ALL THAT IN EVERY PLACE CALL UPON THE LORD"

"THE HOUSEHOLD OF FAITH"

—AND OF—

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE

MANIFESTATION OF THE SONS OF GOD

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Ephesians 3:4, 5, 9; 1:8-10.

Copyright 1886

WATCH TOWER BIBLE & TRACT SOCIETY
BROOKLYN, N. Y., U. S. A.
Written in 1886 by Pastor Russell
Made in U. S. A.

N. B.—This volume can also be supplied in the Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian languages.

1925

Biography of Pastor Russell

CHARLES TAZE RUSSELL, known the world over as Pastor Russell, author, lecturer and minister of the Gospel, was born at Pittsburgh, Pa., February 16, 1852; died October 31, 1916. He was the son of Joseph L. and Eliza Birney Russell, both of Scotch-Irish lineage. He was educated in the common schools and under private tutors. Author of "OBJECT AND MANNER OF OUR LORD'S RETURN," "FOOD FOR THINKING CHRISTIANS," "TABERNACLE SHADOWS," "THE DIVINE PLAN OF THE AGES," "THE TIME IS AT HAND," "THY KINGDOM COME," "BATTLE OF ARMAGEDDON," "THE ATONEMENT," "THE NEW CREATION," "WHAT SAY THE SCRIPTURES ABOUT HELL," "SPIRITISM," "OLD THEOLOGY TRACTS," "THE PHOTO-DRAMA OF CREATION," et cetera, et cetera.

Pastor Russell was married in 1879 to Maria Frances Ackley. No children blessed this union. Seventeen years later they disagreed about the management of his journal; and a separation followed.

Reared under the influence of Christian parents, at an early age he became interested in theology, united himself with the Congregational church, and became active in local mission work. The doctrine of eternal torment of all mankind except the few elect became so abhorrent to him that at the age af seventeen he was a skeptic. He said: "A God that would use his power to create human beings whom he foreknew and predestinated should be eternally tormented, could be neither wise, just nor loving. His standard would be lower than that of many men." He continued to believe, however,

THE DIVINE PLAN OF THE AGES, 1886, 1925 edition

Did the Watchtower publish a "Biography of Pastor Russell" in later editions of the 1st volume of the "Studies in the Scriptures" series?

On October 31, 1916, 64-year-old Charles Taze Russell died on a train at Pampa, Texas; many newspapers reported on the funeral

Is there a reason the Watchtower covered-up the biography for over 30 years - From their first history book in 1959 to their latest history book in 1993?

After funeral services at The Temple in New York and at Carnegie Hall in Pittsburgh, Brother Russell was buried at Allegheny, in the Bethel family plot, according to his request. A brief biography of Russell along with his will and testament was published in *The Watch Tower* of December 1, 1916, as well as in subsequent editions of the first volume of *Studies in the Scriptures*.

What would happen now? It was difficult for the Bible Students to imagine someone else in Brother Russell's place. Would their understanding of the Scriptures continue to be progressive, or would it stop where it was? Would they become a sect centered around him? Russell himself had made it quite clear that he expected the work to go on. So following his death, some obvious questions soon arose: Who will supervise the contents of *The Watch Tower* and other publications? Who should succeed Russell as president?

A Change in Administration

In his will Brother Russell outlined an arrangement for an Editorial Committee of five to determine the contents of *The Watch Tower*.* In ad-

* The five members of the Editorial Committee as named in Russell's will were William E. Page, William E. Van Amburgh, Henry Clay Rockwell, E. W. Brenneisen, and F. H. Robison. In addition, to fill any vacancies, others were named—A. E. Burgess, Robert Hirsh, Isaac Hoskins, G. H. Fisher, J. F. Rutherford, and John Edgar. Page and Brenneisen, however, promptly resigned—Page because he could not take up residence in Brooklyn, and Brenneisen (later the spelling was changed to Brenisen) because he had to take up secular work to support his family. Rutherford and Hirsh, whose names were listed in the December 1, 1916, *Watch Tower*, replaced them as members of the Editorial Committee.

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JEHOVAH'S WITNESSES - PROCLAIMERS OF GOD'S KINGDOM, 1993

But persecutions only stirred him to greater efforts in the cause of the King of kings, knowing, as he did, that such persecutions are evidences that the night is drawing on when no man can work. Without murmur or complaint, early and late, in winter and in summer, in heat and in cold, in season and out of season, amidst storms and in sunshine, as a mighty giant he fought on to the goal, never faltering or looking back. Truly, he died a hero, and died in the harness! "Precious in the sight of the Lord is the death of His saints." Truly at the close of his earthly career, as such a hero, he could say:

"I have fought my way through;
I have finished the work
Thou didst give me to do."

Silently listening we hear the response from the Throne of the Lord and Master:

"Well and faithfully done;
Enter into My joy and sit
Down on My Throne!"

Is his work finished? Ah, no indeed! Of such faithful ones who die during the presence of the Lord the Great Master said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13.

THE PRESENCE OF THE LORD

The work that Pastor Russell did was not his work alone, but it was and is the Lord's work. It was Jesus who said that at His coming He would gird Himself and cause His servants to sit down at meat; and that He would come forth and serve them.—Luke 12:37.

For forty years the Lord has been present, feeding those who have been hungering and thirsting for righteousness. For forty years Pastor Russell—that faithful servant of the Lord—has set forth clear and unmistakable evidence of the presence of the Master. He nailed the banner of Christ's presence on the title page of THE WATCH TOWER; and it shall never come down until the Kingdom is known in the earth. The flood of Present Truth has been rising for more than forty years, and it is rising higher and higher. As well might the enemies of the Truth seek with a common broom to sweep back the waves of the mighty Atlantic as to try to suppress the flood of Truth that is rising now. In spite of all the opposition that can be brought to bear, it will continue to rise until, as the Prophet declares, "the knowledge of the glory of the Lord shall fill the whole earth as the waters fill the deep"; until such time as it will not be necessary for any man to teach his neighbor, saying, Know ye the Lord; for all shall know Him, from the least unto the greatest."—Isa. 11:9; Jer. 31:34.

The thousands of Christian men and women in the earth today who have fought by the side of Pastor Russell have not been blindly following him. They have followed the Lord; they have followed Pastor Russell only as he followed the Lord. Recognizing him as the special servant of the Lord, they have fought by his side as his brethren, looking to Jesus, the Captain of their salvation; and having thus started in the fight, they will fight on until every one of the Kingdom class has gained the victory.

A PERSONAL TRIBUTE TO THE PASTOR

I cannot pass this moment without paying a personal tribute to Pastor Russell. He was my friend, and a true friend indeed. It is written, "A true friend loves you all the time." I loved him; I know he loved me. Long before I knew Pastor Russell, he had done much for me. While I was engaged in the law practice in the Middle West, there came into my office one day a lady, bearing some books in her arms. She was modest, gentle and kind. I thought she was poor, and that it was my privilege and duty to help her. I found that she was rich in faith in God. I bought the books and afterwards read them. Up to that time I knew nothing about the Bible; I had never heard of Pastor Russell. I did not even know that he was the author of the books at the time I read them; but I know that the wonderfully sweet, harmonious explanation of the Plan of God thrilled my heart and changed the course of my life from doubt to joy.

Why should not I love him? I know that he loved me. A little incident illustrates this: Several years ago he requested me to go on a mission of importance. After talking with him I said, "Brother Russell, I feel that I cannot do it." He answered, "Yes you can, by the Lord's grace." I said, "I am willing to try." "Go on," he replied, "and I will pray God to give you the wisdom." "I went"; and having succeeded far beyond my expectations I returned and gave him a report. Seated in his study, as I went over the report in detail, his face lighted up with joy; and like a loving father he rose and put his arms around me, drew me to him and kissed me, saying, "Brother, I love you very much." I have walked with him; I have talked with him; I have eaten with him; I have slept with him; I have been with him through trials and triumphs; I have seen him in storm and in sunshine. Amidst all of these I have marked his complete joy in the Lord, his magnanimous heart, and his absolute loyalty and devotion to the Lord and to His cause. Gentle, kind, fearless and affectionate, magnanimous, sincere and filled with the spirit of the Lord, he was a giant of power in the world. I count it the greatest honor that I have known to have had Pastor Russell for my true and loyal friend, and that I have been privileged to be associated with him.

I will relate to you an incident that throws some light on his sweet relationship with the Lord. For more than a year prior to his death he suffered a great deal of physical pain, yet never did he murmur. His great desire was to have the approval of the Lord and Master. He spoke the Master's name in loving terms, and his face lighted when he mentioned the Lord. A few weeks prior to this last illness, speaking to one whom he loved very dearly and in whom he had great confidence, he said, "I have had such a longing desire to be embraced by the Lord Jesus, to think of myself as the woman, or bride, and to have the Master press me to His bosom. I have prayed earnestly to the Lord that I might experience this sweet relationship, and He has given me this assurance that I do enjoy that sweet relationship." Truly the Lord loved him m[illegible]! Truly for him to live was for Christ to live!

God's Book is written for those who are loyal to Him. His promises are to such. Among these sweet promises are the words of the Master: "Be thou faithful unto death, and I will give thee the Crown of Life." "These shall be kings and priests unto God and unto Christ and shall reign with Him." Long ago God caused the Sweet Singer to record in His holy Book, concerning the faithful and loyal followers of Christ Jesus, these sweet words:

> "The king shall joy in Thy strength, O Lord: and in Thy salvation how greatly shall he rejoice. Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For Thou preventest him with the blessings of goodness; Thou settest a crown of pure gold on his head. He asked life of Thee, and Thou gavest it him, even length of days forever and ever. His glory is great in Thy salvation; honour and majesty hast thou laid upon him, for Thou hast made him most blessed forever; Thou hast made him exceeding glad with Thy countenance."—Psalm 21:1-6.

Truly these words fittingly apply to our beloved Brother and Pastor!

Charles Taze Russell, thou hast, by the Lord, been crowned a king; and through the everlasting ages thy name shall be known amongst the people, and thy enemies shall come and worship at thy feet.

We take the last view of this piece of clay that so faithfully bore the banner of the King. He has been a true, loyal, faithful ambassador of Christ. Thanks be to God, he has entered into his everlasting reward. The greatest desire of our lives is that we, together with him, may soon be forever with the Lord and participate in blessing all the families of the earth. God help us, as we here renew our consecration, to keep it faithfully to the end.

We sorrow not for him who has gone, because we know he has entered into his everlasting joy. For him we rejoice; but we sorrow for ourselves. Yet trusting in the Lord we will continue to fight the good fight of faith.

What is the significance of the Dec 1st 1916 issue of "The Watch Tower" that contained the "Biography" of Pastor Russell?

Have Jehovah's Witnesses "never" proclaimed their predictions for the end of the world "in the name of Jehovah"?

words do not come true, they should not be viewed as false prophets such as those warned against at Deuteronomy 18:20-22. In their human fallibility, they misinterpreted matters.*

Undeterred by previous failures, some seem to have been spurred on by the approach of the year 2000 and have made further predictions of the end of the world. *The Wall Street Journal* of December 5, 1989, published an article entitled "Millennium Fever: Prophets Proliferate, the End Is Near." With the year 2000 approaching, various evangelicals are predicting that Jesus is coming and that the 1990's will be "a time of troubles that has not been seen before." At the time of this writing, the latest occurrence was in the Republic of Korea, where the Mission for the Coming Days predicted that on October 28, 1992, at midnight, Christ would come and take believers to heaven. Several other doomsday groups made similar predictions.

The flood of false alarms is unfortunate. They are like the wolf-wolf cries of the shepherd boy—people soon dismiss them, and when the true warning comes, it too is ignored.

But why has there been such a tendency through the centuries and down to our day for false alarms to be sounded, as Jesus said they would be? (Matthew 24:23-26) Jesus, after telling his followers about different events that would mark his return, said to them, as we read at Matthew 24:36-42: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. For just as the days of Noah were, so the presence of the Son of man will be. . . . Keep on the watch, therefore, because you do not know on what day your Lord is coming."

They were told not only to be on the watch and to be prepared but also to watch with eagerness. Romans 8:19 says: "For the eager expectation of the creation is waiting for the revealing of the sons of God." Human nature is such that when we fervently hope and yearn for something and wait in eager expectation of it, a powerful temptation arises within us to see it at the door even when the evidence is insufficient. In our eagerness false alarms may be sounded.

What, then, will distinguish the true warning from the false ones? For the answer, please see the following article.

Is this True? ↘

* Jehovah's Witnesses, in their eagerness for Jesus' second coming, have suggested dates that turned out to be incorrect. Because of this, some have called them false prophets. Never in these instances, however, did they presume to originate predictions 'in the name of Jehovah.' Never did they say, 'These are the words of Jehovah.' *The Watchtower*, the official journal of Jehovah's Witnesses, has said: "We have *not* the gift of prophecy." (January 1883, page 425) "Nor would we have our writings reverenced or regarded as infallible." (December 15, 1896, page 306) *The Watchtower* has also said that the fact that some have Jehovah's spirit "does not mean those now serving as Jehovah's witnesses are inspired. It does not mean that the writings in this magazine *The Watchtower* are inspired and infallible and without mistakes." (May 15, 1947, page 157) "*The Watchtower* does not claim to be inspired in its utterances, nor is it dogmatic." (August 15, 1950, page 263) "The brothers preparing these publications are not infallible. Their writings are not inspired as are those of Paul and the other Bible writers. (2 Tim. 3:16) And so, at times, it has been necessary, as understanding became clearer, to correct views. (Prov. 4:18)"—February 15, 1981, page 19.

Awake!*

Why *Awake!* Is Published *Awake!* is for the enlightenment of the entire family. It shows how to cope with today's problems. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it always stays politically neutral and does not exalt one race above another. Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away.

Would you welcome more information? Write Watch Tower at the appropriate address on page 5. This is part of a worldwide Bible educational work that is supported by voluntary donations.

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What kind of "prophet" does the Watchtower claim it is?

Covenant of the League of Nations was made a part of that peace treaty.

When the League of Nations was proposed as an international organization for world peace and security, the bloodstained religious organizations backed it, seizing upon this circumstance as an opportunity to "save face." The Church of England and the churches of Canada supported the League, since Great Britain was the League's proposer and chief backer. In the United States of America there was the Federal Council of the Churches of Christ in America (superseded in 1950 by the National Council of the Churches of Christ in the U.S.A., a federation of 33 Protestant and Orthodox churches). On December 18, 1918, this Council sent its adopted Declaration to the American president and urged him to work for the League. The Declaration said, in part:

> "Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth. . . . The Church can give a spirit of good-will, without which no League of Nations can endure. . . . The League of Nations is rooted in the Gospel. Like the Gospel, its objective is 'peace on earth, good-will toward men.'"

By accepting the League of Nations as "the political expression of the Kingdom of God on earth," the members of the Federal Council of churches were really accepting a counterfeit "Kingdom of God on earth." Why? Because Jesus Christ, the Head of the church, when on trial for his life before the Roman governor Pontius Pilate, in 33 C.E., said: "My kingdom does not belong to this world. If it did, my followers would be fighting to save me from arrest by the Jews. My kingly authority comes from elsewhere." (John 18:36, *New English Bible*) The fact that they were not, as a body, a commissioned messenger of God was made clear and their hypocrisy exposed when, twenty years later, the League of Nations was knocked out of business by the outbreak of World War II. The churches again entered into this war with all their might, encouraging their members to take part.

WHAT IS REQUIRED OF GOD'S MESSENGER

Therefore, when it came time for the name of Jehovah and his purposes to be declared to the people, along with God's warning that Christendom is in her "time of the end," who qualified to be commissioned? Who was willing to undertake this monumental task as Jehovah's "servant"? Was there anyone to whom Jehovah's heavenly "chariot" could roll up and whom it could confront? More accurately, was there any group on whom Jehovah would be willing to bestow the commission to speak as a "prophet" in His name, as was done toward Ezekiel back there in 613 B.C.E.? What were the qualifications?

Certainly such a messenger or "servant" group would have to be made up of persons who had not been defiled with bloodguilt as had Christendom and the rest of Babylon the Great, the world empire of false religion, by sharing in carnal warfare. In fact, they would be a group that had come out from the religious organizations of Babylon the Great. More than that, they would be persons who not only saw the hypocrisy and God-defaming action of these religions, but in addition actually rejected them and turned to Jehovah God in true worship of him as set forth in the Bible. Who would they be?

In identifying the group that is truly commissioned as God's messenger, these are points for us to consider seriously. God does not deal with persons who ignore his Word and go according to their own independent ideas. Nor does he recognize those who make a profession of serving him and at the same time associate with religions that teach God-dishonoring doc-

Is it true that the Watchtower has never returned to a "previous" point of view on any of its teachings?

In view of the facts, is this an honest statement?

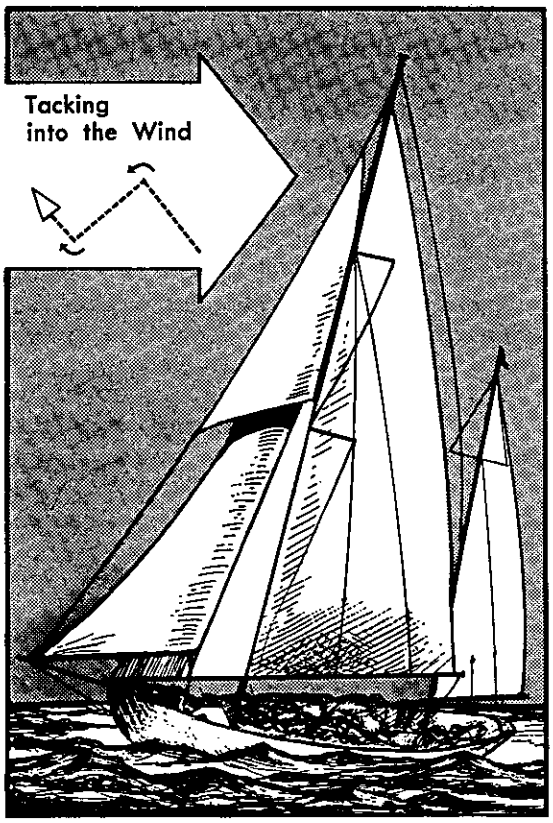
the pathway that Jehovah's servants must tread.—2 Sam. 23:3, 4.

[2] However, it may have seemed to some as though that path has not always gone straight forward. At times explanations given by Jehovah's visible organization have shown adjustments, seemingly to previous points of view. But this has not actually been the case. This might be compared to what is known in navigational circles as "tacking." By maneuvering the sails the sailors can cause a ship to go from right to left, back and forth, but all the time making progress toward their destination in spite of contrary winds. And that goal in view for Jehovah's servants is the "new heavens and a new earth" of God's promise.—2 Pet. 3:13.

[3] There is no question that Jehovah God is continuing to bless the global activity of his witnesses, as directed by the "faithful and discreet slave." This can be seen by the fruits. Remember, Jesus said: "Every good tree produces fine fruit." And such righteous fruits are to be seen internationally today in one people only—the united, global society of Jehovah's Witnesses.—Matt. 7:17.

[4] No matter where we may live on earth, God's Word continues to serve as a light to our path and a lamp to our roadway as to our conduct and beliefs. (Ps. 119:105) But Jehovah God has also provided his visible organization, his "faithful and discreet slave," made up of spirit-anointed ones, to help Christians in all nations to understand and apply properly the Bible in their lives. Unless we are in touch with this channel of communication that God is using, we will not progress along the road to life, no matter how much Bible reading we do.—Compare Acts 8:30-40.

2. How may we regard periodic adjustments in viewpoint?
3. What evidence is there that Jehovah is continuing to bless his witnesses?
4, 5. In addition to his inspired Word, what other instrument has Jehovah God used to guide his people?



[5] Regarding God's channel of communication, Jesus said that the "faithful and discreet slave" would provide spiritual nourishment at the right time for all his followers and that he would set this "slave" over all his belongings. (Matt. 24:45-47) It is also noteworthy that the apostle Paul, at Ephesians 4:11-16, indicated that the Christian congregation needed not only such inspired instruments as apostles and prophets but also evangelizers, shepherds and teachers to help Christians to arrive at the oneness in the faith and the accurate knowledge of the Son of God, and to gain full spiritual maturity.—See also 1 Corinthians 1:10; Philippians 1:9-11.

[6] This "faithful and discreet slave,"

6. Because of what factors has it been necessary at times to reevaluate viewpoints?

tution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. (Gen. 19: 24; Luke 17: 29.) Unto the Jews of Capernaum he said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—Matt. 11: 23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (verse 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the Day of Judgment and its work will be shown in succeeding pages. Here we merely call attention to the fact that it will be a *tolerable* time for Capernaum, and yet *more tolerable* for Sodom; because, though neither had yet had *full* knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," sealed by the blood of Jesus, why should not the Sodomites also be blessed among "*all* the families of the earth?" They assuredly will be. And let it be remembered that since God "rained down fire from heaven and *destroyed them all*" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

Let us now examine the prophecy of Ezekiel 16: 48–63. Read it carefully. God here speaks of Israel, and compares her with her neighbor, Samaria, and also with the Sodomites, of whom he says, "I took them away as I *saw good.*" Neither Jesus nor the Prophet offers any explanation of the seeming inequality of God's dealings in destroying Sodom and permitting others more guilty than Sodom to go unpunished. That will all be made clear when, in "due time," his great designs are made manifest. The Prophet simply states that God "saw good" to do so, and Jesus adds that it will be more tolerable for them in the day of judgment than for others more guilty. But upon the supposition that death ends all probation, and that thereafter none may have opportunity to come to a knowledge of the truth and to obey it, we may well inquire, Why did God see good to take away these people without giving them a chance of salvation through the knowledge of the only name whereby they can be saved? The answer is, because it was not yet their *due time.* In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted but commanded Israel to destroy, saying, "Go, smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15: 3.) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teaching of Jesus, "Love your enemies," etc., until we come to recognize the

Will the Sodomites be resurrected? WT Teaching 1886 = Yes!

Will the Sodomites be resurrected? WT Teaching 1952 = NO!

discussing restoration of the theocratic organization, not resurrection.

JUDGMENT UPON ISRAEL IN JESUS' DAY

[15] Another judgment period is brought into view when those championing resurrection for exterminated Sodomites quote Jesus' words on a certain occasion. He had reproached the unrepentant Jewish cities of Chorazin and Bethsaida, which had witnessed many of his powerful works, then said: "And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades you will come; because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you." (Matt. 10:14, 15; 11:20-24; Luke 10:10-15, *NW*) From this some argue that there is a future judgment, in the millennial reign, for both Sodom and these Jewish cities.

[16] If we take this expression to mean that, then it would contradict Jude's statement that Sodom had already undergone the "judicial punishment of everlasting fire". Actually, Jesus was using a form of speech construction common in Biblical times. He used a similar construction when he said: "It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." (Luke 18:25, *NW*) No sane person would believe a camel could squeeze through a needle's eye. Yet if this obviously impossible thing were said to be easier than something else, would that not powerfully emphasize the utter impossibility of the other thing? So Jesus forcefully made the point that rich ones loath to part with their wealth would not enter the kingdom.

15. Why do some argue for a future judgment for both Sodom and the Jews of Jesus' day?

16. What did Jesus mean when he said judgment would be more endurable for Sodom than certain Jewish cities?

Similarly, Sodom did not endure its judgment day, had failed completely, and the Jews knew its fate was sealed. Their opinion of Sodom was the lowest possible. So when Jesus told them that it would be more endurable for utterly depraved Sodom than for these Jewish cities they got the powerful point.

[17] These Jewish cities had heard the warning and had seen powerful works; they had had their fair judgment trial and by their decision showed they were worthy of eternal destruction. (Matt. 10:5-15; Luke 10:8-12; John 12:37, *NW*) By witnessing miraculous cures performed by the power of the holy spirit and yet refusing to accept the message, the inhabitants of these cities were sinning against the holy spirit, which is the unforgivable sin meriting second death. They ranged themselves alongside the Pharisees who saw Jesus heal a demon-possessed man, but refused to accept this manifest operation of the holy spirit. Because of this Jesus told them they would never have forgiveness, neither in the present system of things nor in the next, the new world. Being judged adversely, unforgivable in both the old world and the new world, it would be useless to resurrect them in the millennium. Jesus pronounced judgment against them: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" If the blind religious leaders were to land there, so were their blind Jewish followers. And when the false religious leaders converted some heathen they did not bring him into the true worship that would cleanse him of his past sins against God, but merely added to his past sins the religious sinfulness and hypocrisy which they taught him, doubling his burden of guilt. Thus the proselyte became twice as much a "subject for Gehenna" as the scribes and

17. Why would it be useless to resurrect the Jewish clergy, their Jewish followers, and their Gentile converts?

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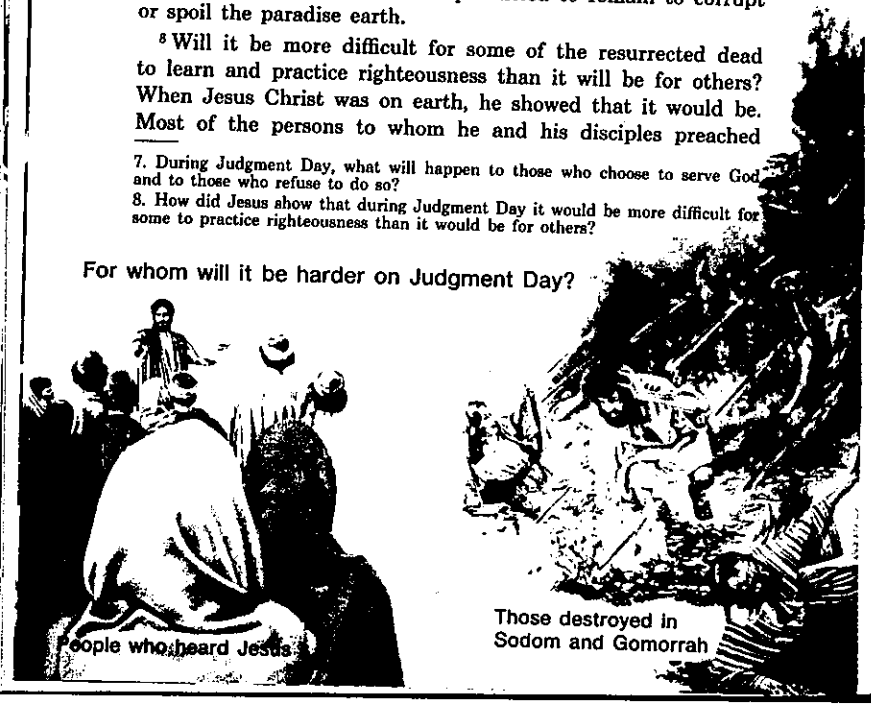
productive land will certainly learn." (Isaiah 26:9) During Judgment Day all the people will learn about Jehovah, and they will be given every opportunity to obey and serve him.

[7] It is under such paradise conditions that Jesus Christ and his 144,000 associate kings will judge humankind. People who choose to serve Jehovah will be in a position to receive everlasting life. But, even under these best of circumstances, some will refuse to serve God. As the Scriptures say: "Though the wicked one should be shown favor, he simply will not learn righteousness. In the land of straightforwardness he will act unjustly." (Isaiah 26:10) So after being given full opportunity to change their ways and to learn righteousness, such wicked ones will be destroyed. Some will be put to death even before Judgment Day ends. (Isaiah 65:20) They will not be permitted to remain to corrupt or spoil the paradise earth.

[8] Will it be more difficult for some of the resurrected dead to learn and practice righteousness than it will be for others? When Jesus Christ was on earth, he showed that it would be. Most of the persons to whom he and his disciples preached

7. During Judgment Day, what will happen to those who choose to serve God and to those who refuse to do so?
8. How did Jesus show that during Judgment Day it would be more difficult for some to practice righteousness than it would be for others?



did not listen. They rejected Jesus as the Messiah, even after hearing his preaching and seeing him perform miracles. When sending out his disciples to preach, Jesus said of a city that would reject their message: "Truly I say to you, it will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city."—Matthew 10:15.

[9] By saying this, Jesus showed that at least some of the unrighteous people of ancient Sodom and Gomorrah will be present on earth during Judgment Day. Although they had been very immoral, we can expect that some of them will be resurrected. (Genesis 19:1-26) Jehovah in his mercy will bring them back so that they will have an opportunity to learn about his purposes. But Jesus' words also show that some of the unrighteous ones to whom he and his disciples personally preached will be present during Judgment Day. They, too, will be resurrected and be given further opportunity to learn God's purposes. For whom will it be more difficult to accept Christ as king at that time? For the people of ancient Sodom or for those who had rejected the preaching of Jesus and his disciples?

[10] It will be more difficult for those who personally rejected Jesus. Speaking of Capernaum, one of the cities where he performed miracles, Jesus said: "If the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you." (Matthew 11:22-24) Yes, during Judgment Day it will be even more difficult for those from Capernaum to admit their mistakes and to accept and serve Christ as king than it will be for the people of ancient Sodom to learn righteousness.

[11] So it will be easier for certain "unrighteous" resurrected ones to learn about God and serve him than it will be for certain other "unrighteous" ones. (Matthew 12:41, 42) What, then, about the "righteous" who are resurrected—persons such as Abraham,

9, 10. (a) What unrighteous people will be resurrected during Judgment Day? (b) Why will it be more difficult for some unrighteous ones than for other unrighteous ones?
11. Why will it be easier on Judgment Day for the "righteous" than for any of the "unrighteous"?

Will the Sodomites be resurrected? WT Teaching 1982 = Yes!

Will the Sodomites be resurrected? WT Teaching 1989 = No!

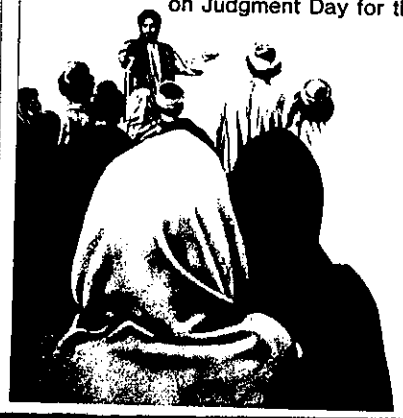
productive land will certainly learn." (Isaiah 26:9) During Judgment Day all the people will learn about Jehovah, and they will be given every opportunity to obey and serve him.

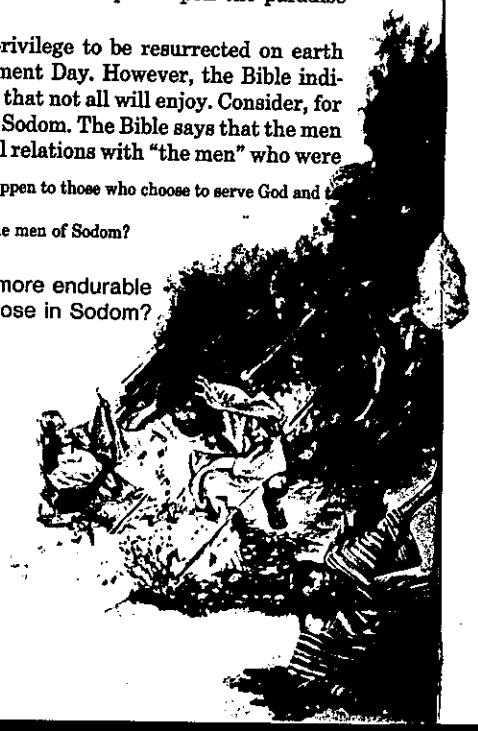
[7] It is under such paradise conditions that Jesus Christ and his 144,000 associate kings will judge humankind. People who choose to serve Jehovah will be in a position to receive everlasting life. But, even under these best of circumstances, some will refuse to serve God. As the Scriptures say: "Though the wicked one should be shown favor, he simply will not learn righteousness. In the land of straightforwardness he will act unjustly." (Isaiah 26:10) So after being given full opportunity to change their ways and to learn righteousness, such wicked ones will be destroyed. Some will be put to death even before Judgment Day ends. (Isaiah 65:20) They will not be permitted to remain to corrupt or spoil the paradise earth.

[8] It will truly be a grand privilege to be resurrected on earth during Jehovah's great Judgment Day. However, the Bible indicates that it will be a privilege that not all will enjoy. Consider, for example, the people of ancient Sodom. The Bible says that the men of Sodom sought to have sexual relations with "the men" who were

7. During Judgment Day, what will happen to those who choose to serve God and t
those who refuse to do so?
8. What was the moral condition of the men of Sodom?

Why did Jesus say it would be more endurable on Judgment Day for those in Sodom?





visiting Lot. Their immoral behavior was so extreme that even when they were miraculously struck with blindness, "they were wearing themselves out trying to find the entrance" of the house to get inside to have intercourse with Lot's visitors.—Genesis 19:4-11.

[9] Will such terribly wicked persons be resurrected during Judgment Day? The Scriptures indicate that apparently they will not. For example, one of Jesus' inspired disciples, Jude, wrote first about the angels that forsook their place in heaven to have relations with the daughters of men. Then he added: "So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." (Jude 6, 7; Genesis 6:1, 2) Yes, for their excessive immorality the people of Sodom and of the surrounding cities suffered a destruction from which they will apparently never be resurrected.—2 Peter 2:4-6, 9, 10a.

Same page Same book! Different edition

[10] Jesus too indicated that the Sodomites may not be resurrected. When he spoke of Capernaum, one of the cities where he performed miracles, he said: "If the powerful works that took place in you [Capernaum] had taken place in Sodom, it would have remained until this very day. Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you." (Matthew 11:22-24) Jesus here was emphasizing the reprehensibility of the people of Capernaum by saying that it would be more endurable for the ancient Sodomites who, in the minds of his Israelite audience, were totally unworthy of a resurrection on Judgment Day.

[11] Surely, then, we should do everything we can to live our lives so as to merit a resurrection. But it may still be asked: Will it be more difficult for some of the resurrected dead to learn and practice righteousness than it will be for others? Well, consider:

9, 10. What do the Scriptures indicate about the prospect of a resurrection for the wicked persons of Sodom?
11. Why will it be easier on Judgment Day for the "righteous" than for any of the "unrighteous"?

Will Sodomite people be resurrected?
1886 → YES!
NO! ← 1952
1982 → YES!
NO! ← 1989

Is this "new light" or is the "light" flickering ON and OFF?

Do you agree that true "new light" "never can contradict a former truth"? Feb 1881

structed concerning the evil day, there is the intimation that it will be a time of special trial, and admonitions to hold fast, &c., are given as in this 38th verse. During the last six or seven years, the Lord has been leading us, his people, in a very remarkable manner. As we look backward we can see that our pathway has been as "a shining light . . . . shining more and more." It has been *progressive*, bringing us strength with "meat in due season." It has caused us to grow both in *grace and knowledge* and this growth, taken in connection with the fact that we are not obliged to look back and now call *darkness* what was then called by some of the brethren, "a great flood of light," is the very strongest grounds for confidence that the same Lord who then supplied us *light* from the word, is still providing of the same kind. We say then, "Cast not away your confidence" in *our Leader*, "the great Shepherd of the sheep."

If we were following *a man* undoubtedly it would be different with us; undoubtedly one human idea would contradict another and that which was light one or two or six years ago would be regarded as darkness now: But with God there is no variableness, neither shadow of turning, and so it is with *truth;* any knowledge or light coming from God must be like its author. A new view of truth never can contradict a former truth. *"New light"* never extinguishes older *"light,"* but adds to it. If you were lighting up a building containing seven gas jets you would not extinguish one every time you lighted another, but would add one light to another and they would be in harmony and thus give increase of light: So is it with the light of truth; the true increase is by adding to, not by substituting one for another.

Therefore, in mentioning grounds of our confidence that we are in the shining path under the leading of the Spirit, we mention first that the tendency of present truth is to produce the proper fruit of the spirit, of which love is the chief. The tendency of our growth in knowledge is to growth in grace. "He that hath this hope in him *purifieth himself* even as he (Jesus) is pure." Our pathway has been one of increase of light in harmony with former light. Thus we have been led to increased confidence in our leader. Let us take

A GLANCE BACKWARD

at the steps of progress, and let all notice that the progress is not only forward but *upward; i. e.*, the tendency is from the natural to the spiritual. We will look, not at any one person's experience, but at what serves to show the advance of the knowledge of truth for ten years past. Looking back to 1871, we see that many of our company were what are known as Second Adventists, and the light they held briefly stated, was that there would be a second advent of Jesus—that he would come to bless and immortalize the saints, to judge the world and to burn up the world and all the wicked. This, they claimed would occur in 1873, because the 6,000 years from the creation of Adam were complete then.

Well, 1873 came, the end of 6,000 years, and yet no *burning* of the world, &c. But prophecies were found which pointed positively to 1874 as the time when Jesus was due to be present, and the resurrection of Daniel was also due as proved by the ending of jubilee cycles and the 1335 days of Dan. xii. The autumn of 1874, anxiously expected, finally came, but the earth rolled on as ever. "All things continued as they were from the beginning of creation." All their hearts were sad. They said, "Surely we have been in error—but where? Surely it is clearly taught that Jesus will come again; perhaps our calculation of time is at fault." Carefully they examined the chronology but it seemed faultless and positively declared that the 6,000 years ended in 1873. Then the prophetic arguments were carefully re-examined. Was an error found? No, they stood the test of all investigation and the jubilee argument and "1335 days" of Daniel could not possibly be prolonged beyond the fall of '74 or the spring of 1875 and these periods were both past.

Dark indeed seemed the outlook; all were discouraged. It had seemed as though the Lord had been leading in the past, and yet now all these things which had been thought light seemed to be proved darkness.

Just at this time Bro. Keith, (one of our contributors) was used of the Lord to throw another beam of *light* on the subject which brought order out of confusion, and caused all of the former "light" to shine with tenfold brightness. Brother K. had been reading carefully Matt. xxiv chapter, using the "Emphatic Diaglott," a new and very exact word for word translation of the New Testament; when he came to the 37th and 39th verses he was much surprised to find that it read as follows, viz.: "For as the days of Noah thus will be the *presence* of the son of man. For as in those days, those before the deluge they were eating and drinking, marrying and pledging in marriage till the day that Noah entered the Ark, and *understood not* till the Deluge came and swept them all away; thus will be the *presence* of the Son of Man."

His surprise was, at finding that the Greek word *parousia* which signifies *presence*, had in our common version been improperly rendered *coming*, but the new rendering showed that it was not the act of coming that resembled the days of Noah, but that as in Noah's days the masses of the people *"knew not"* so it would be in the time of Jesus' *presence* at the second advent. Humanity will go on eating, drinking, marrying, etc., as usual and "know not" that he is *present*. The next step was, to see whether the account of the same discourse as recorded by Luke, would harmonize with this new idea of *a presence* unseen, except by the eye of faith, until the "little flock" typified by Noah had gone from among men into the condition of safety (from the coming storm) represented by the Ark—"one taken and another left."

Luke's account was in perfect accord with Matthew's, though in different words—"As it was *in the days of* Noah so shall it be also *in the days* of the Son of Man." (Luke xvii:26.)

This was communicated to others of the disappointed ones, and with the remembrance that the time arguments above referred to had been found faultless and unalterable and proved that Jesus was due here in the fall of 1874, came the thought—Can it be possible that Jesus does not come in a fleshly body at his second advent? Can it be possible that his *presence* began at the time indicated in those prophecies, and yet we went on eating and drinking, etc., and *"knew not"* of his presence?

A careful examination of the Word was begun by all deeply interested, to see whether it, as a whole, would be in harmony with this new thought. It was found to be in perfect harmony and opened up and made clear many scriptures hitherto dark: For instance the differences between *natural*, earthly bodies and *spiritual, heavenly* bodies; how that the things which are seen are temporal, natural, but the things that are not seen are eternal, spiritual; that spiritual beings could not be seen by mortals, (without a miracle) and that the object and scope of the Gospel age was, the taking out of the world of mankind a "little flock" to be associated with Jesus in the work of the future—destroying evil and blessing all the families of the earth; that God's plan was not, to destroy all mankind after the gathering of the Gospel church but to *"restore all things"* and destroy only the evil which now rules in the world; that the *fire* supposed to be literal, was really symbolic and signified a great time of trouble which would be the close of the Gospel age and dawn of the Millennial in which all evil principles of governments and society would be manifested and destroyed, as a necessary preparation for the coming blessing.

So says the Prophet: "Wait ye upon me, saith the Lord, until *the day* that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms and pour upon them mine indignation even *all* my fierce anger for all the earth, *shall be devoured with the fire of my jealousy:* For then will I turn to the people a pure language and they shall all call upon the name of the Lord to serve him with one consent." (Zeph. iii:8-9.)

As to the manner of Christ's coming other scriptures were found to be in perfect accord with the accounts of Matt. and Luke, of its being an *unseen presence:* For instance, the angel's message—Acts i. 11.

"THIS SAME JESUS SHALL SO COME IN LIKE MANNER

as ye have seen him go into heaven." This had generally been supposed to teach that Jesus would come *in the flesh*, and be *seen* of men, as he was there seen of the disciples. But when carefully examined the text does not say that any one will *see* him, but that he will so come as he went away not with "flaming fire" and rolling thunder and great outward demonstration, but silently, *unknown* to the world. And if he "so comes in like manner," how much in harmony with Matthew's and Luke's record—they will eat and drink and know not of his *presence*.

But the angels' language seemed peculiar—this *same* Jesus as though there had been *another* Jesus: Examination revealed the fact, that Jesus since his resurrection is a totally different being from the Jesus who died; that a great change had taken place. While before his death he had been the *"man* Christ Jesus," having the form of a servant and perfect human powers, etc., and yet none but human powers, except as the Father's power was operated and manifested through him: (John xiv. 10.) Yet now, since his resurrection he claims *divine powers* not as the Father in him, but as his own, saying—"All power in heaven and in earth is given unto *me*" and he is no longer a natural, but a spiritual body. It was sown a natural body, raised a spiritual body—sown mor-

selves, Is the material adapted to the particular audience involved in the presentation? Will the audience be informed and instructed by it?

[6] In preparation ask yourself, What do I want to accomplish in this talk? How much of what I want to say does this person or group already know? What foundation must I lay before these points can be made clear? How would I say it differently to an altogether different group? Comparisons often clarify our viewpoints. Try different approaches to different groups in your preparation just to get the feel of the difference in considering the audience and making the material informative to the particular audience you are going to address.

[7] **Material of practical value.** There is much to be learned, but not all of it is practical. To us, informative material concerns those things we need to know for Christian living, for our ministry. We want to know how to use this information that we have acquired.

[8] The student, in preparation, and the school overseer, in counseling, might consider this point by asking: What guiding principles are to be found in the talk? Could the material be used in making decisions? Can the information presented be adapted to the field ministry? Does it magnify God's Word and point to his purpose? Few talks can contribute all this information, but to be practical, material presented should be usable in some way by the audience.

[9] **Accuracy of statement.** Jehovah's witnesses are an organization of truth. We should want to speak the truth and be absolutely accurate in every detail at all times. This should be so not only as regards doctrine but also in our quotations, what we say about others or how we represent them, also in matters involving scientific data or news events.

[10] Wrong statements delivered to an audience may be repeated and the error magnified. Inaccuracies that are recognized by an audience raise questions as to the authority of the speaker on other points, perhaps even calling in question the truth of the message itself. A newly interested person hearing such statements, and having heard a different view expressed on another occasion, might come to the conclusion there

is disunity of thought among Jehovah's witnesses and discontinue association without even revealing his reason.

[11] The counselor should not pick to pieces every statement made by the student, especially one new in the truth and therefore not fully established in the deeper things of God's Word. Rather, he will tactfully help to mold the thinking of the student and show him how to improve his accuracy by careful advance preparation.

[12] **Additional clarifying material.** Thoughts presented as a result of meditation or that may be gleaned from further research on a subject can contribute much to a talk and can sometimes avoid an uninstructive repetition of material already familiar to the audience. It adds freshness to the presentation, enlivens the interest of the audience, and can make a very familiar subject truly delightful. Also, it gives confidence to the speaker. He approaches his talk with an enthusiasm born of the knowledge that he has something just a little different to present.

[13] A danger to be avoided is private speculation. The Society's publications should be used and relied upon. Check the Society's *Indexes*, and footnotes on the scriptures. Make sure that what you say is clarifying, not misrepresenting.

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[14] In preparing your material it is also important to give careful attention to *how* you are going to say what you have to say. This is what the Speech Counsel slip refers to as "Clear, understandable." Failure to give adequate attention to this can prevent you from reaching your audience, or it may hinder them in retaining what they hear. There are three principal aspects of this matter to consider.

[15] **Simply stated.** This does not mean that phrases need to be thought out in advance. But ideas to be presented must be analyzed and certain definite factors taken into account. This will generally result in a talk that is compact and in expression of thought that is simple, spoken in plain language. A subject that is involved in the mind of the speaker will be involved in presentation.

Do you agree with the Watchtower that inaccurate statements "raise questions as to the authority" of a teacher, "even calling into question the truth of the message itself"?

Does the Watchtower claim that the "Ante-Nicene Father," Clement of Alexandria, taught Jesus is "not equal" to God?

T[estament] and other early Christian writings."—*Encyclopædia of Religion and Ethics.*

"The formulation 'one God in three Persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. . . . Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective."—*New Catholic Encyclopedia.*

What the Ante-Nicene Fathers Taught

THE ante-Nicene Fathers were acknowledged to have been leading religious teachers in the early centuries after Christ's birth. What they taught is of interest.

Justin Martyr, who died about 165 C.E., called the prehuman Jesus a created angel who is "other than the God who made all things." He said that Jesus was inferior to God and "never did anything except what the Creator . . . willed him to do and say."

"There is no evidence that any sacred writer even suspected the existence of a [Trinity] within the Godhead."—*The Triune God*

Irenaeus, who died about 200 C.E., said that the prehuman Jesus had a separate existence from God and was inferior to him. He showed that Jesus is not equal to the "One true and only God," who is "supreme over all, and besides whom there is no other."

Clement of Alexandria, who died about 215 C.E., called God "the uncreated and imperishable and only true God." He said that the Son "is next to the only omnipotent Father" but not equal to him.

Tertullian, who died about 230 C.E., taught the supremacy of God. He observed: "The Father is different from the Son (another), as he is greater; as he who begets is different from him who is begotten; he who sends, different from him who is sent." He also said: "There was a time when the Son was not. . . . Before all things, God was alone."

Hippolytus, who died about 235 C.E., said that God is "the one God, the first and the only One, the Maker and Lord of all," who "had nothing co-eval [of equal age] with him . . . But he was One, alone by himself; who, willing it, called into being what had no being before," such as the created prehuman Jesus.

Origen, who died about 250 C.E., said that "the Father and Son are two substances . . . two things as to their essence," and that "compared with the Father, [the Son] is a very small light."

Summing up the historical evidence, Alvan Lamson says in *The Church of the First Three Centuries:* "The modern popular doctrine of the Trinity . . . derives no support from the language of Justin [Martyr]: and this observation may be extended to all the ante-Nicene Fathers; that is, to all Christian writers for three centuries after the birth of Christ. It is true, they speak of the Father, Son, and . . . holy Spirit, but not as co-equal, not as one numerical essence, not as Three in One, in any sense now admitted by Trinitarians. The very reverse is the fact."

Thus, the testimony of the Bible and of history makes clear that the Trinity was unknown throughout Biblical times and for several centuries thereafter.

How Did the Trinity Doctrine Develop?

AT THIS point you might ask: 'If the Trinity is not a Biblical teaching, how did it become a doctrine of Christendom?' Many think that it was formulated at the Council of Nicaea in 325 C.E.

That is not totally correct, however. The Council of Nicaea did assert that Christ was of the same substance as God, which laid the groundwork for later Trinitarian theology. But it did not establish the Trinity, for at that council there was no mention of the holy spirit as the third person of a triune Godhead.

If it is true, as the Watchtower claims, that Clement did not teach Jesus is "equal" to God, why did he say Jesus has "equality of substance" with the Father and is "eternal and uncreate"?

the spirit;" that is, the spirit which is by faith, which supervenes through the practice of righteousness.

"But ye, beloved," he says,[1] "building up yourselves on your most holy faith, in the Holy Spirit." "But some," he says,[2] "save, plucking them from the fire;"[3] "but of some have compassion in fear," that is, teach those who fall into the fire to free themselves. "Hating," he says,[4] "that spotted garment, which is carnal:" that of the soul, namely; the spotted garment is a spirit polluted by carnal lusts.[5]

"Now to Him," he says,[6] "who is able to keep you without stumbling, and present you faultless before the presence of His glory in joy." In the presence of His glory: he means in the presence of the angels, to be presented faultless, having become angels.[7] When Daniel speaks of the people and comes into the presence of the Lord, he does not say this, because he saw God: for it is impossible that any one whose heart is not pure should see God; but he says this, that everything that the people did was in the sight of God, and was manifest to Him; that is, that nothing is hid from the Lord.

Now, in the Gospel according to Mark, the Lord being interrogated by the chief of the priests if He was the Christ, the Son of the blessed God, answering, said, "I am;[8] and ye shall see the Son of man sitting at the right hand of power."[9] But powers[10] mean the holy angels. Further, when He says "at the right hand of God," He means the self-same [beings], by reason of the equality and likeness of the angelic and holy powers, which are called by the name of God. He says, therefore, that He sits at the right hand; that is, that He rests in pre-eminent honour. In the other Gospels, however, He is said not to have replied to the high priest, on his asking if He was the Son of God. But what said He? "You say."[11] Answering sufficiently well. For had He said, It is as you understand, he would have said what was not true, not confessing Himself to be the Son of God; [for] they did not entertain this opinion of Him; but by saying "You say,"[12] He spake truly. For what they had no knowledge of, but expressed in words, that he confessed to be true.

[1] Ver. 20.
[2] Ver. 22.
[3] Ver. 23.
[4] Ver. 23.
[5] By a slight change of punctuation, and by substituting "maculata" for "macula," we get the sense as above. Animæ videlicet tunica macula est" is the reading of the text.
[6] Ver. 24.
[7] We have here with some hesitation altered the punctuation. In the text, "To be presented" begins a new sentence.
[8] Mark xiv. 62. There is blundering here as to the differences between the evangelists' accounts, as a comparison of them shows.
[9] Virtutis.
[10] Virtutes.
[11] Matt. xxvi. 64: "Thou hast said: nevertheless, I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
[12] i.e., It is as you say.

III. — COMMENTS ON THE FIRST EPISTLE OF JOHN.

Chap. i. 1. "That which was from the beginning; which we have seen with our eyes; which we have heard."

Following the Gospel according to John, and in accordance with it, this Epistle also contains the spiritual principle.

What therefore he says, "from the beginning," the Presbyter explained to this effect, that the beginning of generation is not separated from the beginning of the Creator. For when he says, "That which was from the beginning," he touches upon the generation without beginning of the Son, who is co-existent with the Father. There was, then, a Word importing an unbeginning eternity; as also the Word itself, that is, the Son of God, who being, by equality of substance, one with the Father, is eternal and uncreate. That He was always the Word, is signified by saying, "In the beginning was the Word." But by the expression, "we have seen with our eyes," he signifies the Lord's presence in the flesh, "and our hands have handled," he says, "of the Word of life." He means not only His flesh, but the virtues of the Son, like the sunbeam which penetrates to the lowest places, — this sunbeam coming in the flesh became palpable to the disciples. It is accordingly related in traditions, that John, touching the outward body itself, sent his hand deep down into it, and that the solidity of the flesh offered no obstacle, but gave way to the hand of the disciple.

"And our hands have handled of the Word of life;" that is, He who came in the flesh became capable of being touched. As also,

Ver. 2. "The life was manifested." For in the Gospel he thus speaks: "And what was made, in Him was life, and the life was the light of men."[13]

"And we show unto you that eternal life, which was with the Father, and was manifested unto you."

He signifies by the appellation of Father, that the Son also existed always, without beginning.

Ver. 5. "For God," he says, "is light."

He does not express the divine essence, but wishing to declare the majesty of God, he has applied to the Divinity what is best and most excellent in the view of men. Thus also Paul, when he speaks of "light inaccessible."[14] But John himself also in this same Epistle says, "God is love:"[15] pointing out the excellences of God, that He is kind and merciful; and because He is light, makes men righteous, according to the advancement of the soul,

[13] John i. 3, 4.
[14] 1 Tim. vi. 16.
[15] 1 John iv. 16.

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Ver. 10. "If we
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Chap. ii. 1. "An
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Ver. 2. "And not
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should bow to Him,
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that is, angels, men,
advent have departed

[1] Consolatorem.
[2] 1 Sam. iii. 3, 4.
[3] 1 Kings xix.
[4] Phil. ii. 10.

If Clement taught Watchtower doctrine on the nature of Christ, why did he teach that "the Divine Word" (Jesus) is "equal to the Lord of the universe"? Did they lie about Clement?

characters impressed on them, ought, I think, to regard wisdom as a fair port whence to embark, to whatever lot in life they turn; and likewise to deem it the calm haven of salvation: wisdom, by which those who have betaken themselves to the Father, have proved good fathers to their children; and good parents to their sons, those who have known the Son; and good husbands to their wives, those who remember the Bridegroom; and good masters to their servants,[1] those who have been redeemed from utter slavery. Oh, happier far the beasts than men involved in error! who live in ignorance as you, but do not counterfeit the truth. There are no tribes of flatterers among them. Fishes have no superstition: the birds worship not a single image; only they look with admiration on heaven, since, deprived as they are of reason, they are unable to know God. So are you not ashamed for living through so many periods of life in impiety, making yourselves more irrational than irrational creatures? You were boys, then striplings, then youths, then men, but never as yet were you good. If you have respect for old age, be wise, now that you have reached life's sunset; and albeit at the close of life, acquire the knowledge of God, that the end of life may to you prove the beginning of salvation. You have become old in superstition; as young, enter on the practice of piety. God regards you as innocent children. Let, then, the Athenian follow the laws of Solon, and the Argive those of Phoroneus, and the Spartan those of Lycurgus: but if thou enrol thyself as one of God's people, heaven is thy country, God thy lawgiver. And what are the laws? "Thou shalt not kill; thou shalt not commit adultery; thou shalt not seduce boys; thou shalt not steal; thou shalt not bear false witness; thou shalt love the Lord thy God."[2] And the complements of these are those laws of reason and words of sanctity which are inscribed on men's hearts: "Thou shalt love thy neighbour as thyself; to him who strikes thee on the cheek, present also the other;"[3] "thou shalt not lust, for by lust alone thou hast committed adultery."[4] How much better, therefore, is it for men from the beginning not to wish to desire things forbidden, than to obtain their desires! But ye are not able to endure the austerity of salvation; but as we delight in sweet things, and prize them higher for the agreeableness of the pleasure they yield, while, on the other hand, those bitter things which are distasteful to the palate are curative and healing, and the harshness of medicines strengthens people of weak stomach, thus custom pleases and tickles; but custom pushes into the abyss, while truth conducts to heaven. Harsh it is at first, but a good nurse of youth; and it is at once the decorous place where the household maids and matrons dwell together, and the sage council-chamber. Nor is it difficult to approach, or impossible to attain, but is very near us in our very homes; as Moses, endowed with all wisdom, says, while referring to it, it has its abode in three departments of our constitution — in the hands, the mouth, and the heart: a meet emblem this of truth, which is embraced by these three things in all — will, action, speech. And be not afraid lest the multitude of pleasing objects which rise before you withdraw you from wisdom. You yourself will spontaneously surmount the frivolousness of custom, as boys when they have become men throw aside their toys. For with a celerity unsurpassable, and a benevolence to which we have ready access, the divine power, casting its radiance on the earth, hath filled the universe with the seed of salvation. For it was not without divine care that so great a work was accomplished in so brief a space by the Lord, who, though despised as to appearance, was in reality adored, the expiator of sin, the Saviour, the clement, the Divine Word, He that is truly most manifest Deity, He that is made equal to the Lord of the universe; because He was His Son, and the Word was in God, not disbelieved in by all when He was first preached, nor altogether unknown when, assuming the character of man, and fashioning Himself in flesh, He enacted the drama of human salvation: for He was a true champion and a fellow-champion with the creature. And being communicated most speedily to men, having dawned from His Father's counsel quicker than the sun, with the most perfect ease He made God shine on us. Whence He was and what He was, He showed by what He taught and exhibited, manifesting Himself as the Herald of the Covenant, the Reconciler, our Saviour, the Word, the Fount of life, the Giver of peace, diffused over the whole face of the earth; by whom, so to speak, the universe has already become an ocean of blessings.[5]

CHAP. XI. — HOW GREAT ARE THE BENEFITS CONFERRED ON MAN THROUGH THE ADVENT OF CHRIST.

Contemplate a little, if agreeable to you, the divine beneficence. The first man, when in Paradise, sported free, because he was the child of God; but when he succumbed to pleasure (for the serpent allegorically signifies pleasure crawling on its belly, earthly wickedness nour-

[1] [See above, p. 201, and below, the command "thou shalt love thy neighbour."]
[2] Ex. xx. 13-16; Deut. vi. 5.
[3] Luke vi. 29.
[4] Matt. v. 28.

[5] [*Good will to men* made emphatic. Slavery already modified, free-schools established, and homes created. As soon as persecution ceased, we find the Christian hospital. Forster ascribes the first foundation of this kind to Ephraim Syrus. A friend refers me to his *Mohammedanism Unveiled*, vol. i. p. 283.]

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[2] Gal. iii. 28, vi. 15.
[3] [He seems to be thinking of
[4] *Iliad*, v. 128.
[5] Ps. xix. 10.

Does the Watchtower claim "the Trinity" was "unknown" for "several centuries" after Biblical times, implying the Fathers prior to the Council of Nicaea didn't teach it?

T[estament] and other early Christian writings."—*Encyclopædia of Religion and Ethics.*

"The formulation 'one God in three Persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. . . . Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective."—*New Catholic Encyclopedia.*

What the Ante-Nicene Fathers Taught

THE ante-Nicene Fathers were acknowledged to have been leading religious teachers in the early centuries after Christ's birth. What they taught is of interest.

Justin Martyr, who died about 165 C.E., called the prehuman Jesus a created angel who is "other than the God who made all things." He said that Jesus was inferior to God and "never did anything except what the Creator . . . willed him to do and say."

"There is no evidence that any sacred writer even suspected the existence of a [Trinity] within the Godhead."—*The Triune God*

Irenaeus, who died about 200 C.E., said that the prehuman Jesus had a separate existence from God and was inferior to him. He showed that Jesus is not equal to the "One true and only God," who is "supreme over all, and besides whom there is no other."

Clement of Alexandria, who died about 215 C.E., called God "the uncreated and imperishable and only true God." He said that the Son "is next to the only omnipotent Father" but not equal to him.

Tertullian, who died about 230 C.E., taught the supremacy of God. He observed: "The Father is different from the Son (another), as he is greater; as he who begets is different from him who is begotten; he who sends, different from him who is sent." He also said: "There was a time when the Son was not. . . . Before all things, God was alone."

Hippolytus, who died about 235 C.E., said that God is "the one God, the first and the only One, the Maker and Lord of all," who "had nothing co-eval [of equal age] with him . . . But he was One, alone by himself; who, willing it, called into being what had no being before," such as the created prehuman Jesus.

Origen, who died about 250 C.E., said that "the Father and Son are two substances . . . two things as to their essence," and that "compared with the Father, [the Son] is a very small light."

Summing up the historical evidence, Alvan Lamson says in *The Church of the First Three Centuries:* "The modern popular doctrine of the Trinity . . . derives no support from the language of Justin [Martyr]: and this observation may be extended to all the ante-Nicene Fathers; that is, to all Christian writers for three centuries after the birth of Christ. It is true, they speak of the Father, Son, and . . . holy Spirit, but not as co-equal, not as one numerical essence, not as Three in One, in any sense now admitted by Trinitarians. The very reverse is the fact."

Thus, the testimony of the Bible and of history makes clear that the Trinity was unknown throughout Biblical times and for several centuries thereafter.

How Did the Trinity Doctrine Develop?

AT THIS point you might ask: 'If the Trinity is not a Biblical teaching, how did it become a doctrine of Christendom?' Many think that it was formulated at the Council of Nicaea in 325 C.E.

That is not totally correct, however. The Council of Nicaea did assert that Christ was of the same substance as God, which laid the groundwork for later Trinitarian theology. But it did not establish the Trinity, for at that council there was no mention of the holy spirit as the third person of a triune Godhead.

If Clement didn't know about the "Trinity" doctrine, why did he teach it?

Again, with the Lord's saying, "Let your yea be yea, and your nay nay," may be compared the following: "But to admit a falsehood, and destroy a truth, is in nowise lawful." With the prohibition, also, against swearing agrees the saying in the tenth book of the *Laws*: "Let praise and an oath in everything be absent."

And in general, Pythagoras, and Socrates, and Plato say that they hear God's voice while closely contemplating the fabric of the universe, made and preserved unceasingly by God. For they heard Moses say, "He said, and it was done," describing the word of God as an act.

And founding on the formation of man from the dust, the philosophers constantly term the body earthy. Homer, too, does not hesitate to put the following as an imprecation: —

"But may you all become earth and water."

As Esaias says, "And trample them down as clay." And Callimachus clearly writes: —

"That was the year in which
Birds, fishes, quadrupeds,
Spoke like Prometheus' clay."

And the same again: —

"If thee Prometheus formed,
And thou art not of other clay."

Hesiod says of Pandora: —

"And bade Hephæstus, famed, with all his speed,
Knead earth with water, and man's voice and mind
Infuse."

The Stoics, accordingly, define nature to be artificial fire, advancing systematically to generation. And God and His Word are by Scripture figuratively termed fire and light. But how? Does not Homer himself, is not Homer himself, paraphrasing the retreat of the water from the land, and the clear uncovering of the dry land, when he says of Tethys and Oceanus: —

"For now for a long time they abstain from
Each other's bed and love?"[1]

Again, power in all things is by the most intellectual among the Greeks ascribed to God; Epicharmus — he was a Pythagorean — saying: —

"Nothing escapes the divine. This it behoves thee to know.
He is our observer. To God nought is impossible."

And the lyric poet: —

"And God from gloomy night
Can raise unstained light,
And can in darksome gloom obscure
The day's refulgence pure."

He alone who is able to make night during the period of day is God.

In the *Phænomena* Aratus writes thus: —

"With Zeus let us begin; whom let us ne'er,
Being men, leave unexpressed. All full of Zeus,
The streets, and throngs of men, and full the sea,
And shores, and everywhere we Zeus enjoy."

He adds: —

"For we also are
His offspring; . . . ."

that is, by creation.

"Who, bland to men,
Propitious signs displays, and to their tasks
Arouses. For these signs in heaven He fixed,
The constellations spread, and crowned the year
With stars; to show to men the seasons' tasks,
That all things may proceed in order sure.
Him ever first, Him last too, they adore:
Hail Father, marvel great — great boon to men."

And before him, Homer, framing the world in accordance with Moses on the Vulcan-wrought shield, says: —

"On it he fashioned earth, and sky, and sea,
And all the signs with which the heaven is crowned."[2]

For the Zeus celebrated in poems and prose compositions leads the mind up to God. And already, so to speak, Democritus writes, "that a few men are in the light, who stretch out their hands to that place which we Greeks now call the air. Zeus speaks all, and he hears all, and distributes and takes away, and he is king of all." And more mystically the Bœotian Pindar, being a Pythagorean, says: —

"One is the race of gods and men,
And of one mother both have breath;"

that is, of matter: and names the one creator of these things, whom he calls Father, chief artificer, who furnishes the means of advancement on to divinity, according to merit.

For I pass over Plato; he plainly, in the Epistle to Erastus and Coriscus, is seen to exhibit the Father and Son somehow or other from the Hebrew Scriptures, exhorting in these words: "In invoking by oath, with not illiterate gravity, and with culture, the sister of gravity, God the author of all, and invoking Him by oath as the Lord, the Father of the Leader, and author; whom if ye study with a truly philosophical spirit, ye shall know." And the address in the *Timæus* calls the creator, Father, speaking thus: "Ye gods of gods, of whom I am Father; and the Creator of your works." So that when he says, "Around the king of all, all things are, and because of Him are all things; and he [or that] is the cause of all good things; and around the second are the things second in order; and around the third, the third," I understand nothing else than the Holy Trinity to be meant; for the third is the Holy Spirit, and the Son is the second, by whom all things were made according to the will of the Father.[3]

[1] *Iliad*, xiv. 206.

[2] *Iliad*, xviii. 483.

[3] [On the Faith, see p. 444, note 6, *supra*.]

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[2] Eph. vi. 12.

If Tertullian did not know about the "Trinity" doctrine, why did he teach it?

cording to His own declaration. On your side, however, you must make Him out to be a liar, and an impostor, and a tamperer with His word, if, when He was Himself a Son to Himself, He assigned the part of His Son to be played by another, when all the Scriptures attest the clear existence of, and distinction in, (the Persons of) the Trinity, and indeed furnish us with our Rule *of faith*, that He who speaks, and He of whom He speaks, and to whom He speaks, cannot possibly seem to be One and the Same. So absurd and misleading a statement would be unworthy of God, that, when it was Himself to whom He was speaking, He speaks rather to another, and not to His very self. Hear, then, other utterances also of the Father concerning the Son by the mouth of Isaiah: "Behold my Son, whom I have chosen; my beloved, in whom I am well pleased: I will put my Spirit upon Him, and He shall bring forth judgment to the Gentiles."[1] Hear also what He says to the Son: "Is it a great thing for Thee, that Thou shouldest be called my Son to raise up the tribes of Jacob, and to restore the dispersed of Israel? I have given Thee for a light to the Gentiles, that Thou mayest be their salvation to the end of the earth."[2] Hear now also the Son's utterances respecting the Father: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel unto men."[3] He speaks of Himself likewise to the Father in the Psalm: "Forsake me not, until I have declared the might of Thine arm to all the generation that is to come."[4] Also to the same purport in another Psalm: "O Lord, how are they increased that trouble me!"[5] But almost all the Psalms which prophesy of[6] the person of Christ, represent the Son as conversing with the Father—that is, *represent* Christ (as speaking) to God. Observe also the Spirit speaking of the Father and the Son, in the character of[7] a third Person: "The Lord said unto my Lord, Sit Thou on my right hand, until I make Thine enemies Thy footstool."[8] Likewise in the words of Isaiah: "Thus saith the Lord to the Lord[9] mine Anointed."[10] Likewise, in the same prophet, He says to the Father respecting the Son: "Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We brought a report concerning Him, as if He were a little child, as if He were a root in a dry ground, who had no form nor comeliness."[11] These are a few testimonies out of many; for we do not pretend to bring up all the passages of Scripture, because we have a tolerably large accumulation of them in the various heads of our subject, as we in our several chapters call them in as our witnesses in the fulness of their dignity and authority.[12] Still, in these few quotations the distinction of *Persons in* the Trinity is clearly set forth. For there is the Spirit Himself who speaks, and the Father to whom He speaks, and the Son of whom He speaks.[13] In the same manner, the other passages also establish each one of several Persons in His special character—addressed as they in some cases are to the Father or to the Son respecting the Son, in other cases to the Son or to the Father concerning the Father, and again in other instances to the (Holy) Spirit.

CHAP. XII.—OTHER QUOTATIONS FROM HOLY SCRIPTURE ADDUCED IN PROOF OF THE PLURALITY OF PERSONS IN THE GODHEAD.

If the number of the Trinity also offends you, as if it were not connected in the simple Unity, I ask you how it is possible for a Being who is merely and absolutely One and Singular, to speak in plural phrase, saying, "Let us make man in our own image, and after our own likeness;"[14] whereas He ought to have said, "Let me make man in my own image, and after my own likeness," as being a unique and singular Being? In the following passage, however, "Behold the man is become as one of us,"[15] He is either deceiving or amusing us in speaking plurally, if He is One only and singular. Or was it to the angels that He spoke, as the Jews interpret the passage, because these also acknowledge not the Son? Or was it because He was at once the Father, the Son, and the Spirit, that He spoke to Himself in plural terms, making Himself plural on that very account? Nay, it was because He had already His Son close at His side, as a second Person, His own Word, and a third Person also, the Spirit in the Word, that He purposely adopted the plural phrase, "Let *us* make;" and, "in *our* image;" and, "become as one *of us*." For with whom did He make man? and to whom did He make him like? (The answer must be), the Son on

[1] Isa. xlii. 1.
[2] Isa. xlix. 6.
[3] Isa. lxi. 1 and Luke iv. 18.
[4] Ps. lxxi. 18.
[5] Ps. iii. 1.
[6] Sustinent.
[7] Ex.
[8] Ps. cx. 1.
[9] Tertullian read Κυρίῳ instead of Κύρῳ, "Cyrus."
[10] Isa. xlv. 1.
[11] Isa. liii. 1, 2.
[12] [See Elucidation III., and also cap. xxv. *infra*.]
[13] [See *De Baptismo*, cap. v. p. 344, Ed. Oehler, and note how often our author cites an important text, *by half quotation*, leaving the residue to the reader's memory, owing to the impetuosity of his genius and his style: "Monte decurrens velut amnis, imbres quem super notas aluere ripas fervet, etc."]
[14] Gen. i. 26.
[15] Gen. iii. 22.

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[1] Gen. i. 27.
[2] Gen. i. 3.
[3] John i. 9.
[4] Mundialis lux.
[5] Gen. i. 6, 7.
[6] Gen. i. 14, 16.
[7] John i. 3.
[8] John i. 1.
[9] [Kaye thinks the Athanasian hy
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Does the Watchtower teach that Jehovah's Witnesses are represented by the "locust army" of Revelation 9:7?

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The insect plague was a harbinger of something even worse

denly, and their sound is like that of chariots. (Joel 2:5) Because of their voracious appetite, millions of them can quickly turn a virtual paradise into a wilderness.

6 Also on the move are caterpillars—the larval stage of moths and butterflies. Vast armies of hungry caterpillars can shear away the leaves of vegetation piece by piece, leaf by leaf, until plants are nearly denuded of their greenery. And much of what they leave, the locusts eat. And what the locusts leave, fast-moving cockroaches are sure to finish off. But notice this: At Joel chapter 2, verse 11, God identifies the locust army as "his military force." Yes, he was the Source of the locust plague that would devastate the land and cause severe famine. When? Just before "the day of Jehovah."

"Wake Up, You Drunkards"!

7 A disreputable crowd, Judah's religious leaders are singled out when the command is uttered: "Wake up, you drunkards, and weep; and howl, all you wine drinkers, on account of sweet wine, for it has been cut off from your mouths." (Joel 1:5) Yes, the spiritual drunkards of Judah were told to "wake up," to sober up. But do not think that this is merely ancient history. Right now, before the great day of Jehovah, Christendom's clergy are figuratively so full of sweet wine that they are barely conscious of this summons from the Most High. How surprised they will be when they are aroused from their spiritual drunken stupor by the great and fear-inspiring day of Jehovah!

7. (a) What was the condition of Judah's religious leaders? (b) How are Christendom's leaders today in a state similar to that of Judah's religious leaders?

Barren tree: FAO photo/G. Singh

8 Look at that great locust army! "There is a nation that has come up into my land, mighty and without number. Its teeth are the teeth of a lion, and it has the jawbones of a lion. It has set my vine as an object of astonishment, and my fig tree as a stump. It has positively stripped it bare and thrown it away. The twigs of it have become white. Wail, as a virgin girded with sackcloth does over the owner of her youth."—Joel 1:6-8.

9 Is this just a prophecy about "a nation" of locusts, a locust swarm, invading Judah? No, there is more to it than that. At both Joel 1:6 and Revelation 9:7, *God's people* are represented by locusts. The modern-day locust army is none other than the military force of Jehovah's anointed locusts, now

8, 9. (a) How does Joel describe the locusts and the effect of their plague? (b) Today, whom do the locusts represent?

Jehovah God is behind the modern-day locust plague

joined by some 5,600,000 of Jesus' "other sheep." (John 10:16) Are you not glad to be part of this great throng of Jehovah's worshipers?

10 At Joel 1:9-12, we read of the effects of the locust plague. One swarm after another bring about complete desolation of the land. Lacking grain, wine, and oil, the unfaithful priests cannot continue their functions. Even the ground mourns, for the locusts despoiled it of grain, and fruit trees were left without fruitage. With the grapevines ruined, there is no more wine for those Baalistic wine bibbers who were also spiritual drunkards.

"Beat Your Breasts, You Priests"

11 Listen to God's message for those wayward priests: "Gird yourselves, and beat your breasts, you priests. Howl, you ministers of the altar." (Joel 1:13) In the first fulfillment of Joel's prophecy, Levitical priests served at the altar. But what about in the final fulfillment? Today, Christendom's clergy have assumed authority to serve at God's altar, claiming to be his ministers, his "priests." However, what is happening now that God's modern-day locusts are on the move?

12 When the "priests" of Christendom see Jehovah's people in action and hear their warning of divine judgment, they become frantic. They beat their breasts in vexation and rage at the devastating effect of the Kingdom message. And they howl as their flocks slip away from them. With their pastures being denuded, let them spend the night in sackcloth, mourning over their loss of income. Before long, they will lose their jobs too! In fact, God tells them to mourn all night because their end is near.

13 According to Joel 1:14, their only hope lies in repenting and crying "to Jehovah for aid." Can we expect Christendom's entire clergy class to turn to Jehovah? Of course not! Individuals among them might respond to Jehovah's warning. But the spiritually famished state of these religious leaders and their parishioners as a class will continue. The prophet Amos foretold: "'Look! There are days coming,' is the utterance of the Sovereign Lord Jehovah, 'and I will send a famine into the land, a famine, not for bread, and a thirst, not for water, but for hearing the words of Jehovah." (Amos 8:11) On the other hand, how grateful we are for the rich spiritual feast that God lovingly provides through slave"!—Matthew

14 The locust pl ger of something. us, saying: "Alas day of Jehovah is from the Almigh 1:15) The worldv army today clea and fear-inspirir Surely, all right! special day of re ment is executed hovah comes off ereign.

15 As Joel 1:16 in ancient Judal houses were laid be torn down. the locusts had tion, cattle wanc droves of sheep ty! Amid such c Joel? According O Jehovah, I sl heed the divine hovah God in fa

"The Day

16 Listen to "Blow a horn i war cry in my inhabitants of 2:1) Why react answers: "For ing, for it is r and gloomines gloom, like lig the mountains. sense of urgen of Jehovah.

10. What is the effect of the locust plague on Judah?

11, 12. (a) Who claim to be God's priests today? (b) How are Christendom's religious leaders affected by the modern-day locust plague?

13. Will Christendom as a whole respond favorably to Jehovah's warning?

14. Of what is t

15. In view of tl do those who he

16. Why should agitated?

12 And the fourth angel blew
his trumpet. And a third of the
sun was smitten and a third of
the moon and a third of the
stars, in order that a third of
them might be darkened[a] and
the day might not have illumi-
nation for a third[b] of it, and
the night likewise.

13 And I saw, and I heard
an eagle[c] flying in midheaven[d]
say with a loud voice: "Woe,
woe, woe[e] to those dwelling on
the earth because of the rest of
the trumpet blasts of the three
angels who are about to blow
their trumpets!"[f]

9 And the fifth angel blew his
trumpet.[g] And I saw a star[h]
that had fallen from heaven to
the earth, and the key[i] of the
pit of the abyss[j] was given him.
2 And he opened the pit of the
abyss, and smoke[k] ascended out
of the pit as the smoke of a
great furnace,[l] and the sun was
darkened,[m] also the air, by the
smoke of the pit. 3 And out of
the smoke locusts[n] came forth
upon the earth; and authority
was given them, the same au-
thority as the scorpions[o] of the
earth have. 4 And they were
told to harm no vegetation of
the earth nor any green thing
nor any tree, but only those
men who do not have the seal
of God on their foreheads.[p]

5 And it was granted the [lo-
custs], not to kill them, but that
these should be tormented[q] five
months, and the torment upon
them was as torment by a scor-
pion[r] when it strikes a man.
6 And in those days the men
will seek death[s] but will by no
means find it, and they will
desire to die but death keeps
fleeing from them.

7 And the likenesses of the
locusts resembled horses[t] pre-
pared for battle; and upon their
heads [were] what seemed to
be crowns like gold, and their
faces [were] as men's faces,[u]
8 but they had hair as wom-
en's hair.[v] And their teeth
were as those of lions;[a] 9 and
they had breastplates[b] like iron
breastplates. And the sound
of their wings [was] as the
sound of chariots[c] of many
horses running into battle.[d]
10 Also, they have tails and
stings like scorpions;[e] and in
their tails is their authority
to hurt the men five months.
11 They have over them a king,
the angel of the abyss.[f] In He-
brew his name is A·bad'don,
but in Greek he has the name
A·pol'lyon.[g]

12 The one woe is past. Look!
Two more woes[h] are coming af-
ter these things.

13 And the sixth angel[i] blew
his trumpet.[j] And I heard one
voice[k] out of the horns of the
golden altar[l] that is before God
14 say to the sixth angel, who
had the trumpet: "Untie the
four angels[m] that are bound[n]
at the great river Eu·phra'tes."[o]
15 And the four angels were
untied, who have been prepared
for the hour and day and month
and year, to kill a third of the
men.

16 And the number of the
armies of cavalry was two myr-
iads of myriads: I heard the
number of them. 17 And this
is how I saw the horses in the vi-
sion, and those seated on them:
they had fire-red and hyacinth-
blue and sulphur-yellow breast-
plates; and the heads of the
horses were as heads of lions,[p]
and out of their mouths fire
and smoke and sulphur[q] is-
sued forth. 18 By these three
plagues a third of the men were
killed, from the fire and the
smoke and the sulphur which
issued forth from their mouths.
19 For the authority of the
horses is in their mouths and
in their tails; for their tails are
like serpents[r] and have heads,
and with these they do harm.

20 But the rest of the men
who were not killed by these
plagues did not repent of the
works of their hands,[s] so that
they should not worship the de-

CHAP. 8
a Ex 10:22
b Isa 60:2 Eph 6:12 Col 1:13
c Job 39:29
d De 4:11 Re 14:6 Re 19:17
e Re 9:12 Re 11:14
f Re 8:2

CHAP. 9
g Re 8:2
h Nu 24:17 Re 22:16
i Re 20:1
j Lu 8:31 Re 9:11
k Ex 19:18 Joe 2:30
l Ge 19:28
m Joe 2:2 Joe 2:10
n Ex 10:4 Ex 10:12
o De 8:15 Lu 11:12
p Re 7:3
q Re 16:9 Re 16:7
r Re 9:10
s Job 3:21 Re 6:16
t Joe 2:4
u Joe 2:6
v 1Co 11:15 Eph 5:24

Second Col.
a Joe 1:6
b Eph 6:14 1Th 5:8 2Ti 2:3
c Joe 2:5
d 2Co 10:4
e Re 9:5
f Re 9:1 Re 20:1
g Lu 4:34 Re 16:15
h Re 8:13
i Re 8:6
j Re 11:15
k Re 1:12
l Re 8:3
m Da 4:14
n Ps 102:20 Ps 137:1 Ps 142:7 Isa 42:7 Isa 49:9
o Ge 2:14 Re 16:12 Re 17:15
p 1Ch 12:8 Pr 28:1
q Ps 11:6
r Jer 8:17
s De 31:29 Jer 5:3

monsa and the idols of gold and
silverb and copper and stone
and wood, which can neither see
nor hear nor walk;c 21 and
they did not repent of their
murdersd nor of their spiritistic
practicese nor of their fornica-
tion nor of their thefts.

10 And I saw another strong
angelf descending from
heaven, arrayed with a cloud,g
and a rainbow was upon his
head, and his face was as the
sun,h and his feeti were as fiery
pillars, 2 and he had in his
hand a little scroll opened. And
he set his right foot upon the
sea, but his left one upon the
earth,j 3 and he cried out with
a loud voice just as when a
lionk roars. And when he cried
out, the seven thunders[l] uttered
their own voices.

4 Now when the seven thun-
ders spoke, I was at the point
of writing; but I heard a voice
out of heaven[m] say: "Seal up
the things[n] the seven thunders
spoke, and do not write them
down." 5 And the angel that I
saw standing on the sea and on
the earth raised his right hand
to heaven,o 6 and by the One
who livesp forever and ever,q
who created the heaven and the
things in it and the earth[r] and
the things in it and the sea
and the things in it,[s] he swore:
"There will be no delay[t] any
longer; 7 but in the days of
the sounding of the seventh an-
gel,[u] when he is about to blow
his trumpet,[v] the sacred secret[w]
of God according to the good
news which he declared to his
own slaves the prophets[x] is in-
deed brought to a finish."

8 And the voice[y] that I heard
out of heaven is speaking again
with me and saying: "Go, take
the opened scroll that is in
the hand of the angel who is
standing on the sea and on the
earth."[z] 9 And I went away to
the angel and told him to give
me the little scroll. And he said
to me: "Take it and eat it up,[a]
and it will make your belly bit-
ter, but in your mouth it will
be sweet as honey." 10 And I
took the little scroll out of the
hand of the angel and ate it up,[a]
and in my mouth it was sweet
as honey;[b] but when I had eaten
it up, my belly was made bit-
ter. 11 And they say to me:
"You must prophesy again with
regard to peoples and nations
and tongues and many kings."[c]

11 And a reed like a rod[d]
was given me as he said:
"Get up and measure the tem-
ple[e] [sanctuary] of God and the
altar and those worshiping in it.
2 But as for the courtyard that
is outside[f] the temple [sanc-
tuary], cast it clear out and
do not measure it, because it
has been given to the nations,[g]
and they will trample the holy
city[h] underfoot for forty-two
months.[i] 3 And I will cause
my two[j] witnesses to prophe-
sy[k] a thousand two hundred
and sixty days dressed in sack-
cloth."[l] 4 These are [symbol-
ized by] the two olive trees[m]
and the two lampstands[n] and
are standing before the Lord of
the earth.[o]

5 And if anyone wants to
harm them, fire issues forth
from their mouths and devours
their enemies;[p] and if anyone
should want to harm them, in
this manner he must be killed.
6 These have the authority to
shut up heaven[q] that no rain
should fall[r] during the days
of their prophesying, and they
have authority over the waters
to turn them into blood[s] and to
strike the earth with every sort
of plague as often as they wish.

7 And when they have fin-
ished their witnessing, the wild
beast that ascends out of the
abyss[t] will make war with
them and conquer them and
kill them.[u] 8 And their corps-
es will be on the broad way of
the great city which is in a spir-

CHAP. 9
a De 32:17 Ps 106:37 1Co 10:20
b Ps 115:4 Ps 135:15
c Isa 44:9 Jer 10:5 Da 5:23
d Ex 20:13
e Ga 5:20

CHAP. 10
f Da 10:21 Jude 9 Re 12:7
g Da 7:13 Re 1:7
h Mal 4:2 Mt 17:2
i Re 1:15
j Heb 2:8
k Pr 20:2 Re 5:5
l Ex 19:16 Re 4:5 Re 11:19
m Re 10:8
n Da 12:4
o Da 12:7
p Jer 10:10
q Ps 90:2 1Ti 1:17 Re 4:9
r Ge 14:19
s Ex 20:11 Ne 9:6 Ps 146:6 Ac 4:24
t Isa 46:13 Hab 2:3
u Re 8:6
v Re 11:15
w Mr 4:11
x Am 3:7
y Re 10:4
z Re 10:2
a Eze 2:8

Second Col.
a Jer 15:16
b Ps 119:103 Eze 3:3
c Jer 1:10

CHAP. 11
d Eze 40:3
e 1Co 3:16 2Co 6:16 Eph 2:21 1Pe 2:5 1Pe 4:17
f Eze 40:17
g Lu 21:24
h Heb 12:22 Re 21:2
i Re 13:5
j Joh 8:17
k Ac 2:17 Re 19:10
l Ps 69:11
m Zec 4:3 Zec 4:11
n Zec 4:12 Mt 5:14
o Zec 4:14
p Jer 5:14
q Lu 4:25
r 1Ki 17:1 Jas 5:17

a Ge 9:4; Ex 7:19; Ac 15:20; 1 Re 13:1; 2 Re 2:10; Re 2:13; Re 12:17.

According to Revelation 9:11, who leads this "locust army" of Revelation 9:7?

New World Translation

Since "Apollyon"—the leader of the locust army of Rev 9:7-11—is Satan, who in reality is leading Jehovah's Witnesses?

557. ἀπέλεγμός apĕlĕgmŏs, *ap-el-eg-mos'*; from a comp. of *575* and *1651*; *refutation*, i.e. (by impl.) *contempt*:—nought.

558. ἀπελεύθερος apĕlĕuthĕrŏs, *ap-el-yoo'-ther-os*; from *575* and *1658*; one *freed* away, i.e. a *freedman*:—freeman.

559. Ἀπελλῆς Apellēs, *ap-el-lace'*; of Lat. or.; *Apelles*, a Chr.:—Apelles.

560. ἀπελπίζω apĕlpizō, *ap-el-pid'-zo*; from *575* and *1679*; to *hope out*, i.e. *fully expect*:—hope for again.

561. ἀπέναντι apĕnanti, *ap-en'-an-tee*; from *575* and *1725*; *from in front*, i.e. *opposite*, *before* or *against*:—before, contrary, over against, in the presence of.

ἀπένω apĕnō. See *550*.

562. ἀπείραντος apĕrantŏs, *ap-ei'-ran-tos*; from *1* (as a neg. particle) and a secondary der. of *4008*; *unfinished*, i.e. (by impl.) *interminable*:—endless.

563. ἀπερισπάστως apĕrispastōs, *ap-er-is-pas'-toce'*; adv. from a comp. of *1* (as a neg. particle) and a presumed der. of *4049*; *undistractedly*, i.e. *free from* (domestic) *solicitude*:—without distraction.

564. ἀπερίτμητος apĕritmētŏs, *ap-er-ee'-may-tos*; from *1* (as a neg. particle) and a presumed der. of *4059*; *uncircumcised* (fig.):—uncircumcised.

565. ἀπέρχομαι apĕrchŏmai, *ap-erkh'-om-ahee*; from *575* and *2064*; to *go off* (i.e. *depart*), *aside* (i.e. *apart*) or *behind* (i.e. *follow*), lit. or fig.:—come, depart, go (aside, away, back, out, . . . ways), pass away, be past.

566. ἀπέχει apĕchĕi, *ap-ekh'-i*; 3d pers. sing. pres. indic. act. of *568* used impers.; *it is sufficient*:—it is enough.

567. ἀπέχομαι apĕchŏmai, *ap-ekh'-om-ahee*; mid. (reflex.) of *568*; to *hold oneself off*, i.e. *refrain*:—abstain.

568. ἀπέχω apĕchō, *ap-ekh'-o*; from *575* and *2192*; (act.) to *have out*, i.e. *receive in full*; (intrans.) to *keep* (oneself) *away*, i.e. *be distant* (lit. or fig.):—be, have, receive.

569. ἀπιστέω apistĕō, *ap-is-teh'-o*; from *571*; to *be unbelieving*, i.e. (trans.) *disbelieve*, or (by impl.) *disobey*:—believe not.

570. ἀπιστία apistia, *ap-is-tee'-ah*; from *571*; *faithlessness*, i.e. (neg.) *disbelief* (*want of* Chr. *faith*), or (pos.) *unfaithfulness* (*disobedience*):—unbelief.

571. ἄπιστος apistŏs, *ap'-is-tos*; from *1* (as a neg. particle) and *4100*; (act.) *disbelieving*, i.e. *without* Chr. *faith* (spec. a *heathen*); (pass.) *untrustworthy* (person), or *incredible* (thing):—that believeth not, faithless, incredible thing, infidel, unbeliever (-ing).

572. ἁπλότης haplŏtēs, *hap-lot'-ace*; from *573*; *singleness*, i.e. (subj.) *sincerity* (*without dissimulation* or *self-seeking*), or (obj.) *generosity* (*copious bestowal*):—bountifulness, liberal (-ity), simplicity, singleness.

573. ἁπλοῦς haplŏus, *hap-looce'*; prob. from *1* (as a particle of union) and the base of *4120*; prop. *folded together*, i.e. *single* (fig. *clear*):—single.

574. ἁπλῶς haplōs, *hap-loce'*; adv. from *573* (in the obj. sense of *572*):—bountifully:—liberally.

575. ἀπό apŏ, *apŏ'*; a prim. particle; "*off*," i.e. *away* (from something near), in various senses (of place, time, or relation; lit. or fig.):—(× here-) after, ago, at, because of, before, by (the space of), for (-th), from, in, (out) of, off, (up-) on (-ce), since, with. In composition (as a prefix) it usually denotes *separation*, *departure*, *cessation*, *completion*, *reversal*, etc.

576. ἀποβαίνω apŏbainō, *ap-ob-ah'-ee-no*; from *575* and the base of *939*; lit. to *disembark*; fig. to *eventuate*:—become, go out, turn.

577. ἀποβάλλω apŏballō, *ap-ob-al'-lo*; from *575* and *906*; to *throw off*; fig. to *lose*:—cast away.

578. ἀποβλέπω apŏblĕpō, *ap-ob-lep'-o*; from *575* and *991*; to *look away* from everything else, i.e. (fig.) intently *regard*:—have respect.

579. ἀπόβλητος apŏblētŏs, *ap-ob'-lay-tos*; from *577*; *cast off*, i.e. (fig.) such as to be *rejected*:—be refused.

580. ἀποβολή apŏbŏlē, *ap-ob-ol-ay'*; from *577*; *rejection*; fig. *loss*:—casting away, loss.

581. ἀπογεγραμμένος apogĕgrammĕnŏs, *ap-og-en-om'-en-os*; past part. of a comp. of *575* and *1096*; *absent*, i.e. *deceased* (fig. *renounced*):—being dead.

582. ἀπογραφή apŏgraphē, *ap-og-raf-ay'*; from *583*; an *enrollment*; by impl. an *assessment*:—taxing.

583. ἀπογράφω apŏgraphō, *ap-og-raf'-o*; from *575* and *1125*; to *write off* (a copy or list), i.e. *enrol*:—tax, write.

584. ἀποδείκνυμι apŏdĕiknumi, *ap-od-ike'-noo-mee*; from *575* and *1166*; to *show off*, i.e. *exhibit*; fig. to *demonstrate*, i.e. *accredit*:—(ap-) prove, set forth, shew.

585. ἀπόδειξις apŏdĕixis, *ap-od'-ike-sis*; from *584*; *manifestation*:—demonstration.

586. ἀποδεκατόω apŏdĕkatŏō, *ap-od-ek-at-ŏ'-o*; from *575* and *1183*; to *tithe* (as debtor or creditor):—(give, pay, take) tithe.

587. ἀπόδεκτος apŏdĕktŏs, *ap-od'-ek-tos*; from *588*; *accepted*, i.e. *agreeable*:—acceptable.

588. ἀποδέχομαι apŏdĕchŏmai, *ap-od-ekh'-om-ahee*; from *575* and *1209*; to *take fully*, i.e. *welcome* (persons), *approve* (things):—accept, receive (gladly).

589. ἀποδημέω apŏdēmĕō, *ap-od-ay-meh'-o*; from *590*; to *go abroad*, i.e. *visit a foreign land*:—go (travel) into a far country, journey.

590. ἀπόδημος apŏdēmŏs, *ap-od'-ay-mos*; from *575* and *1218*; *absent from* one's own *people*, i.e. a *foreign traveller*:—taking a far journey.

591. ἀποδίδωμι apŏdidōmi, *ap-od-eed'-o-mee*; from *575* and *1325*; to *give away*, i.e. *up*, *over*, *back*, etc. (in various applications):—deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

592. ἀποδιορίζω apŏdiŏrizō, *ap-od-ee-or-id'-zo*; from *575* and a comp. of *1223* and *3724*; to *disjoin* (by a boundary, fig. a party):—separate.

593. ἀποδοκιμάζω apŏdŏkimazō, *ap-od-ok-ee-mad'-zo*; from *575* and *1381*; to *disapprove*, i.e. (by impl.) to *repudiate*:—disallow, reject.

594. ἀποδοχή apŏdŏchē, *ap-od-okh-ay'*; from *588*; *acceptance*:—acceptation.

595. ἀπόθεσις apŏthĕsis, *ap-oth'-es-is*; from *659*; a *laying aside* (lit. or fig.):—putting away (off).

596. ἀποθήκη apŏthēkē, *ap-oth-ay'-kay*; from *659*; a *repository*, i.e. *granary*:—barn, garner.

597. ἀποθησαυρίζω apŏthēsaurizō, *ap-oth-ay-sŏw-rid'-zo*; from *575* and *2343*; to *treasure away*:—lay up in store.

598. ἀποθλίβω apŏthlibō, *ap-oth-lee'-bo*; from *575* and *2346*; to *crowd* from (every side):—press.

599. ἀποθνήσκω apŏthnēskō, *ap-oth-nace'-ko*; from *575* and *2348*; to *die off* (lit. or fig.):—be dead, death, die, lie a-dying, be slain (× with).

600. ἀποκαθίστημι apŏkathistēmi, *ap-ok-ath-is'-tay-mee*; from *575* and *2525*; to *reconstitute* (in health, home or organization):—restore (again).

601. ἀποκαλύπτω apŏkaluptō, *ap-ok-al-oop'-to*; from *575* and *2572*; to take *off the cover*, i.e. *disclose*:—reveal.

602. ἀποκάλυψις apŏkalupsis, *ap-ok-al'-oop-sis*; from *601*; *disclosure*:—appearing, coming, lighten, manifestation, be revealed, revelation.

603. ἀποκαραδοκία apŏkaradŏkia, *ap-ok-ar-ad-ok-ee'-ah*; from a comp. of *575* and a comp. of *κάρα kara* (the *head*) and *1380* (in the sense of *watching*); *intense anticipation*:—earnest expectation.

604. ἀποκαταλλάσσω apŏkatallassō, *ap-ok-at-al-las'-so*; from *575* and *2644*; to *reconcile fully*:—reconcile.

605. ἀποκατάστασις apŏkatastasis, *ap-ok-at-as'-tas-is*; from *600*; *reconstitution*:—restitution.

606. ἀπόκειμαι apŏkĕimai, *ap-ok'-i-mahee*; from *575* and *2749*; to *be reserved*; fig. to *await*:—be appointed, (be) laid up.

607. ἀποκεφαλίζω apŏkĕphalizō, *ap-ok-ef-al-id'-so*; from *575* and *2776*; to *decapitate*:—behead.

608. ἀποκλείω apŏklĕiō, *ap-ok-li'-o*; from *575* and *2808*; to *close fully*:—shut up.

609. ἀποκόπτω apŏkoptō, *ap-ok-op'-to*; from *575* and *2875*; to *amputate*; reflex. (by irony) to *mutilate* (the privy parts):—cut off. Comp. *2699*.

610. ἀπόκριμα apŏkrima, *ap-ok'-ree-mah*; from *611* (in its orig. sense of *judging*); a judicial *decision*:—sentence.

611. ἀποκρίνομαι apŏkrinŏmai, *ap-ok-ree'-nom-ahee*; from *575* and *κρίνω krinō*; to *conclude for oneself*, i.e. (by impl.) to *respond*; by Hebr. [comp. *6030*] to *begin to speak* (where an address is expected):—answer.

612. ἀπόκρισις apŏkrisis, *ap-ok'-ree-sis*; from *611*; a *response*:—answer.

613. ἀποκρύπτω apŏkruptō, *ap-ok-roop'-to*; from *575* and *2928*; to *conceal away* (i.e. *fully*); fig. to *keep secret*:—hide.

614. ἀπόκρυφος apŏkruphŏs, *ap-ok'-roo-fos*; from *613*; *secret*; by impl. *treasured*:—hid, kept secret.

615. ἀποκτείνω apŏktĕinō, *ap-ok-ti'-no*; from *575* and *κτείνω ktĕinō* (to *slay*); to *kill* outright; fig. to *destroy*:—put to death, kill, slay.

616. ἀποκυέω apŏkuĕō, *ap-ok-oo-eh'-o*; from *575* and the base of *2949*; to *breed forth*, i.e. (by transf.) to *generate* (fig.):—beget, produce.

617. ἀποκυλίω apŏkulĭō, *ap-ok-oo-lee'-o*; from *575* and *2947*; to *roll away*:—roll away (back).

618. ἀπολαμβάνω apŏlambanō, *ap-ol-am-ban'-o*; from *575* and *2983*; to *receive* (spec. in *full*, or as a host); also to *take aside*:—receive, take.

619. ἀπόλαυσις apŏlausis, *ap-ol'-ŏw-sis*; from a comp. of *575* and *λαύω lauō* (to *enjoy*); full *enjoyment*:—enjoy (-ment).

620. ἀπολείπω apŏlĕipō, *ap-ol-ipe'-o*; from *575* and *3007*; to *leave* behind (pass. *remain*); by impl. to *forsake*:—leave, remain.

621. ἀπολείχω apŏlĕichō, *ap-ol-i'-kho*; from *575* and *λείχω lĕichō* (to "*lick*"); to *lick* clean:—lick.

622. ἀπόλλυμι apŏllumi, *ap-ol'-loo-mee*; from *575* and the base of *3639*; to *destroy* fully (reflex. to *perish*, or *lose*), lit. or fig.:—destroy, die, lose, mar, perish.

623. Ἀπολλύων Apŏlluōn, *ap-ol-loo'-ohn*; act. part. of *622*; a *destroyer* (i.e. *Satan*):—Apollyon.

624. Ἀπολλωνία Apŏllōnia, *ap-ol-lo-nee'-ah*; from the pagan deity *Ἀπόλλων Apŏllōn* (i.e. the *sun*; from *622*); *Apollonia*, a place in Macedonia:—Apollonia.

625. Ἀπολλώς Apŏllōs, *ap-ol-loce'*; prob. from the same as *624*; *Apollos*, an Isr.:—Apollos.

626. ἀπολογέομαι apŏlŏgĕŏmai, *ap-ol-og-eh'-om-ahee*; mid. from a comp. of *575* and *3056*; to give an *account* (legal *plea*) of oneself, i.e. *exculpate* (self):—answer (for self), make defence, excuse (self), speak for self.

627. ἀπολογία apŏlŏgia, *ap-ol-og-ee'-ah*; from the same as *626*; a *plea* ("apology"):—answer (for self), clearing of self, defence.

628. ἀπολούω apŏlŏuō, *ap-ol-oo'-o*; from *575* and *3068*; to *wash fully*, i.e. (fig.) *have remitted* (reflex.):—wash (away).

629. ἀπολύτρωσις apŏlutrōsis, *ap-ol-oo'-tro-sis*; from a comp. of *575* and *3083*; (the act) *ransom* in full, i.e. (fig.) *riddance*, or (spec.) Chr. *salvation*:—deliverance, redemption.

630. ἀπολύω apŏluō, *ap-ol-oo'-o*; from *575* and *3089*; to *free* fully, i.e. (lit.) *relieve*, *release*, *dismiss* (reflex. *depart*), or (fig.) *let die*, *pardon*, or (spec.) *divorce*:—(let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

631. ἀπομάσσομαι apŏmassŏmai, *ap-om-as'-som-ahee*; mid. from *575* and *μάσσω massō* (to *squeeze*, *knead*, *smear*); to *scrape away*:—wipe off.

632. ἀπονέμω apŏnĕmō, *ap-on-em'-o*; from *575* and the base of *3551*; to *apportion*, i.e. *bestow*:—give.

The Exhaustive Concordance of the Bible, by James Strong

Shall men seek death.—Would be glad to know that "The wages of sin *is* death."—Rom. 6:23.

And shall not find it.—Because all the texts which plainly teach that "All the wicked will God destroy," were preverted to mean "All the wicked will God immortalize in hell."

And shall desire to die.—Real men would prefer to die and stay dead rather than forever companion and worship the greatest devil of the Universe.

And death shall flee from them.—They were told that men only seem to die, although touch, hearing, sight and smell all bear eloquent testimony to the contrary.—Rom. 6:23; Ezek. 18:4; Gen. 3:19; Psa. 115:17; Ecc. 9:5; Psa. 37:10, 20; Ecc. 3:19-21; 1 Cor. 15:13, 18; Dan. 12:2.

9:7. **And the [shapes] LIKENESSES of the locusts were like unto horses prepared unto battle.**—The battle-cry of the old-time Methodist was "All at it, and always at it".

And on their heads were as it were crowns like gold.—Those born of the spirit, changed from human conditions and made like the Lord, have received the very highest blessing, the "Crown of life", the Divine nature. Gold is a symbol of Divinity. To receive a crown of gold is to be born of the spirit. All old-time Methodists felt certain that they were "born of the spirit" when converted, no begetting or quickening being necessary. But here is pointed out that these good people had "as-it-were" crowns instead of real ones.

And their faces were as the faces of men.—They were not "Born of the spirit" as they supposed.

9:8. **And they had hair as the hair of women.**—"If a woman have long hair it is a glory to her: for her hair is given her for a covering." (1 Cor. 11:15.) The Church's glory is her wedding robe, the robe of Christ's righteousness. It is to the credit of old-time Methodists that they trusted for salvation in the precious blood of Christ.

And their teeth were as the teeth of lions.—Lions are able to chew and swallow almost anything. When the conference at Baltimore in 1787 turned John Wesley's Superintendent into a Bishop, the Methodist people swallowed it all; and to this day most of them really believe that their clergy are a Divinely appointed institution, despite the fraud perpetrated.—Joel. 1:4-6.

9:9. **And they had breastplates.**—"Breastplates of righteousness."—Eph. 6:14.

As it were breastplates of iron.—An iron breastplate would be a good one but an "as-it-were" breastplate would need examination. It was not uncommon for old-time Methodists to deceive themselves into thinking they had not sinned for years. Those who had such breastplates wore the "As-it-were" variety.

And the sound of their wings.—When engaged in "getting the power".—Rev. 9:3.

Was as the sound of chariots.—The noisiest vehicles known in the Revelator's day.

Of many horses running to battle.—The old-time Methodist hell-fire revival was in days gone by the noisiest place on earth, excepting the camp-meeting. Those good old days have long since gone.

9:10. **And they had tails.**—Followers—class-leaders.

Like unto scorpions.—The old-time class-leader was an invaluable adjunct of the Methodist Church. Upon him devolved the duty of requiring each probationer to attend the class-meeting and report his spiritual progress weekly, whether he had made any or not. After each report it was the class-leader's duty to squirt in a little more of the poisonous doctrines from the two orifices referred to in comments on Rev. 9:3. From the "heaven" orifice came the doctrine "If you are good you will go to Heaven when you die"—and from the "hell" orifice came the message "If you are bad you will go to hell when you die." It was all very simple. Everybody was simple in those days.

And [there were] stings.—Revivals in which the attendants were stung, doctrinally and financially.

AND in their tails [and] WAS their power [was] to hurt men five months.—One hundred and fifty years, from Wesley's ordination in 1728 to the casting off of Methodism in 1878.—Rev. 9:5.

9:11. **[And] they [had a] HAVE THEIR king [over them].**—The same king as exercises general rulership over all the ecclesiastical affairs of this present evil world.

[Which is] the angel of the [bottomless pit] ABYSS.—"The prince of the power of the air."—Eph. 2:2.

Whose name in the Hebrew tongue is Abaddon.—And he is "a bad one," sure enough.—2 Cor. 4:4.

But in the Greek tongue hath his name Apollyon.—That is, Destroyer. But in plain English his name is Satan, the Devil. As a means for preventing people from seeing the Truth, Methodism has been as efficient as any of the five systems previously described, or any that follow. All have been sadly misled and deceived by our great and wily Adversary; "Taken captive by him at his will."—2 Tim. 2:26.

9:12. **One woe is past.**—Methodism was the first woe of the epoch leading up to and associated with the Time of the End. It was a serious blow to the pretensions of the Papacy, but its days of usefulness have long since passed.

STUDIES IN THE SCRIPTURES, Volume 7, 1917

Did the Watchtower originally agree with the Greek meaning of "Apollyon" being Satan?

Does the Watchtower claim they refused "to support" the "ideology" of Hitler and the Nazis' at their Berlin, Germany convention in 1933?

ods are not the
e image of gold
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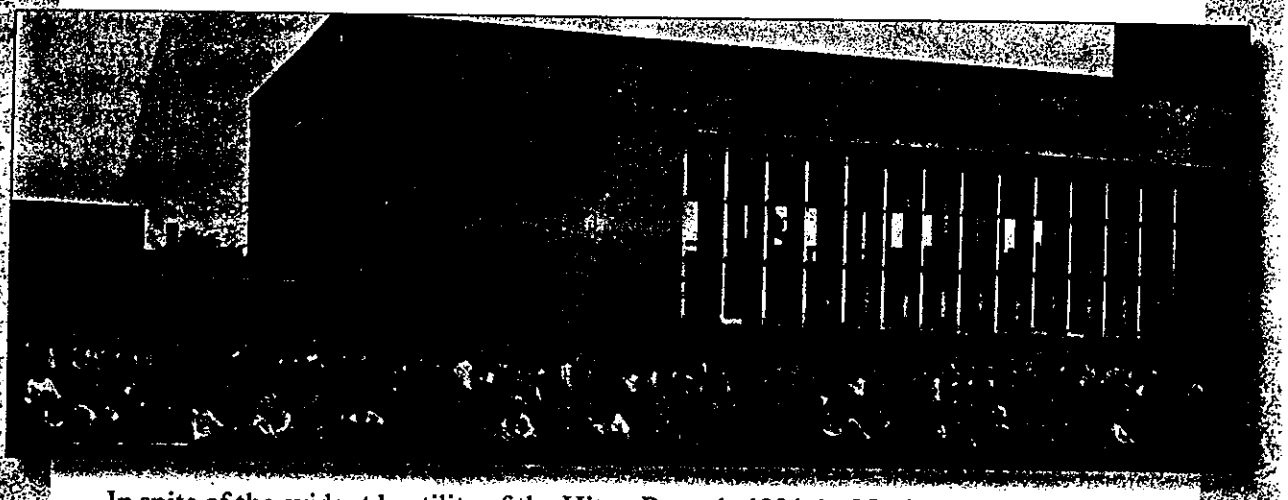
The 150 workers at the Magdeburg branch office of Jehovah's Witnesses in 1931



In spite of the evident hostility of the Hitler regime, Jehovah's Witnesses organized a convention in Berlin, Germany, on June 25, 1933. Some 7,000 persons assembled. The Witnesses publicly made their intentions clear: "Our organization is not political in any sense. We only insist on teaching the Word of Jehovah God to the people, and that without hindrance."

Thus Jehovah's Witnesses made a good-faith effort to state their case. What were the consequences?

The Attack Begins

The immovable neutral position of the Witnesses, along with their loyalty to God's Kingdom, was unacceptable to the Hitler government. The Nazis did not intend to tolerate any refusal to support their ideology.

Immediately after the Berlin convention concluded, the Nazis again seized the branch office at Magdeburg, on June 28, 1933. They broke up Witness meetings and made arrests. Soon Witnesses began to be dismissed from their jobs. They suffered raids on their homes, beatings, and arrests. By early 1934 the Nazis had seized from the Witnesses 65 tons of Bible literature and had burned it outside Magdeburg.

Witnesses' Resolute Stand

Despite these initial attacks, Jehovah's Witnesses stood their ground and publicly denounced the oppression and injustice. The November 1, 1933, issue of *The Watchtower* featured the article "Fear Them Not." It was prepared especially for the German Witnesses, exhorting them to take courage in the face of mounting pressure.

On February 9, 1934, J. F. Rutherford, the president of the Watch Tower Society, sent a letter of protest to Hitler stating: "You may successfully resist any and all men, but you cannot successfully resist Jehovah God. . . . In the name of Jehovah God and His anointed King, Christ Jesus, I demand that you give order to all officials and servants of your government that Jehovah's witnesses in Germany be permitted to peaceably assemble and without hindrance worship God."

Rutherford set March 24, 1934, as the deadline. He said that if by that time relief

The "Declaration of Facts" to the government of Germany was adopted at the 1933 convention and reported on in this 1934 Yearbook of Jehovahs Witnesses." The actual statement is of interest.

ır 1921. After being thus legally admitted as a
·poration a large sum of money was spent in erect-
; buildings, machinery, etc. The Society has always
ıpected the laws of the German government and has
ver done anything that might be interpreted as
ing contrary to the same. The Society has never
d any affiliation directly or indirectly with commu-
sts or any other political body. All of its literature
ows positively that it is against such. The Society's
ork is devoted exclusively to teaching the Scriptures,
ıd not at any time to anything political.

A treaty exists between the United States and Ger-
ıan governments, which treaty guarantees to Ameri-
ın citizens the right to have and maintain property
ı Germany and to carry forward their work in har-
ıony with German laws. The action of the German
overnment has been directly in violation of this
reaty. The State Department has acted together with
he Society to have these violations removed. From
June, 1933, to the first part of October the Society's
roperty at Magdeburg was in possession of the state
olice and the machines were sealed, and most of the
180 workers there were compelled to leave the prem-
ises. During that time the government police seized
and carried away and burned over $25,000 worth of
literature, books, booklets, paintings, Bibles and other
material of the Society. The government has forbid-
den any meetings of the various companies of Jeho-
vah's witnesses throughout Germany, seized and con-
fiscated all the literature and completely stopped the
distribution of the same.

In June, the president of the Society visited Ger-
many to take some action to get the Society's property
restored to our possession and to carry on the work
further. Knowing that the enemy has misrepresented

the facts to the government, a Declaration of Facts was prepared, and on the 25th day of June, 1933, more than 7,000 of Jehovah's witnesses assembled at Berlin and unanimously adopted the resolution, millions of which were printed and distributed throughout Germany. That resolution is as follows, to wit:

Declaration of Facts

"This company of German people, who are peaceable and law-abiding citizens representing many others from every part of Germany, all of whom are earnestly laboring for the highest welfare of the people of this land, being now duly assembled at Berlin this 25th day of June, A.D. 1933, do joyfully declare our complete devotion to Jehovah, the Almighty God, and to his kingdom under Christ Jesus, whose shed blood bought the human race. We declare that the holy Scriptures set forth in the Bible constitute the Word of Jehovah God given to men for their guidance in righteousness, and that the Word of God is the truth, and that it is of greatest importance that man have a knowledge of his relationship to God. We ask to be judged by the standard of the Word of God.

"Christ Jesus is Jehovah God's great Witness to the truth, and as his faithful and devoted followers we are, by His grace, witnesses to the truth. The purpose of this Declaration is that we may present a true and faithful witness before the rulers and the people as to the name and purpose of Jehovah God and our relation thereto.

"We are wrongfully charged before the ruling powers of this government and before the people of this nation; and in order that the name of Jehovah God may be exalted in the minds of the people, and that his benevolent purposes be better understood and

of God and thus bear witness against themselves. The same materialistic spirit that caused the persecution of Jesus Christ now exists and is back of the persecution of us as his faithful followers.

"It is falsely charged by our enemies that we have received financial support for our work from the Jews. Nothing is farther from the truth. Up to this hour there never has been the slightest bit of money contributed to our work by Jews. We are the faithful followers of Christ Jesus and believe upon Him as the Savior of the world, whereas the Jews entirely reject Jesus Christ and emphatically deny that he is the Savior of the world sent of God for man's good. This of itself should be sufficient proof to show that we receive no support from Jews and that therefore the charges against us are maliciously false and could proceed only from Satan, our great enemy.

"The greatest and the most oppressive empire on earth is the Anglo-American empire. By that is meant the British Empire, of which the United States of America forms a part. It has been the commercial Jews of the British-American empire that have built up and carried on Big Business as a means of exploiting and oppressing the peoples of many nations. This fact particularly applies to the cities of London and New York, the stronghold of Big Business. This fact is so manifest in America that there is a proverb concerning the city of New York which says: 'The Jews own it, the Irish Catholics rule it, and the Americans pay the bills.' We have no fight with any of these persons mentioned, but, as the witnesses for Jehovah and in obedience to his commandment set forth in the Scriptures, we are compelled to call attention to the truth concerning the same in order that the people may be enlightened concerning God and his purpose.

Our Literature

"It is said that our books and like literature, when circulated amongst the people, constitute a danger to the peace and safety of the nation. We are certain that this conclusion is due to the fact that our books and other literature have not been carefully examined by the rulers and hence are not properly understood. We respectfully call attention to the fact that these books and other literature were written originally in America and the language therein used has been adapted to the American style of plainness of speech and, when translated into the German, the same appears to be harsh. We admit that the same truths might be stated in a less blunt and more pleasing phrase, and yet the language of these books follows closely the language of the Bible.

"It should be borne in mind that in the British Empire and in America the common people have suffered and are now suffering greatly because of the misrule of Big Business and conscienceless politicians, which misrule has been and is supported by political religionists, and hence the writers of our books or literature have endeavored to employ plain language to convey to the people the proper thought or understanding. The language used, however, is not as strong or emphatic as that used by Jesus Christ in denouncing the oppressors and false teachers of his time.

"The present government of Germany has declared emphatically against Big Business oppressors and in opposition to the wrongful religious influence in the political affairs of the nation. Such is exactly our position; and we further state in our literature the reason for the existence of oppressive Big Business and the wrongful political religious influence, because the Holy Scriptures plainly declare that these oppressive

If the Jehovah's Witnesses were immovably "neutral" as the Aug 22, 1995 Awake! article asserts, why did they side with the German government in opposition to the Jews in America?

instruments proceed from the Devil, and that the complete relief therefrom is God's kingdom under Christ. It is therefore impossible for our literature or our work to in any wise be a danger or a menace to the peace and safety of the state.

"Our organization is not political in any sense. We only insist on teaching the Word of Jehovah God to the people, and that without hindrance. We do not object to or try to hinder anyone's teaching or believing what he desires, but we only ask the freedom to believe and teach what we conceive the Bible to teach, and then let the people decide which they wish to believe.

"To know Jehovah God and his gracious provision for humankind is of most vital importance to all persons, because God has declared in His Word that where there is no vision or understanding of his Word the people perish. (Proverbs 29:18) We have devoted our lives and our material substance to the work of enabling the people to gain a vision or understanding of God's Word, and therefore it is impossible for our literature and our work to be a menace to the peace and safety of the nation. Instead of being against the principles advocated by the government of Germany, we stand squarely for such principles, and point out that Jehovah God through Christ Jesus will bring about the full realization of these principles and will give to the people peace and prosperity and the greatest desire of every honest heart.

"Our organization seeks neither money nor members, but we are a company or organized body of Christian people engaged solely in the benevolent work of teaching the Word of God to the people at the least possible cost to them. Our organization was originally incorporated in the United States of America in 1884 under the name of the WATCH TOWER BIBLE & TRACT SOCIETY, and in 1914 incorporated under the laws of Great Britain by the name of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. These are merely the corporate names of our organization for legally carrying forward its work. The Scriptural name by which we are known is "Jehovah's witnesses'. We are engaged solely in a benevolent work. The purpose of our organization is to aid the people to understand the Bible, which discloses the only possible way for the complete relief and blessing for mankind. Our organization has extended its work throughout the earth. The education, culture and upbuilding of the people must and will come through the agency of God's kingdom concerning which we teach as set forth in the Bible. The salvation of the people depends upon the true knowledge of and obedience to Jehovah God and his righteous ways.

"The people are in great distress and in need of help to understand the reason for their unhappy condition and what is the means of relief. The Scriptures, when understood, make this matter clear. Instead of collecting money from the people and using the same to erect great buildings and to support men in luxury, we print the gospel message of God's kingdom and carry it to the homes of the people that they may, at the least inconvenience to themselves, gain a knowledge of God's purposes concerning them.

"A careful examination of our books and literature will disclose the fact that the very high ideals held and promulgated by the present national government are set forth in and endorsed and strongly emphasized in our publications, and show that Jehovah God will see to it that these high ideals in due time will be at-

If Jehovah's Witnesses refused "to support" the "ideology" of the Nazis, why did they state to the government of Germany that they were not against their principles but "stand squarely for such principles"?

of David. Thus, Jehovah fulfills his promise: "I shall certainly defend this city to save it for my own sake and for the sake of David my servant."—2 Kings 19:34.

18 The account of Isaiah discussed in this chapter has to do with events in Judah more than 2,700 years ago. But those events have the utmost relevance today. (Romans 15:4) Does this mean that the major players in this thrilling narrative—the inhabitants of Samaria and Jerusalem as well as the Assyrians—have modern-day counterparts? Yes, it does. Like idolatrous Samaria, Christendom claims to worship Jehovah, but she is apostate to the core. In *An Essay on the Development of Christian Doctrine,* Roman Catholic John Henry Cardinal Newman admits that items Christendom has used for centuries, such as incense, candles, holy water, priestly garb, and images, "are all of pagan origin." Jehovah is no more pleased with Christendom's paganized worship than he was with Samaria's idolatry.

19 For years, Jehovah's Witnesses have warned Christendom of Jehovah's displeasure. In 1955, for example, the public discourse entitled "Christendom or Christianity —Which One Is 'the Light of the World'?" was delivered worldwide. The talk graphically explained the way that Christendom had strayed from genuine Christian doctrine and practice. Thereafter, copies of this powerful lecture were mailed to clergymen in many countries. As an organization, Christendom has failed to heed the warning. She leaves Jehovah with no choice but to discipline her with a "rod."

18. (a) Does Isaiah's prophecy have more than one fulfillment? Explain. (b) What organization today is like ancient Samaria?
19. Of what has Christendom been warned, and by whom?

20 Whom will Jehovah use to discipline rebellious Christendom? We find the answer in the 17th chapter of Revelation. There we are introduced to a harlot, "Babylon the Great," representing all the world's false religions, including Christendom. The harlot is riding a scarlet-colored wild beast that has seven heads and ten horns. (Revelation 17:3, 5, 7-12) The wild beast represents the United Nations organization.* Just as the ancient Assyrian destroyed Samaria, the scarlet-colored wild beast "will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire." (Revelation 17:16) Thus the modern-day Assyrian (nations associated with the UN) will deal Christendom a mighty blow and will crush her out of existence.

21 Will Jehovah's faithful Witnesses perish along with Babylon the Great? No. God is not displeased with them. Pure worship will survive. However, the wild beast that destroys Babylon the Great also casts a greedy eye in the direction of Jehovah's people. In doing so, the beast carries out, not God's thought, but the thought of someone else. Who? Satan the Devil.

22 Jehovah exposes Satan's prideful scheme: "It must occur in that day that things will come up into your [Satan's] heart, and you will certainly think up an injurious scheme; and you must say: 'I shall . . . come in upon those having no disturbance, dwelling in security, all of them

* Additional information regarding the identity of the harlot and the scarlet-colored wild beast is found in chapters 34 and 35 of the book *Revelation—Its Grand Climax At Hand!,* published by the Watchtower Bible and Tract Society of New York, Inc.

20. (a) What will serve as the modern-day Assyrian, and how will it be used as a rod? (b) To what extent will Christendom be disciplined?
21, 22. Who will motivate the wild beast to attack God's people?

Does the Watchtower teach that the "wild beast" of Revelation represents the United Nations?

SENT BY:PUBLIC INFORMATION ;10-11- 1 ; 6:02PM ; UNITED NATIONS→ 813 548 6908;# 1/ 1

UNITED NATIONS NATIONS UNIES

POSTAL ADDRESS—ADRESSE POSTALE: UNITED NATIONS, N.Y. 10017
CABLE ADDRESS—ADRESSE TELEGRAPHIQUE: UNATIONS NEWYORK

REFERENCE:

11 October 2001

To Whom It May Concern:

Recently the NGO Section had been receiving numerous inquiries regarding the association of the **Watchtower Bible and Tract Society of New York** with the Department of Public Information (DPI). This organization applied for association with DPI in 1991 and was granted association in 1992. By accepting association with DPI, the organization agreed to meet criteria for association, including support and respect of the principles of the Charter of the United Nations and commitment and means to conduct effective information programmes with its constituents and to a broader audience about UN activities.

In October 2001, the **Watchtower Bible and Tract Society of New York** requested termination of its association with DPI. Following this request, the DPI has made a decision to disassociate the **Watchtower Bible and Tract Society of New York** as of 9 October 2001.

We appreciate your interest in the work of the United Nations.

Yours sincerely,

Paul Hoeffel
Chief
NGO Section
Department of Public Information

Was the Watchtower "associated" with the "wild beast"?

UNITED NATIONS NATIONS UNIES

POSTAL ADDRESS—ADRESSE POSTALE: UNITED NATIONS, N.Y. 10017
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Yours sincerely,

Paul Hoeffel
Chief
NGO Section
Department of Public Information

When the Watchtower organization joined the United Nations, did they agree to "support" and "share the ideals" of the United Nations' charter?

DEPARTMENT OF PUBLIC INFORMATION
DPI NGO
NON-GOVERNMENTAL ORGANIZATIONS
SECTION
United Nations, DPI/NGO Resource Centre, Room L-1B-31
Tel: (212) 963-7233, 7234, 7078 • Fax: (212) 963-2819 • E-mail: dpingo@un.org

4 March 2004

To Whom It May Concern,

Recently the NGO Section had been receiving numerous inquiries regarding the association of the **Watchtower Bible and Tract Society of New York** with the Department of Public Information (DPI). This organization applied for association with DPI in 1991 and was granted association in 1992. By accepting association with DPI, the organization agreed to meet criteria for association, including support and respect of the principles of the Charter of the United Nations and commitment and means to conduct effective information programmes with its constituents and to a broader audience about UN activities.

In October 2001, the Main Representative of the **Watchtower Bible and Tract Society of New York** to the United Nations, Ciro Aulicino, requested termination of its association with DPI. Following this request, the DPI made a decision to disassociate the **Watchtower Bible and Tract Society of New York** as of 9 October 2001.

Please be informed that it is the policy of the Department of Public Information (DPI) of the United Nations to keep correspondence between the United Nations and NGOs applying for association with DPI confidential. However, please see below the paragraph included in all letters sent to NGOs approved for association in 1992.

" The principle purpose of association of non-governmental organizations with the United Nations Department of Public Information is the redissemination of information in order to increase public understanding of the principles, activities and achievements of the United Nations and its Agencies. Consequently, it is important that you should keep us informed about your organization's information programme as it relates to the United Nations, including sending us issues of your relevant publications. We are enclosing a brochure on the "The United Nations and Non-Governmental Organizations", which will give you some information regarding the NGO relationship."

In addition, the criteria for NGOs to become associated with DPI include the following:

- that the NGO share the ideals of the UN Charter;
- operate solely on a not-for-profit basis;
- have a demonstrated interest in United Nations issues and a proven ability to reach large or specialized audiences, such as educators, media representatives, policy makers and the business community;
- have the commitment and means to conduct effective information programmes about UN activities by publishing newsletters, bulletins and pamphlets, organizing conferences, seminars and round tables; and enlisting the cooperation of the media.

We expect that you will share this information with your concerned colleagues, as we are unable to address the scores of duplicate requests regarding the Watchtower Bible and Tract Society that are being directed to our offices. Thank you for your interest in the work of the United Nations.

Sincerely,

Paul Hoeffel
Chief
NGO Section
Department of Public Information

WATCH TOWER
BIBLE AND TRACT SOCIETY OF BRITAIN
THE RIDGEWAY LONDON NW7 1RN
TELEPHONE 020 8906 2211

EF August 29, 2002

Mr [redacted]
[redacted]
Northfield
BIRMINGHAM
B31 5AR

Dear Brother [redacted]:

We are pleased to respond to your letter of August 26, 2002, wherein you inquire about the Watch Tower Society's former registration with the United Nations as an NGO (nongovernmental organisation) with the UN's Department of Public Information (DPI).

Our purpose for registering with the Department of Public Information as an NGO in 1991 was to have access to research material available on health, ecological, and social problems at the United Nations library facilities. We had been using the library for many years prior to 1991, but in that year it became necessary to register as an NGO to have continued access. Registration papers filed with the United Nations that we have on file contain no statements that conflict with our Christian beliefs. Moreover, NGOs are informed by the United Nations that "association of NGOs with the DPI does not constitute their incorporation into the United Nations system, nor does it entitle associated organizations or their staff to any kind of privileges, immunities or special status."

Still, the Criteria for Association of NGOs—at least in their latest version—contain some language that we cannot subscribe to. When we realised this, we immediately withdrew our registration. We are grateful that this matter was brought to our attention.

For a balanced view of the United Nations organisation, please see *The Watchtower* of October 1, 1995, page 7, of which a photocopy is enclosed.

We are glad to provide the above comments in answer to your inquiry. Please be assured of our best wishes and warm Christian love.

Your brothers,

Enclosure

Watch Tower B.&T. Society
OF BRITAIN

Does the Watchtower claim that they had to associate with the United Nations to have access to their libraries?

Services and Collections

Access

Hours, Loans and User Policies

Special Services

Inter-Library Loan

UN System Collection and Services

General Collection and Services

Legal Collection and Services

Map Collection and Services

Statistical Collection and Services

Indexing of United Nations Documentation

Access

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TOP

Is it true that the Watchtower needed to associate itself with the United Nations ("wild beast") in order to have access to its libraries?

of the ground. Nothing about death even hints at there being an immortal soul that lives on.

EFFECT OF THE DOCTRINE ABOUT THE SOUL'S IMMORTALITY

What a person believes about the soul is of no little consequence.

The teaching of the immortality of the human soul has been used to override the conscience of people in times of war. Religious leaders have made it appear that taking life is not so bad, as those slain do not really die after all. And those who die in battle against the enemy are promised bliss. Typical are remarks such as those reported on in the New York *Times* of September 11, 1950: "Sorrowing parents whose sons have been drafted or recalled for combat duty were told yesterday in St. Patrick's Cathedral that death in battle was part of God's plan for populating 'the kingdom of Heaven.'" The idea here expressed differs little from the ancient Babylonian teaching that the war dead gained special favors.

Misrepresentations of what the Bible says about the soul have thus contributed toward the placing of a cheapened value on human life and have made people feel dependent on the great religious systems that have falsely claimed to care for their souls.

Knowing these things, what will you do? It is obvious that the true God, who is himself "the God of truth" and who hates lies, will not look with favor on persons who cling to organizations that teach falsehood. (Psalm 31:5; Proverbs 6:16-19; Revelation 21:8) And, really, would you want to be even associated with a religion that had not been honest with you?

CHAPTER 6

The Spirit That Returns to God

THERE should be no question in the mind of any sincere investigator that what the Bible speaks of as "soul" is not some immortal part of man that continues conscious existence after death. Yet when shown the overwhelming evidence about the true nature of the soul, some persons present other arguments in an effort to support their belief that *something* within man has continued existence after death.

One Biblical text that is often used is Ecclesiastes 12:7, which reads: "The dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it." In his *Commentary,* Wesleyan Methodist theologian Adam Clarke writes concerning this verse: "Here the wise man makes a most evident distinction between the body and the soul: they are not the same; they are not both matter. The body, which is matter, returns to dust, its original; but the spirit, which is *immaterial,* returns to God." Similarly, *A Catholic Commentary on Holy Scripture* says: "The soul goes back to God." Thus both commentaries imply that the soul and the spirit are the same.

Interestingly, though, other Roman Catholic and Protestant scholars present an entirely different view. In the "Glossary of Biblical Theology Terms" appearing in the Catholic *New American Bible* (published by P. J. Kenedy & Sons, New

Do you want to be associated with an organization that has not been honest with you?